


AUDE INCIPE
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LABYRINTHVS CANTVARIENSIS:

OR

DOCTOR LAWD'S LABYRINTH.

BEEING AN ANSVVER

TO THE LATE ARCHBISHOP OF CANTERBVRIES

RELATION OF A CONFERENCE

BETWEEN

HIMSELFE AND Mr. FISHER, ETC.

WHEREIN

The true grounds of the ROMAN CATHOLIQVE Religion are asserted, the principall Controuersies betvvixt Catholiques and Protestants throughly examined, and the Bishops MEANDRICK vvindings throughout his vvhole vvorke layd open to publique veivv.

By T. C.

Prepare yee the way of our Lord: make streight the paths of our God.

Crooked things shall become streight; and rough wayes plaine. Isa. 40. 3. 4.

PARIS

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THE AVTHOR'S PREFACE
TO THE READER.



S I know my selfe to haue been mou'd with noe other impulse then that of Charity in composing this booke, so doe I coniure the Reader to carry the same minde along with him in the perusing of it. It is a great mistake to thinke; that heate of disputation, for the finding out of truth, is a cooling of Charity. Debates of this kinde are not so much breaches of freindship, as a meanes to vnite vnderstandings in the beleefe of truth. If contentions in Schooles, for interest of ones priuate opinion only, or some worldly glorie, be esteem'd no violation of amity amonge disputants, surely to contend meerly out of zeale to saue soules, cannot be thought inconsistent with Charity. In this contest, our warre is not against the person, *but the* errours *of our neighbout: in which to be silent would in some degree make vs criminal, and responsable to God for our neighbours ruine.*

If any man wonder, why an answer came forth no sooner, let him consider, that my Lord Bishops booke was publish't not long before the time of our publique distractions, in which it concern'd vs rather to prepare for the next world, then answer books, that defended the Church of England; *which was then in so bleeding a condition, that it might haue been thought as vnhandsome to impugne it, as to fight with a dying Aduersarie. But the heate of the warre beeing ouer, and many of the Prelatique party (who, together with our selues, did daily entertaine a confidence of the happy return and restauration of our graciou s* Soueraign *King Charls the second) seeming to conclude, that my Lord of Canterburies booke was an impregnable piece, in regard wee had not attempted to assault it, I thought, I should performe a worke acceptable to God, and very satisfactory to the wishes of Catholiques, if I framed an answer, so often called for, by our Aduersaries.*

In perusall of the Bishops booke I found so many affected windings, and artificiall meanders, *especially in that important controuersie of* resoluing our Fayth, (*where he ought chiefly to haue aym'd at perspicuity) that I could not chuse, but looke vpon it as a* Labyrinth; *and haue therfore soe styled it in my answer.*

I intend

I intend not to make my Reader spend time in vnnecessary Preambles; which I wish him rather to imploy in seeking satisfaction within my booke. I shall therfore in this preface, only take notice of some few things, which the Bishop vrges against vs in his dedicatory Epistle to his late Maiestie of glorious and deare memorie.

The Bishop charges Mr. Fisher *with downright disloyalty, for publishing,* contrary to the Kings express command, *the Relations of the Conferences which he had with the Bishop and Doctor* White; because (*sayth he*) Mr. Fisher was charged vpon his allegiance, not to sett out, or publish what passed in some of the conferences, till his Maiestie gaue further licence. *To which I answer, his Maiesties command (euen as here sett down by the Bishop) doth only forbid the publishing of what pass't* in some of these conferences: *so that, for ought appeares, what pass't* in other some *might be publisht without further licence. Secondly, 'tis auerr'd by A. C. that not Mr.* Fisher, *but his Aduersaries, first transgress't this precept of his Maiestie by diuulging false reports, to the preiudice of Mr.* Fisher's *person and cause: by reason whereof Mr.* Fisher *was forced, for the iust and necessary vindication of himselfe and the Catholique cause, to deliuer some copies to his freinds. Thirdly, who made most hast in publishing what had passed in these Conferences, appeares likewise out of* W. I. *from whome the Bishop frames all this charge against Mr.* Fisher. Some may (perhaps) maruaile (*sayes* W. I.) why these Relations came out so late; it beeing now long, since the Aduersaries haue giuen out false reports both in speeches and print. *So that it seems by this, not Mr.* Fisher, *but his Aduersaries were the first prouokers both in speeches and print; and by consequence, the only transgressours of his Maiesties command.*

Neither are those of Mr. Fishers *profession so apt to complayn, and cry out* Persecution, *without cause; there beeing* then *persons of great Authority about the King, inciting his Maiestie to put the penall and sanguinary Laws against vs, in rigorous execution: to say nothing of those, who were then actually persecuted. Nor does the Bishop so much cleere, as contradict himselfe in this particular, while he first sayes (pag. 11. of his Epistle)* God forbid I should euer offer to persuade a persecution, in any kinde, or practise it in the least: *and yet, in the very next lines, adds;* God forbid too, that your Maiestie should lett the laws (*viz. against Catholiques and Catholique Religion*) sleep, for feare of the name of persecution.

If Mr. Fisher *and his* fellowes *doe* angle *for his Maiesties* subiects, *as the Relatour pretends, 'tis only to bring them the safe*

o Heauen, and by which only they themselues hope to arriue thither: it s not to draw them into the beleefe of any assertions repugnant to oyaltie and Christian vertue, but such as their Teachers will be euer eady to maintayn, both with their pens and liues. To fish, in this nanner, deserues neither hanging, drawing, nor quartering; but is onformable to the ancient commission, which in the person of the Apostles, these anglers (as he calls them) receiued from Christ. Matth. 4. 19. follow mee, and I will make you Fishers of men.

Neither doth Mr. Fisher, or any of his profession, allow, or vse any such netts, as the Relatour mentions (pag. 11. Epist.) that is, they neither practise, nor hold it lawfull to dissolue oaths of Allegiance, to depose or kill Kings, to blow vp states for the establishing of QUOD VOLUMUS &c. All which, out of his Charity, and professed forbearance towards vs, the Bishop does very kindely insinuate both to his Maiestie and the Reader. But our answer is, wee yeeld to none in all Christian and true allegiance to our Soueraign Lord the King; which wee haue in times of tryall so manifested to the world, that wee hope there are not many, euen amonge our Aduersaries, but are conuinced of our reall fidelitie: and though some perhaps will talke more, and sweare more, yet none vpon all iust occasions will doe more, in defense of his Maiesties sacred Person, rights, and dignity, then those of our profession. This is certain, Roman-Catholiques alone can glorie in this, that whereas in these late vnhappy times, some of all other Religions in England, oppos'd eyther his sacred Maiestie that now is, or his Royall Father, they only haue been, all and euer Faythfull to them both: therby shewing, that the doctrine of Allegiance to their lawfull Soueraigns is a necessary point of their beleefe, and a part of that duty, which not only interest and ends, but Religion and conscience obliges them to pay.

The Relatour would haue vs obserue, that the Church of England is between two factions, as between two mill-stones, like to be grown'd to powder. (pag. 15. Epist.) meaning by one of these, Catholiques; for whome alone, I haue vndertaken to plead. The Bishop here seemes to complaine of persecution himselfe, as well as wee; but with farre less reason, as is euident: seeing wee Catholiques, (if wee were so ill minded) haue no other instruments to persecute withall, but our tongues and our pens; which draw noe bloud, and in the vse whereof, I presume no indifferent man, well considering what hath passed both from the pulpitts and presses of our Aduersaries, will thinke, that in any thing, they fall short of vs, eyther for lowdness, or passion.

death they all doe) many of them, through the mercy of God, returne from whence they had departed. Whereas on the other ſide, I neuer yet heard of the man, who profeſſing the Catholique Fayth in time of health, deſired in ſickneſs to dye a Proteſtant.

The Relatour obſerues againe (Epiſt. pag. 19.) that noe one thing hath made conſcientious men (of his party) more wauering in their mindes, and more apt to be draw'n beſide from the Religion profeſſed in the Church of England, then want of of vniforme and decent order &c. thereypon taking occaſion to enlarge himſelfe on the ſubiect of ceremonies, ſhewing their vſefulneſs and neceſſity in the publique exerciſe of Religion; wherin I haue noe reaſon to contradict him. Only this I muſt note by the way, that whereas (out of indulgence to his ordinary humour) he taxes the Roman Church with thruſting in many, that are vnneceſſary and ſuperſtitious, he might haue know'n, that the Councill of Trent it ſelfe not only inables, but inioynes all particular Biſhops in their reſpectiue Dioceſes, and all Archbiſhops and Metropolitans in their reſpectiue Prouinces, to reforme what euer they may finde amiſs in this kinde. And this his crimination is no more, then was obiected to himſelfe by his owne people.

Wee ſhall in due place ſhew, in what ſenſe it is, wee maintaine, that out of Rome, that is, out of the communion of the Roman-Catholique Church, there is no ſaluation. At preſent it may ſuffize to ſay, that wee doe not ſhut vp ſaluation in ſuch a narrow conclaue as the Biſhop would haue his Reader beleeue, when he parallels vs with the Donatiſts. Wee teach no other doctrine concerning the attainement of ſaluation, then what hath been held in all ages, in all times and in all places, and is now viſibly taught and profeſſed throughout the Chriſtian world; viz. that out of the true Catholique Church, ſaluation is not to be expected. Nor doe wee ſhut Heauen-gates, as the Relatour inſinuates, to any that are willing to enter; prouided, they be willing to enter, and goe that way, which Chriſt hath appointed. But 'tis the Biſhop and his party, that doe really ſhutt Heauen-gates to thoſe who otherwiſe might enter, euen whileſt they pretend to open them. For by teaching the way to Heauen to be wider then it is, and that Saluation may be attained by ſuch meanes, and in ſuch wayes, as according to Gods ordinary Prouidence it cannot, what doe they but putt men into a falſe way, and in ſtead of leading them in that ſtraite path to eternall happineſs, which the Goſpell preſcribes, trace out that broad way to them, which leads to death?

I ſhall cloſe my Preface with an Aduertiſement to ſuch, as are apt to quarrel at words, beyond the meaning of thoſe that vſe them. The

word

infallible *(which in treating of the Church and Generall Councils I haue had frequent occaſion to make vſe of) is cunningly raiſed by our Aduerſaries to ſo high a pitch of ſignification, as though it could import no leſs , then the aſcribing of an intrinſecall vnerring power in all things, to thoſe wee account infallible; which is cleerly to peruert our meaning: wee intending to ſignifie noe more , when wee ſay the Church, or Generall Councils are infallible , then that* by vertue of Chriſt's promiſe *they haue neuer erred, nor euer ſhall in definitions of Fayth.*

In fine, Good Reader , that thou mayſt ſee and embrace the truth , is the hearty wiſh of him , that bids thee noe leſs heartily

Farewell.



Labyrinthus Cantuarienſis.

OR,

Dr. *LAWD'S* LABYRINTH.

BEING

An Anſwer to his Lordſhips Relation of a Conference between Himſelf and Mr. *Fiſher*, &c.

CHAP. I.

Stating the Conference between the Biſhop and Mr. *Fiſher*, for Satisfaction of a Perſon of Honour.

ARGUMENT.

1. *The Introduction.* 2. *The Biſhops Artifice in waving a direct Anſwer to the Queſtion.* 3. *His pretended Solutions to certain Authorities referr'd to a fitter place for Anſwer.* 4. *His maintaining the Greeks not to have loſt the Holy Ghoſt; and that they are a* true Church. 5. *The Modern Greeks in Errour, not the Ancient.* 6. *Why* FILIOQUE *inſerted into the* Nicene Creed.

1. THough *Dedalus*, that ingenious Artificer, might poſſibly ſhew no leſs skill in contriving his *Cretan Labyrinth*, then did the principall *Architect*, employ'd by *Salomon* in building that Magnificent Temple at *Jeruſalem*; yet their *Labours* were of a different nature. For whereas the latter exercis'd his Art in raiſing a noble, elevated, lightſome *Structure*; the former (*Dedalus*) us'd all his Inventive induſtry in framing a Subterraneous, darkſome *Priſon*, with ſuch redoubled *Turnings*, perplexed *windings*, and tortuous *Meanders*, that who ever entred into it, might indeed *wander* up and down within its involved and recurring *paths*, but never be able to get either back, or thorow it.

Now alluding to theſe different *works*, we may not unfitly compare the learned Labours of the *Fathers*, *Doctors*, and *worthy Divines* of Gods Church, to this ſtately Temple of *Salomon*, being the rich and illuſtrious *Monuments* of their *Piety*, *Zeal*, and *Erudition*. Whereas by the *Cretan Labyrinth* are fitly Symboliz'd the Artificiall, but Peſtiferous *Works* of all *Hereticall Authors*, who (forſaking the *ever-viſible* and *conſpicuous Church* of Chriſt, and *known Conſent* of Chriſtendome) induce themſelves and Followers to believe the novel Fancies of their own Phanatick Brains. Theſe mens *Labours* are ſo farre from being *lightſome Monuments*, that they are rather *Labyrinths*, or *intricate Dungeons* for poor

ſeduced Souls; who being once ingag'd in the perplexities of their intangled *flexures*, ſee not the radiant light of Gods Church; ſome few onely excepted, whom of his great mercy he is pleas'd to ſhew the way out, and reduce into his *Fold*.

Now it hath already been ſhew'n by others, that the *works* of many late *Proteſtant writers* of this Nation are of the aforeſaid *intangling Nature*; and I doubt not, by Gods help, but to evidence, that this their *Grand Authors Book* I am now about to anſwer, is very liable to the ſame Reproach. For, to deſcribe it rightly, it is a *Labyrinth* moſt artificially compos'd, with as many abſtruſe *Turnings*, ambiguous *windings*, and intricate *Meanders*, as that of *Dedalus*, and therefore equally inextricable.

But a more ſure and ſtronger *Clew* then *Ariadne's*, the *Line* of the Catholique Churches *Authority* and *Tradition*, joyn'd with *Holy Scripture*, hath not onely carried me through it, but by Gods good aſſiſtance, enabled me to render it pervious to all, by the *Diſcoveries* and *Directive Marks* I have ſet on the Leaves, that compoſe this preſent Volume.

Yet before I deſcend to particulars, I muſt advertiſe the Reader, that I deſigne not the Defence either of Mr. *Fiſher* or any other *Author*, further then they deliver the *generally received Doctrine* of the Catholique Church; which is that I undertake to maintain.

The three leading pages of the Biſhops Book contain the occaſion
§ 1, 2. of the *Conference* between himſelf and Mr. *Fiſher*, *viz*. for the ſatiſfaction of an Honourable Lady, who having heard it granted (on the *Proteſtant* part) in a former *Conference*, that there muſt be a *continuall, viſible Company*, ever ſince Chriſt, teaching *unchanged Doctrine*, in all points neceſſary to Salvation, and finding (it ſeems) in her own Reaſon, that ſuch a *Company*, or *Church*, muſt not be fallible in its *Teaching*, was in Queſt of a *Continuall*, *Viſible*, and *Infallible Church*, as not thinking it fit for unlearned perſons to judge of particular Doctrinals, but to depend on the judgement of the true Church: which point of *Infallibility* the Biſhop ſought to evade, ſaying, That neither the *Jeſuit*,
§ 3. num. 2. nor *the Lady her ſelf ſpake very adviſedly, if ſhe ſaid, ſhe deſired to relie*
pag. 3. *upon an Infallible Church*, becauſe *an Infallible Church denotes a particular Church, in oppoſition to ſome other Particular Church not Infallible*.

2. Here already you may obſerve the Biſhop falling to work on his *projected Labyrinth*, by making its firſt *Crook*; which is apparent to any man that has eyes, even without the help of a Perſpective. For though he could not be ignorant, that the Lady ſought not any one *Particular Infallible Church*, in oppoſition to *another Particular Church not Infallible*, but ſome Church, ſuch as might without danger of Errour direct her in all Doctrinall Points of Faith, call it *an* or *the* Infallible Church as you pleaſe, (for ſhe had no ſuch Quirks in her head) yet the Biſhop will by no means underſtand her *ſincere meaning*, but inſtead of uſing a charitable endeavour to ſatiſfie her perplexed Conſcience, vainly purſues that *meer Quibble*, on purpoſe to decline the difficulty of giving her a ſatisfactory Anſwer in his own Principles. Neither indeed does that expreſſion (*an* Infallible Church) denote a Particular Church, in oppoſition to ſome other Particular Church not Infallible, but poſitively

ſignifies

ſignifies a Church that never hath, ſhall, or can erre in Doctrine of Faith, without connotating, or implying any other Church that might erre. Nor can it be pretended, that the Particle *a* or *an* is onely appliable to Particulars, ſeeing the Biſhop himſelf applies it to the whole Church. For, omitting other places, ſee page 141. where ſpeaking of the *whole* § 18.num.5
Militant Church, he ſayes, *And if ſhe erre in the Foundation, that is, in ſome one or more Fundamental Points of Faith, then ſhe may be a Church of Chriſt ſtill.* Here ſure he cannot mean a *Particular Church* by this expreſſion *A true Church,* but the whole *Catholique* or *Univerſal Church*, unleſs he intended to ſpeak non-ſenſe, *viz.* That the whole *Militant Church* is a *Particular Church.* And what Learned Interpreter ever underſtood thoſe words of Saint *Paul*, Epheſ. 5. 27. *That he might exhibit to himſelf A glorious Church*, &c. of any other, ſave the Univerſall Church of Chriſt? And ſeeing the Lady made enquiry after *that Church IN WHICH one may*, and *OUT OF WHICH one cannot attain Salvation,* (as the Biſhop ſets down the words of Mr. *Fiſher*, page 3.) it is evident, that really and in effect ſhe ſought no other, ſave the Univerſall Viſible Church of Chriſt: which *A. C.* (to take away all doubt of her meaning) expreſſes pag. 1. by ſaying, that ſhe deſired *to depend upon the judgement of THE TRUE Church.* Why then might not the Lady expreſs her ſelf, as the Biſhop himſelf does in the place above cited, by the Particle *a*, or *an*, and yet not ſpeak ſo improperly, that he muſt needs miſtake her meaning? The truth is, it was an affected miſtake in his Lordſhip, as any man may eaſily perceive, that has not loſt his diſcerning faculty.

But the Biſhop having now entred his hand, and willing to ſhew his dexterity betimes, immediately redoubles the *Crook* he had made, while (to countenance his former trifling with the Lady touching *an* Infallible Church) he craftily attacks *Bellarmin* for maintaining an § 3. num. 3.
Infallibility in the *Particular Church*, or Dioceſs of *Rome*, as hoping to Pag. 4.
make that opinion paſs for an Article of Faith among *Catholiques* (which it is not) and by confuting it, to ſeem to have overthrown the *Infallibility* of the whole *Catholique Church.* Now though *Bellarmins* opinion is, indeed, That the whole Clergy and People of *Rome* cannot erre in Faith, and deſert the Pope, ſo long as his *Chair* remains in that City; yet the Biſhop knew very well, that the Catholique Church doth not reſtraine the Doctrine of her *Infallibility* to that opinion of *Bellarmin*: it being ſufficient for a *Catholique* to believe, that there is an *Infallibility* in the Chnrch, without further obligation to examine, whether the Particular Church of *Rome* be Infallible, or not.

By what has been hitherto ſaid, a man may eaſily perceive the candour of the Biſhops proceeding, and what he is to expect from him throughout his whole Work; which will (I aſſure you) for the greater part, be found to correſpond with that you have already ſeen.

3. From the fourth page to the twentieth he goes on diſputing a- § 3. num. 3,
gainſt ſeverall Opinions of *Bellarmin*, (as whether the Popes *Chair* may 4,5,6,7, &c.
be removed from *Rome*; and in caſe of ſuch Removall, whether that Particular Church may then erre) which ſeeing they are but *Particular Opinions*, I ſhall not expoſtulate them with the Biſhop, as being no part of the Province I have undertaken. And as to the *Authorities* here

quoted

quoted by *Bellarmin*, out of St. *Cyprian*, St. *Jerom*, St. *Gregory Nazianzen*, &c. in proof of *his opinions* touching the Particular Church of *Rome*, ſeeing they are neither cited by the *Cardinal* to prove any Articles held *de Fide* among Catholiques, nor impugned by the Biſhop but as inſufficient to make good thoſe *particular Opinions*, (though he hoped the Reader would make neither of theſe reflections) I cannot hold my ſelf oblig'd to take notice of his pretended Solutions, till I finde them brought to evacuate the *Infallibility* of the *Catholique*, or *Roman* Church in its full Latitude, as *Catholiques* ever mean it, ſave when they ſay expreſly the *Particular Church*, or Dioceſs, of *Rome*, as here *Bellarmin* doth. However, I intend to examine them, when I come to treat the Queſtion *of the Infallibility* of the Univerſal Church.

Where I make no doubt, but I ſhall clearly evince againſt his Lordſhip and the whole party, theſe particulars following. Firſt, that to draw the word *perfidia* (which St. *Cyprian* uſeth) to *his own* ſenſe, the Biſhop leaves out two parts of the Sentence, which he ought neceſſarily to have expreſſed. Secondly, that by gloſſing almoſt every word of the Text imperfectly alledged, he makes that Father give no more Priviledge to *Rome*, then what was due to every particular Church, yea to every Orthodox Chriſtian of thoſe times, quite contrary to St. *Cyprians* intent. Thirdly, how he preſſes St. *Cyprians* not being tax'd by the Ancients, for holding a poſſibility of the Popes teaching Errour in matter of Faith, but never reflects, that he was as little tax'd by them for affixing poſſibility of Erring to the Univerſall and Immemorial Tradition of Non-rebaptization, embrac'd and practiſed againſt him by the whole Church. Fourthly, I ſhall ſhew, that his Lordſhips Anſwer to St. *Hieromes* Authority is meerly Nugatory, making him advertize *Ruffinus*, that the Apoſtolicall Faith, firſt preach'd at *Rome*, could not *in it ſelf* be any other, then what it *eſſentially* is; that is, it could not be changed, ſo long as it remained unchang'd. Fifthly, that he trifles as much in the allegation of St. *Gregory Nazianzen*. For though that Father uſeth the word *Semper retinet*, (as the Biſhop tranſlates him) and doth not expreſly ſay *Semper retinebit* (it *ever holds*, and not it *ſhall ever hold* the true Faith) ſpeaking of the Roman Church; yet certainly in this place the word *retinet*, coming after theſe other *ab antiquis temporibus habet*, and having *Semper* annexed to it, muſt in all reaſon be underſtood to relate to the ſeverall Differences of Time, paſt, preſent, and to come. Sixthly, that he wrongfully impoſes upon *Bellarmin* the alledging of St. *Cyril* and *Ruffinus*, as holding his opinion about the particular Church of *Rome*: whereas *Bellarmin* hath not ſo much as St. *Cyrils* name in that whole Chapter; nor *Ruffinus*'s, but onely when he cites St. *Hieromes* Apology againſt him: and when he alledges thoſe two Authors in his third Chapter, he expreſſes both the places and their words; but it is to prove another Propoſition: and that of St. *Cyril* is a quite different Text, from what the Relatour thruſts into his Margent. Thus eagerly fights he by Moon-light with his own ſhadows. Seventhly, that his Lordſhip confounds two Queſtions that are diſtinct, and diſtinctly treated by *Bellarmin*, *viz.* Whether the Pope, when he teaches the whole Church, can erre in matters of Faith (which is the Propoſition *Bellarmin* defends in the third

Chapter, and belongs to the Pope as he is chief Pastour of the Church) with this, whether the particular Roman Church, that is, the Roman Clergy and People, cannot erre in Faith; which question *Bellarmin* treats in the 4[th] Chapter. Lastly, that the Text of *Math.* 16.18. *Tu es Petrus*, &c. (*Thou art Peter*, &c.) cannot in the Grammatical and proper sense be applied to the confession of St. *Peter*, as abstracted from his Person, but onely to his Person, as made, in that occasion, for and in vertue of that Confession, perpetually to endure in him and his Successours, *THE ROCK* of Christs Church. But of these hereafter.

The Bishop having long wandered from the Ladies Question concerning *Infallibility*, whether to be admitted in any Church or not? at length in the 20[th] page, removing St. *Peters* Chair out of his way and from the City of *Rome*, and disporting himself a while in that particular *City*, or *Diocess*, in a kinde of *Raillery* upon its *Infallibility*, his Lordship comes to the *Greek* Church, on occasion of some words spoken by a friend of the Ladies, in defence of that Church. I believe that *Friend* did a friendly office to the Bishop, in giving him a rise for a new Dispute, and diverting the Lady from pressing him further for a satisfactory answer to her *Querie*. § 3. num. 17.

4. The question started by this friend was (as I have already hinted) about the Faith of the *Greek* Church, which Mr. *Fisher* told him, had plainly made a *change* and taught *false Doctrine* concerning the *Holy Ghost*; and that he had heard his *Majesty* should say, *That the Greek Church, having erred against the Holy Ghost, had lost the Holy Ghost.* This latter part of Mr. *Fishers* assertion the Bishop will needs interpret as a disrespect in him towards his King; whereas in truth he highly honour'd his Majesty, and shew'd the Kings great *Learning* and *Judgement* in that point, touching the Holy Ghost. But the Bishop with all his respect and present flattery, is resolved to contradict his *Majesty*; yet that he might seem to do it but in part, he introduces this distinction, *viz. That a particular Church may lose the Holy Ghost two wayes.* 1. *The one when it loses such special Assistance of that Blessed Spirit, as preserves it from all dangerous errours and sins, and the punishment that is due unto them.* 2. *The other is, when it loses not onely this Assistance, but all Assistance, to remain any longer a true Church.* § 5. pag. 21.

Now the Bishop denyes the *Greek* Church to have lost the Assistance of the Holy Ghost in this *latter Acception, viz.* totally, which would render it no *true Church*; but grants it to have lost that *special Assistance* specified in the first branch of the distinction. *But this* (he sayes) *is rather to be called an errour, CIRCA SPIRITVM SANCTVM (about the Doctrine concerning the Holy Ghost) then an errour CONTRA SPIRITVM SANCTVM (against the Holy Ghost.)* Thus he minces what he had said before, *That the Greek Church did perhaps lose the Holy Ghost*, and *that they erred against him.* Ibid.

But let us see what Arguments his Lordship brings in proof of his Assertion, that the *Greek* Church continues a *true Church*, and that their errour is not properly *against* the Holy Ghost. Here the Bishop makes no great haste, but breathing himself a while, does very prudently prepare his Reader to expect no great matter from him in this kinde. For, dilating very speciously on his own *modesty*, he adds, *There is no rea-* § 6. pag. 23.

ſon the weight of this whole Cauſe ſhould reſt upon one particular man; or that the perſonal defects of any man ſhould preſs any more then himſelf. Alſo *that he entred not upon this ſervice, but by command of Supreme Authority;* there being, as he ſayes, an hundred abler then himſelf to maintain the *Proteſtant Cauſe.* This his acknowledgement as I have no reaſon to blame him for it, ſo I cannot ſee, what juſt cauſe his Lordſhip had to cenſure Mr. *Fiſher*, for thinking ſo humbly of himſelf as to confeſs, *there were a thouſand better Scholars, then he, to maintain the Catholick Cauſe.*

Before we come to the Biſhops *proofs*, I muſt in the firſt place entreat

§ 9. pag. 24. the Reader to lend attention to his words, which are theſe; *I was not ſo peremptory*, viz. as to affirm the *Greeks* errour was not in a Fundamental. *Divers learned men, and ſome of your own, were of opinion, that (as the Greeks expreſſed themſelves) it was a queſtion not ſimply Fundamentall. I know and acknowledge, that errour of denying the Proceſſion of the Holy Ghoſt from the Son, to be a grievous errour in Divinity.* After this he adds as a Theological proof of his own, *Since their form of ſpeech is, that the Holy Ghoſt proceeds from the Father BY THE SON, and is the Spirit of the Son, without making any difference in the Conſubſtantiality of the Perſons, I dare not deny them to be a TRVE CHVRCH; though I confeſs them AN ERRONEOVS Church in this particular.* Are not theſe very ſpecious expreſſions? *I was not ſo peremptory. Divers learned men were of opinion. I know and acknowledge that errour to be a grievous errour in Divinity. I dare not deny them to be a true Church. They ſeem to agree with us. They think a diverſe thing from us.* But I paſs by his trifling, and make way for truth. It is to be conſidered, that now for many hundred years the whole Latin Church hath decreed and believed it to be a flat Hereſie in the Greeks, and they decreed the contrary to be an Hereſie in the Latin Church; and both together condem-

In Florentino. ned the opinion of the Grecians as Heretical in a general Council: how then bears it any ſhew of probability, what ſome few of yeſterday (forced to it by an impoſſibility of otherwiſe avoiding the ſtrength of Catholick Arguments againſt them) affirm, that the matter of this Controverſie is ſo ſmall and inconſiderable, that it is not ſufficient to produce an Hereſie on either ſide? Is not this to make all the Churches of Chriſtendome, for many hundred years, quite blinde, and themſelves onely clear and ſharp-ſighted? which ſwelling preſumption, what ſpirit it argues, and whence it proceeds, all thoſe, who have learn't from St. *Auguſtine*, *that pride is the mother of Hereſie*, will eaſily collect.

But though this perſwaſion had not been atteſted by ſuch clouds of witneſſes, Theological Reaſon is ſo ſtrong a Foundation to confirm it, that I wonder how rational men could ever be induced to queſtion the truth of it. Is it (think you) enough to aſſert the Divinity, and Conſubſtantiality, and Perſonal Diſtinction of the Holy Ghoſt (as the Biſhop ſayes) to ſave from Hereſie the denial of his Proceſſion from the Father and the Son as from one Principle? would not he, that ſhould affirm the Son to be a diſtinct Perſon from, and Conſubſtantial to the Father, but denyed his eternal Generation from him, be an Heretick? or he, who held the Holy Ghoſt, diſtinct from, and Conſubſtantial to them both, but affirmed his Proceſſion to be from the Son onely, and not from the Father, would he not be highly guilty of Hereſie? It is then

moſt

most evident, that not onely an errour against the Consubstantiality and Distinction, but against the Origination, Generation, and Procession of the Divine Persons is sufficient mattter of Heresie: which being here most manifestly found, either in the Affirmative maintained by the Latins, or in the Negative embraced by the Greeks, about the Procession of the Holy Ghost from the Son, there must also be found sufficient matter to constitute the erroneous Tenet Heretical. And seeing Protestants acknowledge with the Bishop here, that the Greeks in this are the erring party, how can they possibly excuse them from Heresie?

5. But before I fall upon a particular *examen* of his proofs, we must distinguish between Greeks. Some are Ancient; other Modern. The Ancient Greeks, though they did indeed, in this question of the Holy Ghosts procession, express themselves sometimes by the word *per Filium* (by the Son) yet the sense they gave them was Consignificative with *à Filio* (from the Son.) Whereas the Modern Greeks, since they rais'd this Dispute against the Latin Church, will not admit that expression *à Filio*, but *per Filium* onely, and that too in a sense Dissignificative to *à Filio*. For they so assert the Holy Ghost to proceed from the Father *by the Son*, that he proceeds from the Father *alone*, and not from the Son at all: thereby making the words *per Filium* to signifie the *Medium* onely, not the *Principle*, from which he is Originiz'd as truly as from the Father. And that this is the erroneous perswasion of the Modern Greeks is manifest, not onely by those long Discourses between the Greeks and Latins, set down at large in the (*a*) Council of *Florence*, but by the free acknowledgement of *Hieremias* late Patriarch of *Constantinople*, in his Book intituled *Censura Orientalis Ecclesiæ*, cap. 2. where expounding the Belief of the Modern Greek Church, he hath these express words, *Spiritum verò Sanctum, Dominum vivificantem, & EX PATRE SOLO procedentem.*

(*a*) Concil. Florentin. Sess. 18. pag. 686. 690. Sess. 22. pag. 741. Sess. 23. pag. 749. *Hæreticos propter additionem verbi Filioque eos reputant.* Sess. 25. pag. 778.

Now after this distinction of *Ancient* and *Modern* Greeks, and their different meanings even under the same expression, it will be seasonable to give solutions to all the Bishops proofs. To the first therefore, however the Bishop labours to excuse the Modern Greeks from a *Fundamental* errour, he takes a wrong course to effect it, and in stead of excusing them, directly overthrows and condemns them; nay renders those, whom he endeavours to excuse, incapable of that favourable exposition, which the Authors he alledges in their behalf, have made for some of the Greek Church. For pag. 24. § 9. num. 1. he acknowledges that errour, of denying the Holy Ghost to proceed from the Son, to be a *grievous errour in Divinity*, and pag. 26. § 9. num. 3. that the Greeks *think a diverse thing* from the Latins in this point, as I have noted above. Now to prove that these who erre thus *grievously*, and differ from the Latin Church *in re*, not in the words onely, but in the thing, do yet not erre *Fundamentally*, he brings Testimonies from our Authors, who speak of such Grecians, (even as he cites them) which erre not at all in the opinion of those alledged Authors, and which differ from the Latin Church onely *voce*, *in words*, and not in the thing, or matter of their Doctrine.

Ibid. num. 2. pag. 25.

Thus he cites *Durandus. Pluralitas IN VOCE, salvata unitate IN RE, non repugnat unitati Fidei.* Magist. Sentent. Dist. 11. *Sanè scien-*

sciendum est, quod licet in presenti Articulo à nobis Græci VERBO discordent, tamen SENSU non differunt: and the like sayings are in all the following Authors there cited by the Bishop. But what a strange *Medium* is this to prove his intent? He was to prove, that such as were *in grievous errour* in Divinity, erred not Fundamentally; and for proof of this he alledges such as have no *real* errour at all in Divinity. He was to prove, that such as differ *in re*, in the thing it self, from the Latin Church, about the Procession of the Holy Ghost, erre not Fundamentally: and for proof of this he alledges such as differ onely from us *voce*, in words, but not in the thing controverted. Is not this strong Logick? Let his Lordships Defender then prove, from the said Authorities, his Assertion, *viz.* That those Greeks, who erre grievously in Divinity, and differ *in re* from the Latin Church, erre not Fundamentally, and he will have done more then my Lord himself has done, or any other (I presume) can do. In the mean time every half eye will discover; how inappositely the Relatour hath reasoned hitherto, and brought no Authority at all to make good his Assertion.

For the Master of Sentences, he speaks only of such Ancient Authors, as differed onely *in voce*, in words, and not in *Substance* from the Latin Church; or at least who spake not so clearly against it, but that their words might admit some tolerable interpretation. But how proves this, that those of the Greek party say *now* no more, nor otherwise, then the *others* did in those Ancienter times? seeing it is manifest from the Council of *Florence*, and from *Hieremias* Patriarch of *Constantinople*, that their Doctrine cannot admit of that Exposition, which those Authors give to the Doctrine of the Ancient Grecians. For they flatly and in express terms deny, that the Holy Ghost proceeds from the Son, and understand *per Filium* (by the Son) in that sense which excludes *à Filio* (from the Son.)

This difference of times was long since observed by St. *Bonaventure* in that very place, wherein his Lordship cites him, to wit, *in* 1. *Sentent. dist.* 11. *quest.* 1. *art.* 1. *ad* 3*um.* & 4*um.* His words are these. *Ad illud quod objicitur de Damasceno dicendum, quod non est in istâ parte ei assentiendum. Sicut enim intellexi, ipse fuit in tempore, quando orta est contentio. Unde non est in hoc sustinendus, quia simpliciter fuit Græcus: tamen ipse cautè loquitur. Unde non dicit, quod Spiritus non est a Filio, sed dicit, NON DICIMUS A FILIO; quia Græci non confitebantur, nec tamen negabant. Sed modò eorum maledicta progenies addidit ad paternam Dementiam, & dicit, quod non procedit à Filio, nisi temporaliter: & ideo tanquam Hæreticos & Schismaticos Romana eos damnat Ecclesia.* "To "that (sayes he) which is objected from *Damascen* it is to be answered, "that we are not to assent to him in this particular. For, as I under- "stand, he lived in the time, when this Controversie was sprung up. "Wherefore we are not bound to maintain him in this point; because, "absolutely speaking, he was a Grecian: yet himself speaks warily. "For, he doth not say, the Holy Ghost is not from the Son, but he "saith, *we say not from the Son.* For the Grecians, as they did not "confess, so neither did they deny (to wit, the Procession of the Holy "Ghost from the Son.) But now their accursed off-spring hath added "to the madness of their Fore-fathers, and professeth, that the Holy

"Ghost

" Ghost doth not at all proceed from the Son, otherwise then *Tempo-*
" *rally*: and therefore the Roman Church condemns them both as He-
" retiques and Schismatiques.

But let us adde a word or two more in particular to his Authorities cited. *Durandus* his words give onely a general Doctrine, which is most true, *viz. That difference IN WORDS is not repugnant to the unity of Faith.* The Master of Sentences (we said but even now) speaks of those Ancienter Greeks, who spake moderately and *warily* in this point. *Bandinus* is cited, but no words of his alledged. St. *Bonaventure* is quite against his Lordship. For in that very place which he cites, St. *Bonaventure* brands the Greeks of his time, who had deserted the Roman Church, with the note of (*a*) Hereticks and Schismatiques, Now the Bishop uses some cunning, in not giving notice of those precedent words, and thereby perswading his Reader, that St. *Bonaventure*, by not answering to the Objection pressed by the Greeks, *viz. That Salvation might be had without that Article, A PATRE FILIOQUE PROCEDIT*; but onely saying, that *such a determination was opportune by reason of the danger*; tacitly grants that Salvation may be had without it. And consequently was of opinion, that the Greeks who separated from the Church of *Rome* in his time, were capable of Salvation, even in that Separation. Whereas it is most manifest in that very Paragraph, that St. *Bonaventure* (as is said) holding them Heretiques and Schismatiques, excluded them from Salvation. And this would have appeared, had not St. *Bonaventures* former words been concealed by the Bishop.

(*a*) *Suam Sententiam defendere ausi sunt, & Auctoritati Ecclesiæ Romanæ obviare; & ideo facti sunt Heretici quia negant Fidei veritatem; & Schismatici, quia recesserunt ab Ecclesiæ unitate. D. Bonavent. ibidem.*

But this is not all the Art he useth in this Citation. He was to prove, that according to St. *Bonaventure* the Grecians opposite to the Roman Church, notwithstanding their Errour and Separation, were capable of Salvation, even supposing the Declarations and Decrees of the Roman Church in his time against them: and to prove this he alledges an Answer of St. *Bonaventure* to an Objection about the addition of the word *Filioque* to the Creed. Now this addition was made before the succeeding Declarations of the Church against the Grecians; and consequently seeing for many hundred years the Creed was without this addition, it was most evident, that Salvation might be had, and was had without it: nay, even after the addition was made, till the *necessity* of it was sufficiently declared by the Church, and the point fully *defined* against the Grecians who opposed it, it was not happily so necessary, but some might be saved without it. But by what reach of Logick will the Bishop be able to prove this Consequence; St. *Bonaventure* tacitly grants, that Salvation might be had without that Article, *before it was added* and decreed by the Church to contain a Point of Christian Faith necessary to Salvation: *Ergo* St. *Bonaventure* holds, *that even after such decrees were made*, Salvation might be had without it; and even by those who obstinately contradicted the Truth contained in it? For before it was added, and at the first addition, before the said Declarations, Christians might be excused by ignorance: but after such Declarations were made, those who knew them, as the Greek Church did, could by no ignorance be excused.

Jodocus Clictoveus is cited to small purpose. For the question is

not, whether *quidam ex Græcis* (some of the Grecians) hold that the Holy Ghost proceeds from the Son; for that is true even at this day: but whether those, who violently oppose the Church of *Rome*, that is to say, the Patriarchs, Bishops, Clergy, and people who take part with them (which we now term the Greek Church) hold, that the Holy Ghost proceeds from the Son.

Scotus is of as little force as *Clictoveus*. For the Bishop was to prove from this Author (as he undertakes) that the present Greek Church errs not Fundamentally. And to prove this he alledgeth him saying, That *the Ancient Greeks differed rather in Words, then in Substance from the Latin Church*; which was not at all touched in the Controversie between them. For all of ours grant, that the Ancient Grecians were guilty of no *real* errour at all, and so of no *Fundamental* errour. But how does that excuse the present Greeks from *Fundamental* errour? His Lordship should have shew'n this. And *Bellarmin* is as far from proving *the present Greek Church* not to erre, as his words point from the time of it. For he speaks of St. *John Damascen*, who flourished six hundred years before *Bellarmin* was born, and who spake so *warily* and moderately in the point, that (as St. *Bonaventure* observes) his words may be taken in a favourable sense, to wit, as *not denying*, that the Holy Ghost proceeds from the Son, as the latter Grecians now do, but onely saying *non dicimus*, we use not to say *ex Filio*, but rather *per Filium*, *neque affirmando nec negando*, formalizing, as 'tis evident, at the manner of expression, but not at the thing. Lastly, when the words of *Tolet*, and of the Lutherans to *Hieremias* the Patriarch shall be cited, they shall receive answer. Onely this is most certain, that *Tolet* holds, with all Catholique Doctors, that the Modern Grecians are Hereticks, and so do erre Fundamentally: and the Lutherans oppose *Hieremias*, who denyes in express terms the Procession of the Holy Ghost from the Son, as we have already shew'n.

His second and Theological Argument is, that since their forme of speech is, that the Holy Ghost proceeds from the Father *by the Son*, and is the Spirit of the Son, without making any difference in the Consubstantiality of the Persons, they must be *a True* Church, though *an erroneous* one in this particular. Here the Bishop thinks to blinde all the Churches of Christendome with a trifle. He grants, that whoever makes an Inequality between the Holy Ghost and the Son, or denyes the Consubstantiality of the Holy Ghost with the Son, is an Heretique. But he goes not about to shew in Divinity (though he talks much of it) how all this can be, *viz.* That the Holy Ghost should be in all respects Equal and Consubstantial with the Son, unless he proceeded from the Son. This (it seems) was matter too deep for his Lordship to wade into, and therefore very dexterously he puts it off as a business of no great moment. And to hide his face from an open profession (with the Greeks) against the Holy Ghosts Proceeding from the Son, he first casts a vail over the Readers eyes, giving him a dark expression, that the Holy Ghost is *the Spirit of the Son*, and then boldly tells him *non est aliud*, 'tis the same to say the Holy Ghost is the Spirit of the Son, as to say the Holy Ghost proceeds from the Son. But I ask his Lordship whether the Modern Greeks say, the Holy Ghost is

the Spirit of the Son; for he cites none, but St. *John Damascen*, for it, who is none of the Moderns? Secondly, whether the Spirit he here sets forth, do truly proceed from the Son? if not; then he trades with some other Spirit, and not with the Holy Ghost.

What I have hitherto said is, I doubt not, sufficient to undeceive any indifferent Reader, touching the Question in Dispute. Yet to press the point a little harder, I thus argue in form against his Lordship, and that out of his own Concessions.

If the *Greeks* errour be not onely *concerning*, but *against* the Holy Ghost, then (according to the Bishops own Distinction) they have lost all Assistance of that Blessed Spirit, and are become no *True Church.*

But their errour is not onely *concerning*, but *against* the Holy Ghost.

Therefore they have lost all the Assistance of that Blessed Spirit, and are become no *True Church.*

The *Major*, or First Proposition, contains the Bishops own Doctrine: The *Minor*, or Second Proposition, *viz.* That the *Greeks* errour is not onely *concerning*, but *against* the Holy Ghost, I thus prove.

All errours specially opposite to the particular and personal Procession of the Holy Ghost are (according to all Divines) not onely errours *concerning*, but errours *against* the Holy Ghost.

But the Greeks errour is opposite to the particular and personal Procession of the Holy Ghost, as is already proved.

Ergo their errour is not onely *concerning*, but *against* the Holy Ghost: whose *Assistance* therefore they have lost, not onely according to the *first*, but even *latter Branch* of the Bishops Distinction; and consequently remain no *True Church.*

But here the Bishop may seem to have provided against the force of this Argument, by hinting a difference between errours *Fundamental* and *not Fundamental*; which point I shall purposely examine in the following Chapter. In the *interim* I observe, that his Lordship having been for a while serious, begins now to quibble upon the word *Filioque*, on occasion of the Popes inserting it into the Creed. And first he grumbles, that the Pope should *Adde* and *Anathematize too.* I hope, § 9. num. 2.
he will give the Holy Ghost leave to Assist the Church, in *adding ex-* pag.25.
pressions for the better explication of any Article of Faith: and then the Pope hath leave and command too, to *Anathematize* all such, as shall not allow the use of such expressions.

6. Now to come to the debate of *Filioque*, 'tis true, that many hundred of years had passed from the time of the Apostles, before *Filioque* was added to the *Nicene* Creed, and more since the Declarations and Decrees were sufficiently published: and in all these years Salvation was had in the Church without mention of *Filioque.* But it is also true, that the Addition of *Filioque* to the Creed was made many years before the Difference brake out between the *Latins* and *Greeks.* So that th' inserting this word *Filioque* into the Creed was not the first occasion of Schisme. But grudges arising among the Greeks, who had been a large flourishing Church with a number of most learned and zealous *Prelates*, and held the Articles still, though upon emptier heads: such, quickly fill'd with winde, thinking their swelling places, and great City of *Constantinople* might hold up against *Rome*, they began to quarrel,

not

not for places (that was too mean a Motive for such as look'd so big) but first they would make it appear they could teach *Rome*, nay they spyed out Heresies in it, (the old way of all Hereticks) and so fell to question the Procession of the Holy Ghost, and must needs have *Filioque* out of the Creed.

To return unto which, after the meaning of the *Latin* Church was understood, and that the word *Filioque* lay in the Creed to confess that the Holy Ghost *proceeded* from the Son as truly as from the Father; and that whoever denyed the *Filioque* must be supposed to deny the *Procession*, then it became an Heresie to deny it, and the Church did *rightly Anathematize* all such denyers. None can be so ignorant as to think the Church, in composing the Creed, intended to thrust in all points of Faith concerning the *Trinity* ('tis clear, more may be added yet:) but when the Church understood that some of her *Truant Children* began to stumble at a particular point, (the Holy Ghosts Proceeding from the Son) then she thought it high time to speak a loud word; that might keep her good Children from falling.

Neither is the Roman-Catholick Church justly accusable of Cruelty (though the Bishop taxes her of it) because she is quick and sharp against those that fall into Heresie. 'Tis not the Libertine Heretick the Church looks so eagerly after, to have him punished; as a Motherly compassion of her other Children (yet good) lest they should come to be infected. If sinners could be bad themselves onely, and not infuse their venome into others, nor give scandal, the Church might possibly have reason to mitigate her severity. But seeing the Bishop brings in *St. Peter, with the Keyes at his girdle*, to shew his mildness, may not I represent to his Lordship St. *Peters* proceeding with *Ananias* and *Sapphira*, *Acts* 5. 5, 10. striking them dead at his Feet for retaining *some part* of their goods, though they had deliver'd the *far greater part* of them to St. *Peter?* Yea, why may I not joyn St. *Paul* to him, chastising most severely such untoward children, 1 *Cor.* 5. 5. 1 *Tim.* 1.20? Certainly the Church punishes not her Delinquents, to encrease the suffering of such as are to dye, but to strike a terrour into the living, whom fear many times, more then the love of God, keeps from sinning.

CHAP. 2.

Of *Fundamentals*, or *Necessaries* to Salvation.

ARGUMENT.

1. *The Catholique Tenet concerning* Fundamentals, *no step to* the Roman Greatness. 2. *His Lordships different Acceptions of the Term* Fundamentall, *all strangers to the Question.* 3. *What must be understood by* Fundamentall Points *of Faith, in this Debate.* 4. *His flying from the* Formall *to the* Materiall *Object of Faith.* 5. *The distinction of Points of Faith into* Fundamentall and not-Fundamentall, *according to Protestan*

testant Principles, destroyes it self. 6. *No* Infallibility *in Church-Authority, no Faith.* 7. *How* Fundamentals *are said to be an* Immoveable Rock. 8. *How the Churches Authority renders us* certain *of Divine Revelations.* 9. *How* Superstructures *may become* Fundamental; *and how* Fundamentals *must be* known to all. 10. Scotus *vindicated from one foul corruption*; *and* St. Augustin *from another.*

THe Bishop in the end of the ninth §. parting friendly with the Greeks, before he enters into war again with the Roman Church, in the tenth §. he scoureth up his best Defensive weapon, the Point of *Fundamentals*; having hitherto given us but a glimpse of it. He tells of Mr. *Fisher*, that *he read a large discourse out of a Printed* § 10.num.1 *Book, saying 'twas his own* (his Lordship would seem to mistrust it) written against Dr. *White*, concerning *Fundamentals*. The Bishop sayes Pag. 26. not what he answer'd to this Discourse, but puts all off with an *I do not remember*: might he not have call'd to his Chaplain for Mr. *Fishers* Book, if he had minded an Answer? But I see him now drawing up his great Artillery of *Fundamentals*, to attack his Adversary for saying *All Points Defined by the Church are Fundamentall*; yet this proves but a Squib: for he presently goes out of the question, to disport himself with a fancy of his own (a piece of Policy, forsooth, which he hath spied in the Roman Church.)

1. *Rome*, sayes he, *to shrivel the credit of its Opposers*, blasts them all Num. 2. with the name of *Heretique* and *Schismatique*, and so by that means grew pag. 27. into Greatnesse. *To make good which proceeding this course was taken. The School must maintain, that all Points defined by the Church are thereby Fundamental, necessary to be believed, of the Substance of Faith:* and *then*, saith he, *leave active Heads to determine, not what is truest, but what is fittest for them.*

Now what a weak discourse have we here from a grave *Primate* of *England*! Thinks he all the world is turn'd mad, or Heathen? No truth left upon earth, but all become Juglers? Is the whole business of Religion but a *Legerdemain* to serve the Popes Ambition, a puff of winde? Is it credible so many learned and Venerable Prelates, and other Holy men, whose eminent Sanctity it hath pleased God to illustrate by the Testimony of glorious Miracles, so many famous Doctors, and Heads of Schools, so many Austere and Religious Persons, as have secluded themselves from all Temporal Concernments, to attend wholly to the Service of God and Salvation of their Souls; is it credible, I say, that all these were such *egregious dissemblers* as to prostitute their own Salvation to the Popes Greatness, by *determining* not what they conceived *Truest*, but what they esteemed *fittest* for his Temporal ends? Such stuff as this might serve sometimes for Pulpit-babble, to deceive the giddy multitude, and to cast a mist before their eyes, that they might not see the Impurity of their own English-Protestant Church, even in its first rise under *Henry* the eighth, and the *People-cheating* Policies it was beholding to for its restauration under Queen *Elizabeth*, as may be seen in History. But who could have imagined his Lordship would betray so great a weakness of Judgement, nay so much want of Charity, as to affirm so groundless, so impossible a slaunder? But let it pass for one

of the Bishops *Railleries*. Yet I must confess it becomes not one, that would be esteem'd a grave Doctor of the English Church, an *alterius orbis Patriarcha*, as the Ancient Primates of *England* have been called.

2. After his Lordship has sported thus a while with all that can be serious upon earth, (Mans Salvation) he returns again to the question, *Whether all Points Defined by the Church be Fundamental*; and like one that provides for a Retreat, or Subter-fuge, he cuts out a number of ambiguous Distinctions, as so many *Turnings* and *Windings* to fly away by, when he shall be put to it. He blames Mr. *Fisher* for not distin-
Ibidem num. 3. guishing between *a Church in general*, (which he supposes cannot erre) and *a general Council*, (which he sayes, he *grants not*, that it cannot erre.) Would he have Women and Children come to determine Doctrines? you will finde, he alwayes perplexes the Question; he staggers in the delivery of his own judgement: he sayes, *he is slow in opposing what is concluded by a Lawful, General, and consenting Authority* (this must needs be *a Church in General.*) It seems then sometimes he opposeth it, or staggers at it, as those sometimes do, that go slowly. One while hee'l take *Fundamental* for a point necessary to be believed *explicitè*, as distinguish't from a point that is necessary to be believed onely *implicitè*. Another while he takes it for a *Prime* and *Native Principle* of Faith, as contradistinguish't from what he calls a *Superstructure*, or *Deducible* from it. Now he takes *Fundamental* for a point common to all, and contain'd expresly in the Creed; then for a point *necessary to be known of all* in order to Salvation, as distinguish't from a point necessary onely to *some particular* mens Salvation: and thus by shifting from one acception to another, he carries on the design of his Labyrinth with so much Art, that the Reader is in great danger to be lost in following him.

3. Having therefore seen the word *Fundamental* used in so many *different* senses, we will first deduce, even from the Bishops own Discourse, the right sense, in which for the present we ought to take the word *Fundamental*. His Lordship and Mr. *Fisher* fell upon this Dispute about points *Fundamental*, or *Necessary* to Salvation, occasionally from what was touched in their Debate concerning the Greek Church: where the Bishop affirmed, that though they had *grievously erred* in Divinity, yet not in a point *Fundamental* sufficient to *un-church* them: which must needs have happened, had *they* erred in a point *necessary to Salvation*. Wherefore the Bishop in his 25th. page takes it for the same, to put the Greeks *out of the Church*, and *to deny* to them *Salvation*. We have also seen, how in the words lately cited he calls *Fundamental* what ever is *necessarily* to be believed. Nor can the Lady be thought to have required satisfaction concerning *Fundamentals*, in the Bishops sense. For she is to be supposed to have understood, what both Catholiques and Protestants usually mean in this Dispute: and Mr. *Fisher*, pag. 42. (even as the Bishop, § 2. pag. 2, cites his words) gives an express Advertisement, that by points *Fundamental* neither he, nor the Lady understood any other, then Points *necessary to Salvation*, when he sayes thus, *in all Fundamental Points, that is, in all Points necessary to Salvation*. The question then in Controversie between the Bishop and Mr. *Fisher* was, *Whether all Points defined by the Church were Fundamental, or Necessary to Salvation*; that is, *whether all those Truths, which are sufficiently*

propos'd to any Christian as Defined by the Church for matter of Faith, can be disbelieved by such a Christian without Mortal and Damnable Sin, which unrepented destroyes Salvation?

Now Points may be necessary to Salvation two wayes. The one *absolutely*, by reason of the matter they contain, which is so *Fundamentally necessary* in it self, that not onely the disbelief of it, when it is sufficiently propounded by the Church, but the meer *want* of an express Knowledge, and Belief of it, will hinder Salvation: and those are such Points without the express belief whereof no man can be saved; which Divines call necessary *necessitate medij*: others of this kinde they call necessary *necessitate præcepti*, which all men are *commanded* to seek after, and expresly believe; so that a *Culpable Ignorance* of them hinders Salvation, although some may be saved with *Invincible* ignorance of them. And all these are *absolutely* necessary to be expresly believed, either *necessitate medij*, or *necessitate præcepti*, in regard of the matter which they contain. But the rest of the Points of Faith are necessarily to be believed *necessitate præcepti*, onely *conditionally*, that is, by all such to whom they are sufficiently propounded: as defined by the *Church*: which necessity proceeds not precisely from the *material object*, or matter contained in them, but from *the formall* object, or Divine Authority declared to Christians by the Churches definition. Whether therefore the points in question be necessary in the first manner or no, by reason of their *precise matter*; yet if they be necessary by reason of the *Divine Authority*, or *formal* object of *Divine Revelation* sufficiently declared and propounded to us, they will be Points *Fundamental*, that is necessary to Salvation to be believed; as we have shewed *Fundamental* must here be taken.

4. The truth of the question then taken in this sense, is a thing so manifest, that his Lordship not knowing how to deny it with any shew of probability, thought it his onely course to divert it (according to his ordinary custome) by turning the Difficulty, which onely proceeded upon a *Fundamentality*, or necessity, derived from the *formall* Object, that is, from the Divine Authority revealing that point, to the *materiall* Object, that is, to the importance of the matter contained in the point revealed; which is a plain Fallacy, in passing *à sensu formali ad materialem.*

Now I shew, (the difficulty being understood as it ought to be, of the *formall* object, whereby points of Faith are manifested to Christians) *That all points defined by the Church as matter of Faith are* Fundamentall, that is, *necessary to Salvation to be believed by all those to whom they are sufficiently propounded to be so defined*, by this Argument.

Whosoever refuses to believe any thing sufficiently propounded to him for a Truth revealed from God, commits a sin damnable and destructive of Salvation:

But whosoever refuses to believe any point sufficiently propounded to him for defined by the Church, as matter of Faith, refuses to believe a thing sufficiently propounded to him for a Truth revealed from God.

Ergo, Whosoever refuses to believe any point sufficiently propounded to him for defined by the Church as matter of Faith, commits

commits a ſinne damnable and deſtructive of Salvation.

The *Major* is evident. For to refuſe to believe Gods revelation, is either to give God the lye, or to doubt whether he ſpeak Truth or no. The *Minor* I prove from this ſuppoſition. For, though his Lordſhip ſay, he grants it not; yet for the preſent he ſayes, that though it were ſuppoſed he ſhould grant, that the Church, or a lawful General Council, cannot erre, *yet this cannot down with him, that all Points even ſo defined were Fundamental*, that is, (as we have proved) neceſſary to Salvation. Suppoſing therefore, that the *Church*, and a *lawful General Council*, be taken in this occaſion for the ſame thing, as he affirms they are, ſaying in the beginning of *num.* 3. *pag.* 27. *We diſtinguiſh not betwixt the Church in general, and a General Council, which is her repreſentative*; and admitting this he proceeds in his argument. Suppoſing then that the Church in a General Council cannot erre, I prove the *Minor* thus.

Whoſoever refuſes to believe that, which is teſtified to be revealed from God by an Authority which cannot erre, refuſes to believe that which is revealed from God:

But whoſoever refuſes to believe that which is defined by the Church as matter of Faith, refuſeth to believe that which is teſtified to be revealed from God by an Authority which cannot erre.

Ergo, Whoſoever refuſeth to believe that which is defined by the Church as matter of Faith, refuſeth to believe that which is revealed from God.

The *Major* is evident *ex terminis*. For, if the Authority, which teſtifies it is revealed from God, cannot erre, that which it teſtifies to be ſo revealed, is ſo revealed. The *Minor* is the Biſhops ſuppoſition, *viz.* That the Church in a General Council cannot erre, as is proved. *Ergo*, &c.

And this, I hope, will ſatisfie any ingenuous Reader, that the forementioned Propoſition is fully proved, taking *Fundamental* for *neceſſary to Salvation*, as Mr. *Fiſher* took it. Yet to deal freely with the Biſhop, even taking *Fundamental* in a general way, as he in this preſent Conference miſtakes it, for a thing belonging to the Foundation of Religion, it is alſo manifeſt, that all Points defined by the *Church* are *Fundamental*, by reaſon of that *formal object*, or Infallible Authority, propounding them, though not alwayes by reaſon of the *matter* which they contain.

Whoever deliberately denies, or doubts of any one Point propoſed and declared as a Divine Infallible Truth by the Authority of the Catholique Church, cannot for that time give Infallible credit to any other Point, delivered as a Divine, Infallible Truth by the Authority of the ſame Church. For, whoever gives not Infallible credit to the Authority of the Church in any one Point, cannot give Infallible credit to it in any other; becauſe it being one and the ſame authority in all points deſerveth one and the ſame credit in all: And therefore if it deſerve not Infallible credit in any one, it deſerveth not Infallible credit in any other. Now I ſubſume. But he that believes no Point at all with a Divine, Infallible Faith for the Authority of the Catholique Church, erres Fundamentally: *Ergo*, &c. This *Subſumptum* is evident.

evident. For, if he believe none at all, he neither believes God, nor Chriſt, nor Heaven, nor Hell, &c with an Infallible, Divine, Chriſtian Faith; and thereby quite deſtroys the whole foundation of Religion. And ſeeing there is no means left to believe any thing with a Divine, Infallible Faith, if the Authority of the Catholique Church be rejected as erroneous, or fallible, (for who can believe either Creed, or Scripture, or unwritten Tradition, but upon her Authority?) It is manifeſt, that if the Church be disbelieved in any one point, there can be no Infallible Faith of any thing. Where I deſire all men ſeriouſly to ponder, that the reaſon, which moveth a man to give Infallible credit to any point declared by the Authority of the Catholique Church, is not the greatneſs or ſmallneſs of the matter, nor the more or leſs evidence of the Truth, but the promiſe of Chriſt, which aſſures us, that himſelf and his holy Spirit will *alwayes* be with the Church to teach it *all Truth*.

So that when the Church declares any thing as matter of Faith, it is not ſhe (conſidered onely as a company of men ſubject to errours) but God himſelf to whom we do, and muſt give Infallible credit, in all matters whatſoever, great and little, evident or moſt obſcure. For, the Infallibility of the credit given to any one Article, propoſed as a Divine Truth by the Catholique Church, doth wholly depend upon the Authority of God, ſpeaking in and by the Church. Wherefore he that will deliberately deny, or doubt of any one Article of Faith, may as well do the ſame of all, yea of the whole Canon of Scripture: Becauſe if you take away the Authority of the Church, we ſhould not admit of that, according to the words of St. *Auguſtin*: *Ego verò Evangelio non crederem, niſi me Eccleſiæ commoveret Authoritas.* I would not (ſaith he) believe the Goſpel, unleſs the Authority of the Church mov'd me thereunto. So that he, who obſtinately denies any one thing ſufficiently declared to him by the Church, can have no ſupernatural and infallible Faith at all, but opinions of his own, grounded upon ſome other reaſon, different from the Divine revelation propoſed and applied to him by the Church.

Libr. contr. Epiſt. Manich. quam vocant *Fundament.*

Wherefore St. *Auguſtin* in his Book *De Hæreſibus* recounteth many Hereſies; ſome of which ſeem not to be about any matter of great moment: yet he pronounceth, that *whoſoever doth obſtinately hold any one of theſe againſt the known Faith of the Church, is no Catholique Chriſtian.* Moreover, St. *Gregory Nazianzen* tells us, that *nihil periculoſius his Hæreticis eſſe poteſt, &c.* There can be nothing more perillous then theſe Heretiques, who with *a drop* of poiſon do infect our Lords ſincere Faith. Hence it is, that Chriſt our Saviour ſaith, (*Matth.* 18. 17.) *If he will not hear the Church, let him be to thee as an Heathen and a Publican:* As if he ſhould ſay, let him not be accounted a Childe of the Church, nor conſequently of God.

Tract. De Fide.

Adde to this, that to deny or doubt of any thing made known by the Church to be a Truth revealed by God, is in effect to contradict God and the Church, which Divines in other tearms ſay, is *to give God and the Church the lye*, and to oppoſe and preferre a private mans judgement and will before and againſt the judgement and will of God and his true Church; which cannot ſtand with ſupernatural Faith in any

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point whatsoever. Wherefore it is said in St. *Athanasius* his Creed (which is approved in the nine and thirty Articles of the pretended English Church) that *whosoever will be saved, it is necessary that he hold the Catholique Faith, --- which unless every one hold WHOLE and inviolate, without doubt he shall perish for ever.* Neither can the Bishop reply,
Ibidem num. 6, 7. pag. 30, 31. that all points expressed in St. *Athanasius* his Creed, are *Fundamental* in his sense, that is according to the importance of the matter they containe; for, (to omit the Article of our Saviours descent into hell, which can be no *Fundamental* Point in his acception, for Christs Passion, Resurrection, Ascension, &c. may consist without it) he mentions expresly the Procession of the Holy Ghost from the Father and the Son, which his Lordship ha's denyed to be a *Fundamental* Point, as we saw in the former Chapter.

The foresaid distinction of *material* and *formal* object satisfies his Num. 8. pag. 31, 32. For, not so much as *quoad nos* does any point become *Fundamental*, that is, a prime principle in Faith according to the *matter* attested, or *the material* object, which before the definition was onely a Superstructure, or secondary Article. But all the change made by vertue of the Definition is in the Attestation it self, which induces a *new obligation* of holding it to be a point of Faith; and the refusing to hold it so both destroyes Salvation, and overthrows the whole Foundation of our Faith, as is already declared. Let therefore the Reader carry along with him this distinction of *objectum materiale & formale, materia attestata & Authoritas attestantis,* (*the Matter* attested and the *Authority* attesting it) and he will easily both discover the fallacies of his Lordships discourse in this main point of controversie, and solve all his difficulties supported by them.

And that it may be more apparently perceived, how inappposite his reply is in this whole controversie about *Fundamentals*, we affirming, that all things defined for Points of Faith by the Church, are made *Fundamental* onely by reason of the Infallible Attestation of the Church, and he instead of disproving this, labouring onely to prove, that such as were not *Fundamental* before the Definition, become not *Fundamental* after in the *matter* attested, which we hold as much as he can do: replying, I say, in this manner, he proceeds just as if *A. C.* should assert, that a Crown, an Angel, and *a Piece*, cut out of the same wedge, are as fine and pure gold one as another, and *W. L.* should reply and labour much to prove, that the one is of *more weight* then the other, which was not at all questioned: or as if *A. C.* should demonstrate, that a Thred, a Cord, and a Cable of twenty ells long a piece, were all three of the same length, and *W. L.* should reply and demonstrate, that they were not all of the *same thickness*; which no man ever affirmed them to be.

Some Modern Protestants object, that the Infalliblity of the Church is limited to *Fundamental* points onely, and not to *Superstructures*: so that they may reply, this Argument proceeds upon a false supposition, by extending that Infallibity as well to *Superstructures* as to *Fundamentals.* To this I answer, that if by *Fundamental* Points be meant onely such Points as are *the prime Articles* of Faith, and the first principles of Religion according to *the precise matter* contained in them, from which

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all the rest are deduced, and have necessary dependance upon them; and by *superstructures* onely such Points of Faith as are *less principal*, and deducible from the other; if, I say, onely this be understood by *Fundamentals* and *Superstructures*, the distinction destroyes it self. For on the one side it supposes that those Superstructures are Points of Faith, as it were of secondary or less principal importance; and yet supposes, that the Church is not infallible in her Definitions concerning them; and by that makes it impossible that they should be Points of Faith.

This I evidence by this Argument, grounded in my former discourse. Every Point of Faith must be believed by an Infallible Assent; but if the Church be not Infallible in her Definitions of *Superstructures*, no *Superstructure* can be believed with an Infallible Assent. *Ergo* if the Church be fallible in her Definition of *Superstructures*, no *Superstructure* can be a Point of Faith. The *Major* is granted both by his Lordship and those Protestants, who coin this objection. The *Minor* is already proved in the former Argument, For there is no means left to believe any point with an Infallible Assent, if the Authority of the Church defining those points to be believed, be fallible.

Neither can he avoid the force of this Argument, by replying that Scripture believed to be the word of God by *the introducing authority* of the Church, and *its own light*, may be *a formal* object, and reason of an infallible Assent, to such superstructures as are expressed in it, though the authority of the Church be fallible in defining them. For, first we will shew hereafter, that we can have no infallible certainty that any canon of Scripture is the word of God, but onely by the authority of the Catholique Church, declaring it infallibly to us. Secondly, there will be no infallible means to know what *Superstructures* are contained sufficiently in Scripture, what not, if the Church can erre in that declaration. Thirdly, seeing (as we shall prove hereafter) many *superstructures*, are not expresly, and some not at all contained in Scripture, how can we believe them with an infallible assent, if the Church can erre in the definition of them? And this shall serve for the present to remove this objection,as Implicatory and Chymerical in it self; when we meet with it hereafter, it shall be further satisfied.

As concerning those things which the Church either doth, or can define, (which the Relatour hints at pag. 27.) whether they must be in Scripture, at least implicitely, or whether they may be out of Scripture (though not so entirely, as perchance he would inferre them to be) but deduced from thence, or making for the clearer explication of that which is contained in Scripture; concerning this, I say, Catholique Divines agree not; and it concerns not our present purpose to dispute. Neither will I discourse much of the Difference between the Church in general, and a General Council. The first containing the Head and all the Members of the Church; the latter onely the Head and principal Members thereof; although the latter represent the former: I say, I will not discourse much about this Difference; because without a further distinction (which the Bishop would have) it is as well known what we mean, when we say, *The Church cannot erre in defining*

fining matters of Faith, as when we say, *A General Council cannot erre in defining them.* For no man will conceive, that we put this power of Defining in the common people; which were nothing else, but to bring all things to confusion; but we place it *in the Prelates and Pastours of the Church assembled together*, when they may write in Capital Letters, what was written by the Primitive Church; as we read in Holy Writ, *IT HATH SEEMED GOOD UNTO THE HOLY GHOST AND TO US*, *Acts* 15. 28.

Now to come a little closer to the point, we finde his Lordship to say, (pag. 28.) *That although he should grant, that a General Council cannot erre, yet this cannot down with him, that all points even so defined are Fundamental. For, Deductions are not prime and native Principles; nor are Superstructures, Foundations.* But this Difficulty of his would not have risen, had he considered the distinction of *Fundamental* and *not-Fundamental*, which Catholique Divines admit, in the *material* objects of Faith. For, in the manner before declared, we grant some are *prime* and *Native* Principles, others *Deductions* and *Superstructures.* But this we stand to, that all points defined by the Church are Fundamental *reductive*, that is, points whereto (when we know them to be defined) we cannot deny our Assent, by denying or doubting of them, without destroying *the formal* object of Faith, by taking away all Authority from the Church, whereby we may be Infallibly assured, what God has revealed to be believed by Christians.

7. For answer to the rest in that page, you will finde enough in my discourse a little before of *Fundamentals* and *not-Fundamentals*: let us now examine those words of his (pag. 29.) *That which is FUNDAMENTAL in the Faith of Christ is a Rock immoveable, and can never be varied. Never. Therefore if it be Fundamental after the Church hath Defined it, it was Fundamental before the Definition.* All this may be granted, if rightly understood. For, whatsoever is to be believed as a matter of Faith by the Definition of the Church, was believed before, though not *expresly.* Wherefore *Implicite* Faith of all may be said to be *Fundamental*; but *Explicite* Faith of that which is onely *now defined* is not required before the Definition. Therefore the Christian (to use the Bishops phrase) hath *whereon to rest*, as not being bound to believe more expresly, then is declared by the Church to be revealed from God. Therefore the Church makes not the *Implicite* Faith *Fundamental*, but the *Explicite* Faith it maketh *Fundamental.* When I say *Implicite*, I mean not a point so implicitely believed, that none before might have *Explicite* belief of it; but such points as were not generally known to be *certainly revealed*, (though they might be known to some of greater learning and knowledge) which by the Churches Definition are Authentically attested to have been revealed from God: after which Declaration there arises an obligation to all, who know they are defined *as such* by the Church, to believe them *Explicitely.*

Now what we have here said may be granted to the Church, without giving her power to make *new Articles* of Faith.

8. For to this it is sufficient, that she declares those, which were so before in themselves, though not so well known to be such as alwayes to oblige them to believe them explicitely, who are bound to it, when

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they know them to be revealed from God by the Churches Definition. And by this time I hope, you finde that *Bellarmin* ſpeakes truth, and wrongs not the Catholique Church.

For in thoſe places he onely ſayes, that the Definitions of the Church give no *ſtrength*, or *greater certainty*, to the revelation of God, that being wholly impoſſible to be done; for nothing can be more certain then is the revelation of God, who is Truth it ſelf. But withal he teaches, even in the places cited, that the Definitions of the Church make it *known to us*, that ſuch and ſuch a point is an object of Divine Faith, and that ſo *certainly* that ſhe cannot erre in it: which is all we either ſay, or need to ſay. For though the Church makes the Divine revelation *no certainer* then it is in it ſelf, yet ſhe makes *us more certain*, that ſuch a point is a Divine revelation. As a faithful and honeſt Servant, telling one that his Maſter, being a man of great and entire credit, ſaid ſuch a thing, gives no *ſtrength* to his Maſters veracity and authority; but yet it gives aſſurance *to me* that his Maſter ſaid ſo: neither believe I, that the thing ſpoken is morally true, becauſe the Servant *tells me* his Maſter ſaid ſo, but becauſe *his Master ſaid it*, whom I know to be a man of that credit, that he would not ſay a thing that were not true; though I am not *certain* that his Maſter ſaid it, ſave onely becauſe the ſervant tells me ſo, whom I know alſo to be an honeſt man.

9. But the Biſhops difficulty about points *Fundamental*, when he ſayes, that *the Churches Definition cannot make Superſtructures to become Principles*, or *Foundations*, is eaſily ſolved according to my former diſtinction. The Churches Definition cannot make a *Superſtructure* to become a Foundation *quoad materiam*, or *rem atteſtatam*, (according to the Thing, or matter atteſted) I grant it: for in this ſenſe, neither the Church, nor the Apoſtles, no nor Chriſts Definition can make a Superſtructure a Foundation: for what they are *in themſelves* they muſt alwayes be. The Churches Definition cannot make a Superſtructure a Foundation, *quoad formam*, or *Authoritatem atteſtantis* (according to the form, or Authority of the perſons atteſting, or witneſſing that it is a Divine Revelation) I deny it. For ſuch a Teſtimony, or Authentical Declaration, makes it both *neceſſary to Salvation* (in which ſenſe onely *Fundamental* is to be taken in this *preſent Diſpute*, as I have proved) and alſo *reductively*, or conſequently belonging to the Foundation of Religion, according to the Authority of Chriſt teſtified to reveal it; which will be diſſolved by the disbelief of it, as is already ſhewed.

When he ſayes that *every Fundamental point muſt be known to all*, I diſtinguiſh in the ſame manner. Every Fundamental point according to the *material* object muſt be known to all, I grant it: every Fundamental point, that is, every point neceſſary to Salvation to be believed, *when it is ſufficiently propounded*, according to the atteſtation made by the Church of it, muſt be known to all, I deny it: and this diſtinction ſolves all his other difficulties propounded in this page.

10. *Scotus* cited by his Lordſhip, Num. 6. pag. 30. delivers nothing in behalf of his party, but affirms the ſame thing, which we have already aſſerted namely, that St. *Baſil*, St. *Gregory Nazianzen*, and other learned Greeks; differed not from the Latins, *viz.* St. *Hierome*,

H St. *An-*

Augustin, St. *Ambrose*, &c. but onely *in manner of speech*; because otherwise either the Greeks, or the Latins, had been Heretiques. Yet hence it follows not, that *Scotus* thought they could be Heretiques, unless they denied, or doubted of that, which they had reason to believe was revealed by God. But it onely followes, that if they knew this (as those learned Greeks had sufficient reason to know it) they might well be esteemed Heretiques, before any special Declaration of the Church: although it be more clear, that he is an Heretique, who denies to believe that Doctrine, after he confesses that it is defined by the Church. Wherefore *Scotus* doth well adde, that however it was before, yet *ex quo*, &c. from the time that the Catholique *Church* declared it, it is to be held of Faith.

Wherefore we deny not, but that *a learned man, who oppugnes the Doctrine clearly contained in Scripture, or generally received by the Church, may be accounted an Heretique, before he be AS SUCH condemned by a General Council.* But we say, that *there are many things, which in themselves are matters of Faith, yet so obscure, in relation especially to unlearned, and particular persons, that before the Decree of the Church, we are not Heretiques, though we should either doubt of them or deny them:* because as yet there appears no sufficient reason, that can oblige us to believe them; although *after the Definition of the Church we ought as well to believe them as any other.*

Whence it appears likewise that *Scotus* is much wronged by his Lordship. For first, he would perswade his Reader, that this Authour supposed *a real* difference between the Ancient Greek and Latin Fathers about the Procession of the Holy Ghost: whereas *Scotus*, because neither the one nor the other of them can be esteemed Heretiques, declares, that there was no *real* difference in this point between them: which the Bishop very handsomely leaves out. *Verisimile igitur est* (sayes *Scotus*) *quod non subest dictis verbis contrariis contrariorum Sanctorum Sententia Discors*; It is therefore likely, that there is no disagreeing opinion contained in the contrary words of those contrary Saints: and then proves by a very probable Argument, that it is so. Secondly, as he left out the said words in the midst of the sentence, so (to induce his Reader to think, that *Scotus*, (as he would have him understood in the matter of belief) should say, that what was not of the substance of Faith before, was made to be of the substance of the Faith by the Churches Definition, and thereby inferres a contradiction in this Authours assertions) he adds words, and fathers them upon *Scotus* in another part of the sentence, saying first, that *Scotus* sayes *howsoever it was before*: referring his words to the thing controverted, that is to say in his position, whether the point in question were of the substance of Faith, or Fundamental before the Churches Definition, or no; whereas *Scotus* speaks not of the Thing, but of the Persons, *viz.* the Greek and Latin Fathers, as appears by his words, *quicquid sit de eis*, (whatsoever may be said of them.) Now I think he will have much ado to finde any Dictionary, or Grammer, wherien *eis* signifies *it*.

This done he makes *Scotus* say (by adding to his Text) thus, *yet ex quo*, from the time that the Catholique Church declared it, it is to be held *as of the substance of Faith.* Now *Scotus* has not one word *of the sub-*

substance of Faith, much less of *Fundamental*, which he imposes presently upon him; but sayes onely thus, *Ex quo Ecclesia declaravit hoc esse tenendum*, &c. *tenendum est, quòd Spiritus Sanctus procedat ab utroque*; (since the Church hath so declared, so it must be held.) Thus he windes his Authours through as many *Meanders* as he finds subservient to his own turn.

Now to clear the difficulty, the former distinction is here also to be used; that That which was not Fundamental in it self before, becomes not *Fundamental* in the *matter*, or thing attested, but onely by reason of the attestation of the Church, obliging to the acceptation of it, and to be embraced as Fundamental, that is necessary to Salvation to be believed as a Divine Truth: and therefore *Scotus* doth not say, that *ex quo*, after it was declared by the Church it becomes to be of *the substance of Faith*, which it was not before, but that it is *necessarily* to *be held*, or believed, *which necessity* was not before.

By this Doctrine 'tis manifest, that there is no contradiction in *Scotus* his Discourse; which his Lordship endeavours to put upon him.

Now as for that expression of *Scotus* (*Declaravit*) the Church hath declared, *&c.* out of which the Bishop would infer, that *Scotus* makes for his party, *Because every thing which belongs to the exposition, or Declaration of another, INTUS EST, is not another contrary thing, but is contained within the Bowels, or Nature, of that which is interpreted; from which if the Declaration depart, it is faulty and erroneous; because in stead of Declaring it, it gives another and contrary sense. Therefore when the Church declares any thing in a Council, either that which she declares was INTUS or EXTRA*, viz. *In the nature and verity of the thing, or out of it. If it were EXTRA, without the nature of the Thing Declared, then the Declaration of the Thing is false; and so far from being Fundamental in the Faith. If it were INTUS, within the compass and nature of the thing (though not open and apparent to every eye) then the Declaration is true, but not otherwise Fundamental, then the thing is which is Declared. For that which is INTUS cannot be larger and deeper, then that in which it is. If it were, it could not be INTUS. Therefore nothing is simply Fundamental, because the Church declares it, but because it is so in the nature of the thing, which the Church Declares.* Thus far his Lordship. § 10.num.7 pag. 31.

I answer therefore to this Argument, That his expression is learnedly solid and good, and that the Declaration of the Church gives not the thing Declared this *extrà*, viz. that is altered from *intùs*, or its internal being which it had before it was declared. Wherefore in this sense, Those which were not *intùs*, of themselves *prime Articles* of our Faith before the Declaration, change not their nature, nor do they become *prime Articles* by their Declaration: and in this manner, even afterwards, they have no extraneous mutation to become Fundamental. But this doth not hinder them from becoming *Fundamental* in that sense, in which we dispute; that is, *such as cannot be denyed or doubted of under pain of damnation*; although they were not *thus Fundamental* before the Declaration, as not being so clearly proposed to us, as that we were bound to believe them. Neither does this take away any

any thing from their *intùs*, or that being which they had of themselves, but onely gives a certainty of their being so, and declares that they ought to be so *quoad nos* as well as *quoad se* and internally. And it is no evasion, but a solid distinction, That the Declaration of the Church varies not the thing in it self, but *quoad nos* in its respect to us. For though he sayes true in this sense, that *no respect to us can vary the Foundation, quoad rem attestatam*, that is, make those to be *prime Articles* which are not such in themselves; yet it can binde us, not onely *to peace and external obedience* (as he would have it) but also oblige us not so much as internally to doubt, or deny, any Articles, after they are declared by the Church to be of Faith; which is to be *Fundamental* in the sense we now Dispute, that is, necessary to Salvation to be believed.

Neither can the Bishop inferre, that if the Church can make any thing to be in this sense *Fundamental* in the Faith, that was not, *then it can take away something from the Foundation*, and make it to be declared not to be *Fundamental.* This, I say, he cannot inferre: because to do this were to define a Thing not to be of Faith, which was before defined to be of Faith; which were to make the Church subject to errour. For as the Church cannot Define any thing to be of Faith, which she had Defined before not to be of Faith; so can she not Define any thing not to be of Faith, which she had defined before to be of Faith. But yet she can define something to be of Faith, which she had not Defined before to be so, because she never before had defined any thing about it. For in this Third case, (which is ours) there is no contradicting of her self, as in the Two former. Wherefore *Vincentius Lirinensis* sayes very well, (as the Relator cites him, pag. 32.) *The power of adding any thing contrary, or detracting any thing necessary, are alike, forbidden.* Now to all this discourse *A. C.* said nothing; because perchance it was not in that Disputation urged against him. But I, having found it in his Lordships Book, have said something: and that which, I hope, will abundantly satisfie any judi-
Ibid. num. 9. cious Reader.

pag. 32. It remains now, that we return to Mr. *Fisher*; who (as his Lordship
Aug. Serm. 14. De verb. Apostoli, in fine. sayes) endeavoured to prove the Doctrine we have delivered, out of St. *Augustin*; who speaks thus. *Fundata res est. In aliis questionibus non diligentèr digestis, nondum plenâ Ecclesiæ Authoritate firmatis ferendus est Disputator errans: ibi ferendus error; non tamen progredi debet, ut etiam Fundamentum ipsum Eclesiæ quatere moliatur.* In english thus. "This is a thing founded. An erring Disputant is to be born with "in other questions not diligently digested, nor yet *made firm* by full "Authority of the Church. There errour is to be born with. But it "ought not to proceed so far, that it should labour to shake *the very* "*Foundation of the Church.* By these words of St. *Augustin* it appears, that though a man may be admitted to dispute freely in other things, yet he is not to be born with, when he goes so far as to question Doctrine *digested* and *confirmed* by *the full Authority of the Church*; for this is to *shake the foundation.* Now all things that are defined by the Church, are both *digested* and *confirmed* by the Churches full Authority:

rity: Therefore to dispute against such points is to shake the very foundation of the Church, and by consequence all such things are *Fundamental* according to St. *Augustin.*

Let us now consider what his Lordship brings to weaken this Argument. First, he sayes, this Doctor (St. *Augustine*) speaks of *a Foundation* of Doctrine *in Scripture*, not of a *Definition* of the Church. But here the Relatour commits the same offence against St. *Augustin* for which he blamed Mr. *Fisher*, that is, he *wrongs* both *the Saint* and *the Place.* For I appeal to any indifferent judge, whether St. *Augustin* speaks any thing here of a Foundation *of Doctrine in Scripture*, and not rather against those, who impugne the Doctrine of the Church, whether it be expresly in Scripture, or not. His words are these in the same Sermon. *Detrahunt nobis: ferimus. Canoni Detrahunt: veritati non detrahant. Ecclesiæ Sanctæ pro remissione peccati originalis parvulorum quotidiè laboranti non contradicant.* "They detract from us (sayes "he) we suffer it. They detract from the Canon too; let them not de"tract from the Truth: Let them not contradict *Holy Church*, daily "labouring for the remission of *the original sinne* of little Children. Where you see, that he will endure any thing spoken against his Person, or Authority; but nothing against the Truth practised in the Church. Ibidem.

The Bishop goes on, and endeavours to shew, that St. *Augustin* speaks of a Foundation of *Doctrine in Scripture*, because (immediately before) he sayes, *There was a question moved to St.* Cyprian, *whether Baptisme was tyed to the eighth day as well as Circumcision; and no doubt was made then of* the beginning of sin: *and that out of this thing; about which no question was moved, that question that was made, was answered.* And again, *That St.* Cyprian *took that which he gave in answer, from the Foundation of the Church, to confirm a stone that was shaking.* But all this proves nothing against us, but for us: because St. *Cyprian* might answer the question *that was made*, by that which was granted by all, and questioned by none, although the thing granted and not questioned, were the Doctrine of the Church. For this Doctrine of the Church, or *Foundation* (as the Bishop calls it) might be given in answer to confirm a *Stone that was shaking*, that is, some particular matter in question: Although whatsoever is taught by the Church may be granted (without contradicting Catholique Principles) to be some way or other *infolded* or contained in Scripture. Wherefore *all the Definitions* of the Church may be said to be *Foundations* of Doctrine *in Scripture*, although many times they be so *involved* there, that without the Definition of the Church; we could not be bound expresly to believe them: nay, without the Authority of the Church we should not be obliged to believe the Scripture it self, as St. *Augustin* tells us in the words formerly cited. *Ego vero Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret Authoritas.* So that it cannot be doubted, but that St. *Augustins* judgement was, that all our Faith *depended* upon the Authority of the Church: and therefore, that he who opposeth himself against this, *endeavoureth* to shake and destroy *the very ground-work and Foundation* of all Divine and Supernatural Faith. Ibid. Num. 10. pag. 33.

I Now

Now whether the Biſhop, or Mr. *Fiſher* hath *wronged* the Text of St. *Auguſtin* we ſhall preſently ſee. For, firſt the Biſhop ſayes, that St. *Auguſtin* ſpeaks of a doctrine founded in Scripture, not a *Church-Definition.* How untrue this is, *viz* that St. *Auguſtin* ſpeaks, *not of the Churches Definition*, let St. *Auguſtin* himſelf determine in the very place cited, where ſpeaking of Chriſts profiting of Children Baptized, he uſeth theſe words. *Hoc habet Authoritas Matris Eccleſiæ, Hoc fundatus veritatis obtinet Canon; contra hoc robur, contra hunc inexpugnabilem murum quiſquis arietat, ipſe confringitur.* "This (ſaith he) hath "the *Authority* of our Mother the Church; this hath the well found-"ed Canon, or Rule of Truth; againſt this *invincible Rampart* who-"ever runneth himſelf, is ſure to be broken in pieces. And again, ſpeaking of St. *Cyprian* he tells us that he will ſhew, *quid ſenſerit de Baptiſmo parvulorum; imò quid ſemper Eccleſiam ſenſiſſe monſtraverit.* "What that Holy Martyr thought of the Baptiſme of Infants; or "rather what he demonſtrated the Church had alwayes taught con-"cerning it: and many ſuch like places are in this very Sermon.

It is therefore manifeſt, that St. *Auguſtin* here ſpeaks *of the Churches Definition*; nay and that ſo fully, that he acknowledges in another place, that the Baptiſme of Infants was not to be believed, but *becauſe* it is an Apoſtolical Tradition. His words are theſe. *Tom. 3. De Geneſ. ad literam. lib. 10. cap. 13. Conſuetudo Matris Eccleſiæ in Baptizandis Parvulis nequaquam ſpernenda eſt, neque ullo modo ſuperflua deputanda: NEC OMNINO CREDENDA, niſi Apoſtolica eſſet Traditio:* "The cuſtom of our Mother the Church to Baptize Infants is by no "means to be deſpiſed, or counted in any ſort ſuperfluous; *nor yet at* "*all to be believed,* if it were not a Tradition of the Apoſtles. Though therefore St. *Cyprian* in thoſe few lines, which St. *Auguſtin* referres to, doth not expreſly mention the Definition of the Church, (as the Biſhop objects) yet a man would think St. *Auguſtins* Authority ſhould be ſufficient to aſſure us, that in thoſe very words, St. *Cyprian* ſhews what was the ſenſe and Doctrine of the Church: in the ſame manner, as when the Biſhop himſelf propoſes any Doctrine contained in Scripture 'tis true to ſay, he delivers a Doctrine contained in Scripture, though himſelf doth not expreſly ſay, at the propounding of it, *it is in Scripture.* Seeing therefore St. *Auguſtin* ſpeaks here of a point, which he ſayes was not to be believed, *if it were not an Apoſtolical Tradition,* (which is in effect to ſay, that it cannot be proved by ſole Scripture) how can he be underſtood to ſay, that Scripture is *the Foundation* of the Church?

But that he may, one way or other, draw St. *Auguſtin* to ſpeak, *in appearance*, for him, he gives a moſt falſe Tranſlation of his words. For he tranſlates theſe words of St. *Auguſtin*, *ut fundamentum ipſum Eccleſiæ, quatere moliatur*, thus; *He ſhall endeavour to ſhake the Foundation it ſelf, upon which the whole Church is grounded*, all in a different letter. Whereas in the Latin Text of St. *Auguſtin* there is nothing that anſwers to any of thoſe words, which the Biſhop thruſts into his Engliſh, *upon which*, or *whole Church*, or *is grounded:* ſo that all this latter part is meerly an *Addition* of his own, and no part of St. *Auguſtins* ſentence. But ſuch fraudulent dealing was neceſſary, to give a gloſs to his interpreta-

pretation. For he would make St. *Augustin* speak of *a foundation* different from the Churches Authority, to wit the Scriptures, *whereupon*, sayes he, *the Authority of the Church is grounded*; which is farre from St. *Augustins* meaning. For by *Fundamentum ipsum Ecclesiæ* (the very foundation of the Church) he means nothing else, but the Church it self, or her Authority; which is the foundation of Christianity: as when St. *Paul* sayes, *Superædificati super fundamentum Apostolorum & Prophetarum*, &c. (being built upon the foundation of the Apostles and Prophets) he means nothing else, but that we are built upon the Apostles and Prophets *as upon a foundation*: or as if one should say of a destroyer of the *Fundamental* Laws of a Nation, *Fundamentum ipsum legum quatere molitur*; he endeavours to shake the *very foundation* of our Laws; or of one that rejected the Authority of Scripture, *fundamentum ipsum Scripturarum quatere molitur*, he labours to shake the *very Foundation* of holy Scripture; no man would understand him to mean any other *Foundation*, then what the *Laws* and the *Scriptures* themselves are.

Now that nothing but this can be the meaning of St. *Augustin* is evident. For in this very sentence he allows of *Disputes* held in such things, as are not yet establish't by the *full Authority of the Church*, (*nondum plenâ Ecclesiæ Authoritate firmatis.*) Wherefore all consequence, and coherence of discourse requires, that when he disallows of those disputes, which go so far as to *shake the foundation of the Church*, he must mean those disputes, which properly and directly question matters *fully establish't by the Authority of the Church.*

His Lordship therefore finding his first solution to fail him, recurrs to a second, much weaker then the first. For granting the Church to be *the foundation* whereof St. *Augustin* spake, he denyes it to follow thence, *that all points defined by the Church are Fundamental in Faith.* But against this I thus argue out of St. *Augustin.*

All those points, the disbelief whereof *shakes the Foundation* are *Fundamental* in Faith.

But all the points establish't by *full Authority* of the Church, (that is, *defined* by the Church) are such, as the disbelief of them *shakes the foundation.*

Ergo, all points establish't by *full Authority* of the Church, that is, Defined by the Church, are *Fundamental* in Faith.

If he distinguish the *Major*, that they shake *some foundation* of our Religion, but not *every foundation*; I disprove him thus. Whoever shakes the foundation, St. *Augustin* speaks of, (which is, the Church) shakes consequentially *every foundation* of our Religion. This I have above proved; because nothing can be infallibly believed, when the Churches foundation is shaken.

But the denial of points defined by the Church shakes the Foundation St. *Augustin* speaks of, that is, the Church, as the Bishop now supposes *foundation* to be taken.

Ergo, the disbelief of points defined by the Church shakes *every foundation* of Religion.

His proving that some things are *founded*, which are not *Fundamental* in Faith, is very true, (for St. *Pauls* Steeple is well *founded*, yet is no *Fundamental*

damental point in Faith) but as little to the present purpose as can be: for, who ever affirmed, that all things *founded*, even upon the Authority of the Church, are *Fundamental* in Faith? and as little concludes that, which follows about Church Authority. For I have already proved, that the Authority of the Catholique Church *in defining matters of Faith*, (whereof onely we now treat) as it is *infallibly assisted* by the Holy Ghost, is either *Divine* in it self, to wit, as informed with that Assistance, or so *necessary* for the giving *infallible* assent *to Divine* Revelation, that no man rejecting it, can give an *infallible assent* to any point of Christian Faith. For seeing *upon that Authority only* we are *infallibly* certified, that the Articles of our Faith, are *revealed* from God; if in any thing we oppugne *the firmness* of that Authority, we cannot believe *infallibly*, that any one of them is *revealed* from God. Though therefore it were granted, that *Church-Definitive Authority* were not *simply Divine*, yet is it so *necessary* to salvation, that if it be rejected, it *destroyes salvation*; which is to be *Fundamental* in our present debate.

CHAP. 3.

A Continuation of *Fundamentals*, or *Necessaries* to Salvation.

Argument.

1. *All* Definitions *of the Catholique Church concerning Doctrine*, Infallible, *and by many of the learned held* Divine. 2. *One Text of St.* Augustin *shamefully abused three several wayes.* 3. *NO MANS opinion confuted by his Lordship.* Bellarmin *miscited.* 4. *The Pope alwayes included in the Church and Councils.* 5. A. C's. *words cited by halves.* 6. *How the Churches* Definition *is said to be her* Foundation. 7. A. C. *corrupted the* second time. 8. Vincentius Lirinensis *falsified* thrice *at least.* 9. Stapleton *and* Bellarmin *good Friends*, *notwithstanding the Bishops endeavour to make them jarre.*

§ 10. num. 11. pag. 34. IN the first place we grant what is here set down, *viz.* that *Things may be founded upon humane Authority*, *and be very certain*, *yet not Fundamental in the Faith*; for we say nothing that hath any shadow of contradicting this. But our Assertion is, that those Things are not to be opposed, which are *made firm by full Authority* of the

D. Aug. loc. cit. Church; because this is (according to St. *Augustin*) to *shake the Foundation*. Therefore all things *made firm* by the full Authority, Definition, Declaration, or Determination (use what tearm you please) of the Church, are *Fundamental*, to wit, in respect of the *formal object* of Gods revelation contained in them, as we have often said.

Ibidem. 1. Now concerning what is added, that *full Church-Authority*,--- *when it is at full Sea*, *is not simply Divine*, I will not dispute with his Lordship

ship whether it be or no; because it is sufficient that such Authority be *infallible*. For if it be *infallible*, it cannot propose to us any thing as *revealed* by God, but what is so revealed. So that to dispute against this Authority is in effect to take away all Authority from Gods Revelation; we having no other absolute certainty, that *This* or *That* is revealed by God, but onely the *Infallibility* of the Church proposing, or attesting it unto us as revealed. Whence also it follows that to doubt, dispute against, or deny any thing that is proposed by the *infallible* Authority of the Church, is to doubt, dispute against, and deny that, which is *Fundamental* in Faith. This Discourse may be granted, (I say) and yet the Church be denyed to be of *Divine* Authority; notwithstanding that *Infallible* and *Divine* seem (to many great Divines) to be tearms Convertible. And *Stapleton* (whom the Bishop cites in the Margin) is farre from denying it: as would have better appeared, if his words had been fairly cited. For I finde him thus to write. *Si quæratur, quare Ecclesia est veritatis tam certa testis respondemus, quia DEUS PER ILLAM loquitur.* "If it be asked, why "the Church is so certain a witness of Truth, we answer, because "*God speaks by her*. Thus he. Now if God speaks by the Church, certainly she is of *Divine* Authority. The same doctrine we finde elsewhere taught by him. *Deum per Ecclesiam loqui, non ex solo Ecclesiæ testimonio, sed ex ipsis maximè Scripturis, & Fidei Symbolo, ex communi omnium Christianorum conceptione certò constat.* "That *God speaks by the* "*Church* is most certain, not onely by the Testimony of the Church, "but by the Scriptures themselves, the Creed, and the common per-"swasion of Christians.

Releꝗ. Controvers. 4. q. 1. A. 1.

Triplicat. contr. Whitak. pag. 1230.

The Bishop indeed grants thus much to the Church, that *no erring Disputant may be endured to shake the Foundation, which the Church in general Councils layes*; yet he adds, *that plain Scripture, with evident sense or a full demonstrative Argument, must have room, where a wrangling and erring disputant may not be allowed it. Must have room*, that is, must be allowed to *shake the Foundation, which the Church in General Councils layes*. For that is the necessary sense of his words. An Assertion, truly, worthy of a Protestant Primate. But I shall not here insist upon the manifold inconveniences of it: I onely tell his Lordship at present, that it begs the question, and supposes what never was, nor ever will be proved, *viz.* that there can be *plain Scripture* (in the true sense thereof, or a *full Demonstrative Argument* brought against the Definition of a lawfull Generall Council. We deny that any such case can happen, or that the Definitions of a General Council, in points of Faith, can ever be so ill *founded*. Ibidem.

2. Here therefore (if we observe it) the Bishop frames a notable *Turn* in his Labyrinth, *winding in* the words of St. *Augustin*, quite contrary to St. *Augustins* meaning, to make them speak for himself. For, having affirmed in his own Text (as we heard but now) that *plain Scripture, with evident sense, or a full Demonstrative Argument must have room, where a wrangling Disputant may not be allowed*, just over against these words, in his own Margent at *Litera* F. he puts these Latin words of St. *Augustin*, *Quæ quidem, si tam manifesta monstratur, ut in dubium venire non possit, præponenda est omnibus illis rebus, quibus in Catholicâ teneor*. In English thus. "Which truly if it be shewed so clear, that there can

" be no doubt of it, is to be preferred before all those things, by which " I am held in the Catholique Church. Now by citing these words and no more, but leaving out those immediately precedent, he leaves it also doubtful, to what the word *quæ* (*which*) in St. *Augustins* Text is to be referred: but yet by putting *plain Scripture*, &c. in his own Text right over against it, he supposed doubtless his Reader would not judge, that *Quæ* could be referred to any thing else, save *Scripture* and that which follows it in his Text: and consequently would conclude that St. *Augustin* and he were of the same opinion, *viz.* that *plain Scripture*, *evident sense*, or *a full Demonstrative Argument*, is to be preferred before all the Definitions of the Church. Whereas St. *Augustin* in the place cited hath nothing at all, either of *plain Scripture*, or *evident sense*, or a *full Demonstrative Argument*, but addressing his speech to the *Manichæans*, he writes thus, *Apud vos autem, ubi nihil horum est quod me invitet ac teneat, sola personat VERITATIS POLLICITATIO*, (and then follow the words cited by the Bishop) *quæ quidem si tam manifesta monstratur, ut in dubium venire non possit*, &c. " But with you (saith St. *Augustin* to the abovesaid Heretiques) " who have nothing at all of those Things, which may invite and hold " me, onely a promise *of Truth* makes a noise: *WHICH* (*Truth*) if it be " Demonstrated to be so clear, as it cannot be called in doubt, is to " be preferred, *&c.* where it is plain, *Quæ*, (*which*) is relative onely to *Truth*, and not to Scripture, or any thing else. Nay it is Relative onely to *that Truth* (in this place) which the *Manichees* bragg'd of and promised: which was so far from being *plain Scripture*, &c. that it was no other, then what was contained in that Epistle of *Manichæus*, intituled *Fundamentum*, which St. *Augustin* at that present confuted, as appears by the following words.

Neither indeed could St. *Augustin* be understood to speak of *plain Scripture* in this place, as though that were to be preferred before the Definition of the Catholique Church, or a General Council, and that it were *a possible case* for the Definitions of the Catholique Church, or of General Councils to be contrary to *plain Scripture*, understanding by *plain Scripture* Scripture *truly* sensed and interpreted; for he Disputes *ex professo* against that supposition or perswasion, and proves, that no clear place of Scripture can be produc'd against the common received Doctrine of the Church, from this *grand inconvenience* necessarily following upon it, *viz.* That if such a Thing could happen, (that the Doctrine of the Catholique Church could be contrary to Scripture, or the Gospel) he should not be able to believe, rationally and infallibly, either the one or the other. * Not the *Scriptures*; because he receives them onely upon the *Authority of the Church*: nor the Church; whose Authority is infringed by the *Plain Scripture*, which is supposed to be brought against her. Though there-

* *Si ad Evangelium me tenes, ego ad eos me teneam, quibus præcipientibus Evangelio credidi; & his jubentibus tibi omnino non credam. Quod si forte in Evangelio aliquid apertissimum de Manichæi Apostolatu invenire potueris, infirmabis mihi Catholicorum Authoritatem, qui jubent ut tibi non credam:* quâ infirmatâ *jam nec Evangelio* credere potero; *quia* per eos *illi credideram: ita nihil apud me valebit, quicquid inde protuleris. Quapropter si nihil manifestum De Manichæi Apostulatu in Evangelio reperitur, Catholicis potius credam quam tibi: si autem inde aliquid manifestum pro Manichæo legeris; nec illis nec tibi. Illis, quia de te mihi mentiti sunt: Tibi autem, qui eam Scripturam mihi profers, cui* per illos *credideram, qui mihi mentiti, sunt.* Aug. contra Epist. Fundament. cap. 4.

fore

fore St. *Augustin* had said in express terms (as 'tis manifest he doth not) that *clear Scripture is to be preferred before all things* which he had named before, yet he is so far from supposing (as the Bishop here supposes) that evident Scripture can be contrary to the Churches received Doctrines, that he professedly teaches and proves the contrary, and uses the alledged words, (*quæ quidem si tam manifesta monstratur*, &c.) onely *ex suppositione impossibili*, in the same manner as St. *Paul* speaketh, *Gal.* 1. *Si Angelus de cælo*, &c. *If an Angel from heaven teach otherwise, then we have taught you, let him be accursed.* Saint *Paul* well knew it was impossible, that an Angel from Heaven should teach contrary to the Gospel: yet so he speaks. And the same may be said in answer to the *evident Reason*, or *full Demonstrative Argument*, which the Bishop talks of: for neither can that (truly and properly speaking) be any more brought against the Churches Authority and Doctrine, then *plain Scripture.*

The Relatours supposition then has no more ground in St. *Augustin*, then if one should prove, that an Angel from Heaven can preach against the doctrine of the Apostles, because St. *Paul* sayes, *Though an Angel from Heaven should denounce unto you, otherwise then we have preached, let him be accursed.* Now if the Church may be an *erring Definer*, I would gladly know, why an *erring Disputer* may not oppugne it; so long at least, as he is so farre from seeing his errour, that he is fully perswaded he erres not, and that the Church erres in Defining against him; as those Heretiques were perswaded, against whom St. *Augustin* disputes in this place.

His second *winding* is, that he labours to prove from the fore-cited words of St. *Augustin*, that *plain Scripture* is to be preferred before the *Definitions* of the *Church*, and *may convince the Definition of the Council, if it be ill founded.* Now St. *Augustin* speaks as little of the Definitions of the Church, in matters *not Fundamental* according to *the matter* they contain, in this sentence, as he doth of Scripture. For, by those words, *Præponenda est omnibus illis rebus quibus in Catholica teneor*, there is not once named the Definitions of the Church in matters *not Fundamental*; or any comparison or contrariety mentioned betwixt them. For, the question was not, whether St. *Augustin* might reject some of the Churches *Definitions*, which by plain Scripture he found to be erroneous, *in matters of small moment*, and yet remain still a member of the Church, submitting to her in all *Fundamental* points: but the question was this, whether St. *Augustin* were to forsake the Catholique Church, and become a profest enemy of her (as he once had been) in adhering to *Manichæus* his Doctrine, if *plain* and undenyable *Truth* should be brought against the Church, and *for Manichæus.* So that the *Truth* mentioned by him in this place, was to have been so *Fundamental*, that it had been able utterly to overthrow the Church and establish *Manichæisme*, if any such *Truth* could have been undoubtedly demonstrated. If therefore this Text could prove any thing, it must prove, that the whole visible Church can erre *Fundamentally*, and so become no Church; which is clearly against his Lordship, *pag.* 65.

But why joyns he a *wrangling* to an *erring* Disputer? are these (think you) *Synonyma's*? I esteem his Lordship an *erring* Disputer; yet he

had reason to think me uncivil, if I should call him a *wrangling* Disputer. If they be not of the same signification, why ha's he added, in the exposition of St. *Augustins* words, the word *wrangling*, seeing in the sentence here debated, there is neither *wrangler*, nor any thing like it? Oh! I see now; it is done to distinguish him from such a Disputer, as proceeds *solidly* and *demonstratively* against the Definitions of the Catholique Church, *when they are ill founded.* But where findes he any such Disputer in St. *Augustins* words, upon whose Authority he grounds his Position? Seeing that most holy and learned Doctor is so far from judging, that any one can proceed *solidly and demonstratively* against the Definitions and Tenets of the Catholique Church and Oecumenicall Councils, that he judges him a *mad man*, who disputes against any thing, *quod Universa Ecclesia sentit* (which is held by the whole Church;) and that they have *hearts not onely of stone*, but even *of Devils*, who resist *so great a manifestation of Truth*, as is made by an Oecumenicall Council; for of that he speaks.

Nulla excusatio jam remansit: nimium dura, nimium Diabolica sunt hominum corda, quæ adhuc tantæ manifestationi veritatis resistunt. Aug. Tom. 2. Epist. 153.

3. After this the Bishop makes mention of one, who should say, That things are Fundamentul in Faith two wayes: one in the matter; such as are all things in themselves: The other in the manner; such as are all things, which the Church hath defined and declared to be of Faith. 'Tis not set down who it was, that spake thus. But whoever he was I am not bound to defend him; neither was his speech so proper. He might have said some thing like it, and have hit the mark: *viz.* That Things are Fundamentall in Faith two wayes: one in regard of the *material object*; such as are the prime Articles of our Faith, which are expresly to be believed by all. The other in regard of the *formal object*; such as are all Things that the Church hath defined to be of Faith: because he that denies his assent to any one of these, when they are sufficiently proposed, does, in effect, deny his assent to the authority and word of God declared to him by the Church; and this being to take away, or deny, the very *formal object* of Divine Supernatural Faith, by consequence it destroyes *the Foundation* of all such Faith in any other point whatsoever.

Ibid. num. 13 pag. 35.

Wherefore let any man, with the Bishop, *view* as long as he pleases, the *Morter* wherewith this *Foundation* is laid, and (if he consider it rightly) he will finde it well *tempered.* Our assertion is, *That all points defined by the Church are Fundamental; because (according to St.* Augustin) *to dispute against any thing settled by full Authority of the Church* (and such are all things defined by her) *is to shake the Foundation.* Hence the Relator would inferre, we intend to maintain, that the point there spoken of (*the remission of original sin in the Baptizing of Infants*) was defined (when *St. Augustin* wrote this) by *full sentence of a General Council.* But I deny, that from urging that place of St. *Augustin*, we can be concluded to have any such meaning. For by *Authority* of the Church we mean, (and not unproperly) the Church *generally practising* this Doctrine, and *defining* it in a National Council confirmed by the Pope. For, this was *plena Authoritas Ecclesiæ*, though not *plenissima*; (*full*, though not the *fullest*) and to dispute against what was so *practised* and *defined*, is (in St. *Augustins* sense) *to shake the Foundation* of the Church, if not wholly to destroy it. Wherefore although one grant what *Bellarmin* sayes,

ſayes, *That the Pelagian Hereſie was never condemn'd in an Oecumenical Council*, but onely by a National; yet doubtleſs whoever ſhould go about to revive that Hereſie, would be juſtly condemn'd without calling a General Council, as one that oppos'd himſelf againſt *the full Authority* of the Church, and did ſhake its foundation. But the Biſhop ſayes, *Bellarmin* was deceived in this buſineſs, and that the *Pelagian* Hereſie was condemn'd in the firſt *Epheſine* Council, which was Oecumenical. I anſwer firſt, 'tis not credible that *Bellarmin*, who writ ſo much of Controverſie, ſhould not have read that Council: nor can there be any ſuſpicion of his concealing the matter, had he found it there, becauſe it would make nothing againſt the Catholick Church, but rather for it. However, till the Councils words be brought, I deſire to be pardoned, if I ſuſpend my Aſſent to what the Biſhop ſayes. Truly I have my ſelf viewed that Council upon this occaſion, but cannot finde it there. I fear therefore his Lordſhip hath been miſinformed. Lib. de Authorit. Concil. cap. 5. Ibidem.

But ſuppoſe all were there which he pretends, yet would it conclude nothing againſt *Bellarmin*; who onely ſayes, that the *Pelagian Hereſie* was never condemn'd in any General Council; and the Biſhop to diſprove him, ſhewes that ſome, who were infected both with the *Pelagian* Hereſie and *Neſtorianiſme* alſo, were condemned in the *Epheſine* Council. But how does this contradict *Bellarmin?* Certain *Pelagians* were indeed condemned in the *Epheſine* Council; but it was not for *Pelagianiſme*, but *Neſtorianiſme*, that they were condemned. Had they been condemned for *Pelagianiſme*, his Lordſhip had hit the mark, but now he ſhoots wide. He ſhould have obſerved, that *Bellarmin* denyed onely the condemnation of the *Hereſie*, and not of the *perſons*, for holding another Hereſie wholly diſtinct from that of *Pelagianiſme.*

4. As for St. *Auguſtins* not mentioning the Pope, when he ſpeaks, in the place before cited, of the full Authority of the Church, (which the Biſhop tearms *an inexpiable omiſſon, if our Doctrine concerning the Popes Authority were true,*) It is eaſie to anſwer, there was no need of any ſpecial mention of the Pope, in ſpeaking of the Authority of the Church; becauſe his Authority is alwayes chiefly ſuppoſed, as being Head of the whole Church. His Lordſhips followers might as well quarrel with me, becauſe I many times ſpeak of the Authority of the Church without naming the Pope; though I do ever, both with that great Doctor and all other Catholiques, acknowledge and underſtand the Popes Authority compris'd in that of the Church. When my Lord of *Canterbury* findes in ancient Lawyers and Hiſtorians, that ſuch and ſuch things were decreed by Act of Parliament, without any mention of the King, by whoſe Authority and conſent they were decreed would he not (think you) condemn thoſe Authors alſo of *an inexpiable omiſſion*; and thence conclude, that the King in thoſe dayes, had not the prime Authority in Parliament? and that whatſoever was ſaid to be decreed by Act of Parliament, was not *eo ipſo* underſtood to be done by Authority of the King. Ibid.pag.36.

5. We grant what is urged *that it is one thing in nature, and Religion too, to be firme; and another to be Fundamental.* For every thing that is Ibid.num.14

is *Fundamental* is *firme*; but every thing that is *firme* is not *Fundamental.* Wherefore we distinguisht before in the *material* object of Faith *Fundamentals* from *not Fundamentals.* In this sense a Superstructure may be said to be exceeding *firme*, and close joyn'd to a sure foundation, but not *Fundamental.* But here his Lordship misconceives, or rather misalledges *A.C's.* Argument. For it is not, as he frames it, *All points defined are made firme*, ergo *all points defined are Fundamental*: but thus. All points defined are made firme *by the full Authority of the Church*, *ergo* all points defined are *Fundamental.* And his reason is, because when any thing is made firme *by the full Authority of the Church*, it is so *firme*, that it cannot be denyed without *shaking* the whole *foundation* of Religion, and consequently is *Fundamental.*

6. But the Bishop proceeds further, and makes this Argument. *Whatsoever is Fundamental in the Faith is Fundamental to the Church, which is one by the unity of Faith. Therefore if every thing defined by the Church be Fundamental in the Faith, then the Churches Definition is the Churches foundation; and so upon the matter, the Church can lay her own foundation: and then the Church must be in her absolute and perfect being before so much as her foundation is laid* This Argument will lose all its force by putting the Reader in minde of the Distinction between *Fundamentals* and *not Fundamentals*, which we admitted in *the material* object of Faith: for if this be reflected on, there will be a foundation for the Church without supposing her to be in *perfect* being, before her foundation be laid.

We have often declared what we understood by *Fundamental*, viz. *That to which we cannot refuse our assent by denying, or doubting of it, (when it is proposed to us by the Church, as a matter of Faith) without damnation, and without destroying the formal object of Faith, and without making our selves, (during that deliberate doubting or denying) uncapable of believing any thing with Divine and Supernatural Faith.* For surely whatever is of this nature, must needs be *Fundamental* in Religion. So that we admit the distinction of *Fundamentals* and not *Fundamentals* in respect of the *material* object of Faith, but not in respect of the *formal*; that is, (as we have often said) some matters of Faith are more universally necessary to be expresly known and believed by all, then others; and yet the *Authority revealing*, that is God, and *declaring* them *infallibly* to be revealed, that is, the Church is *truly Fundamental* in both. As in the Scripture it self this Text, *John* 1. *And God was the word*, according to the matter it contains, *viz.* the Divinity of our Saviour, is a *Fundamental* point, universally to be known and believed expresly to Salvation; and that St. *Paul left his Cloak at Troas*, according to the matter it contains, is no *Fundamental* point, nor of any necessity to Salvation to be universally known and believed expresly: yet the *formal object* revealing both these truths, being the Authority of the Holy Ghost, is *equally Fundamental* in both; and doubtless, if any one, to whom it is as clearly propounded to be affirmed in Scripture, that St. *Paul left his Cloak at Troas*, as that it is affirmed in Scripture, *that the word was God*, should yet deny, or doubt of the first, he could neither be saved so long as he remained in that misbelief, nor believe the second with divine infallible Faith; as all Christians, both Catho-

liques

liques and Proteſtants muſt grant. Had this been well conſidered by his Lordſhip, we ſhould not have been forced to ſo frequent repetitions of the ſame Doctrine.

The Biſhop thinks, he has got a great advantage by preſſing *A. C.* to this, *That the Churches Definition is the Churches Foundation.* But what abſurdity is it to grant, that the Definition of the Church *teaching* is the foundation of the Church *taught?* or the Definition of the Church *repreſentative* is the foundation of the Church *diffuſive?* who can doubt, but the Paſtours in all ages preſerving Chriſtian people from being *carried away with every winde of Doctrine* (*Epheſ.* 4.) are a *foundation* to them of conſtancy in Doctrine? were not the Apoſtles in their times (who were *Eccleſia docens*) by their Doctrine and Decrees a *foundation* to the Church, which was taught by them? Doth not St. *Paul* expreſly affirm it? *Superædificati ſupra fundamentum Apoſtolorum,* &c. Did not the Biſhop juſt now (*pag.* 34.) except the Apoſtles, as having in their Definitions more Authority then the Church had after their times? yea, even ſo much, as was ſufficient to make their Definitions *Fundamental,* and the oppoſing of them deſtructive of the Foundation of Religion; their Authority being truly Divine; which he ſayes, that of the Church after them was not. Ibidem.

Now this doctrine of the Biſhop ſuppoſed, I urge his own Argument againſt himſelf thus. *Whatever is Fundamental in the Faith, is Fundamental to the Church; which is one by the unity of Faith. Therefore if every thing Defined by the Church* (in the time of the Apoſtles) *be Fundamental in the Faith, then the Churches Definition* (in the Apoſtles time) *is the Churches foundation; and ſo upon the matter the Church* (in their time) *could lay her own foundation; and then the Church muſt have been in abſolute and perfect being, before ſo much as her foundation was laid.* Who ſees not here how the Biſhop fights againſt himſelf with his own weapons, and deſtroyes his own Poſitions by his own Arguments? And whatever may be anſwered for him, will ſatisfie his Argument, in defence of us. Now the anſwer is plain to any one who hath his eyes open: for the *Prime foundation* of the Church are the Doctrines delivered by our Saviour, and inſpired by the Holy Ghoſt to the Apoſtles; whereby it took the firſt being of a Church: and the *Prime foundation* to the inſuing Church after the Apoſtles, is the moſt certain Aſſiſtance of the Holy Ghoſt promiſed by our Saviour to his Church. By theſe two *Prime foundations* the Church is in being, and ſo continues; the Definitions of the Church grounded in theſe, are a *ſecondary foundation;* whereby *Eccleſia docens,* (the Church *teaching* eſtabliſhed upon that promiſed aſſiſtance of the Holy Ghoſt) *fundat Eccleſiam doctam,* founds and eſtabliſhes, in every age, the Church *taught,* in the true Faith.

7. But what ſhall we ſay in defence of *A. C?* whom we finde blamed for theſe words, *That not onely the PRIMA CREDIBILIA, (or prime Articles of Faith) but all that which ſo pertains to Supernatural, Divine, and Infallible Faith, as that thereby, Chriſt doth dwell in our hearts,* &c. *is the foundation of the Church?* The anſwer is, theſe are not the preciſe words of *A. C.* and therefore no wonder if the Biſhop eaſily confute him, whom he either miſtakes, or makes to ſpeak as himſelf pleaſes. *A. C's.* words are theſe. *By the word FUNDAMENTAL* Ibid. pag. 37.

TAL is understood, not onely the PRIMA CREDIBILIA, or Prime Principles which do not depend upon any former grounds; for then all the Articles of the Creed were not (as the Bishop and Dr. White *say they are) FUNDAMENTAL points; but all, which do so pertain to Supernatural, Divine, Infallible, Christian Faith (by which Faith Christ, the onely PRIME FOUNDATION of the Church, doth dwell in our hearts; and which Faith is so to the Church the Substance, Basis, and Foundation of all good things, which are to be hoped for,) as that (being thus confirmed, or made firm, by the Authority of the Church,) if they are wittingly, willingly, and especially obstinately denyed, or questioned, all the whole frame, and in a sort the foundation it self of all Supernatural, Divine, Christian Faith is shaken.* Thus he.

But who sees not, that there is a main difference betwixt these words of *A. C.* and those which he is made to speak by the Bishop? for he joyns the words *as that* to these *thereby Christ doth dwell in our hearts:* whereas in *A. C's.* discourse they are joyned to these, *if they are wittingly, willingly, and especially obstinately questioned,* &c. that *of Faith, whereby Christ dwelleth in our hearts,* &c. being onely a *Parenthesis*, added for greater explication, and not belonging to the substance of his discourse, as the Relatour no less corruptly, then cunningly, makes it belong: which is an other Dedalian Turn in this his Labyrinth.

Now let us hear the Accusation. First, sayes the Bishop, *A C.* is mistaken; because *all that pertains to Supernatural, Divine, and Infallible Christian Faith, is not by and by Fundamental in the Faith to all men.* But *A. C.* does not say it is: he speaks onely of those, to whom such points are propos'd, and who deny, or question them, when so propos'd. Although in some sense they may be said *Fundamental to all*, because all are to believe them implicitely; and explicitely, all such as have sufficient reason to know, they are declared by the Church. Secondly, *A. C.* is accus'd for confounding the Object with the Act of Faith. But if his words be rightly penetrated, there will appear no confusion. For *A. C.* having first named *Prime Principles*, and then going on with others, which *pertained* to Supernatural, Infallible, Divine, Christian Faith, it is apparent, he understood by those points, *which so appertain*, not the Act of Faith it self, but the Object. Wherefore *A. C.* doth here no more but explicate the nature of the Object by the Act, (and that onely upon the *By*, and in a *Parenthesis*, as appears by his words) in which there is no *Confusion* but *Clarity*: for as the Act of Faith is *the Foundation* of Hope, Charity, and all other Supernatural Acts; so is the Object on which Faith is grounded, *the Foundation* of Faith: and in such a manner as whoever denyes, or questions one point of Faith, doth in effect question all.

Ibidem. Now I wonder the Bishop should urge as an Argument the Definition of the Council of *Trent*, *That Orders Collated by the Bishop are not void, though they be given without the consent of the people, or any secular power*; and yet saith, *we can produce no Author, that ever acknowledged this Definition to be Fundamental in the Faith.* I wonder, I say, he should urge this; when all Catholique Authors, who maintain, that *whatsoever is defined by the Church is Fundamental,* do in effect hold, that this Decree is Fundamental. For they all affirm, that this is a lawful General

neral Council confirmed by the Pope; and therefore of the ſame Authority to command our Belief, that any other ever was. Wherefore this Argument of the Biſhop is not *Argumentum ad hominem*, as he pretends, but *petitio principii*. Now if he mean, that this Decree of the Council is no *Fundamental* point of Faith, according to the preciſe *material* Object, it is true, but nothing againſt us, who have often granted it; the queſtion being onely about *Fundamental* points in the *formal* Object of Faith, as we perpetually inculcate.

A. C. further urgeth, *That if any one may deny, or doubtfully diſpute againſt any one Determination of the Church, then he may do it againſt another, and another, and ſo againſt all; ſince all are made firme to us by one and the ſame Divine Revelation, ſufficiently applyed by one and the ſame full Authority of the Church: which being weakened in one, cannot be firme in any other.* Thus far *A. C.* And here the Biſhop will needs have *A. C.* to have *borrowed* this doctrine out of *Vincentius Lirinenſis*, and that he *might have acknowledged it.* I hope it is no errour againſt Faith, if he did borrow it, and not acknowledge it; although two wits may ſometimes hit on the ſame thing, or at leaſt come near it, (which is all he here allows to *A. C.*) without taking it one from another. However, the Doctrine both of *A. C.* and *Vincentius Lirinenſis* is true. For the ſame reaſon that permits not our queſtioning, or denying, the *prime Maximes* of Faith, permits not our queſtioning, or denying any other Doctrine declared by the Church: becauſe (as I ſaid) it is not the greatneſs, or ſmallneſs of the matter, that moves us to give firme Aſſent in points of Faith; but the *Authority of God* ſpeaking by the Church. Wherefore all points of Faith whatſoever may be ſaid to be *depoſited* with the Church. For all that the Church doth, even in things of leaſt ſeeming concernment, is but *ut hæc eadem quæ antea* ——that the ſame things may be believed which were before delivered, but now with more light and clearneſs; that is to ſay, now *explicitely*, before *implicitely*. So that in either ſenſe, if we give way to every cavilling diſputant to deny, or quarrel them, the whole foundation of Faith is ſhaken. Moreover the Church being *Infallible*, 'twere meerly vain to examine her Decrees (which the Relatour requires to be done) to ſee, if ſhe have not added *Novitia veteribus*, new Doctrines to the old. For the Holy Ghoſt (as hereafter ſhall be proved) when we ſpeak of this point) having promiſed ſo to direct her as ſhe cannot erre, will never permit her to declare any thing as matter of Faith, which was not before either expreſſed, or infolded and implyed in *the word of* God.

Ibidem. num. 15. Pag. 38.

8. But why does the Relator print *Catholici dogmatis* in great Letters, in this ſentence of *Lirinenſis*? is there any ſuch great myſtery in theſe words? yes, ſurely. For (ſayes he) *Vincentius* ſpeaks there *De Catholico Dogmate*, of *Catholique Maximes*. Well. But though *Dogma* ſignified a *Maxime*, yet ſurely it cannot ſignifie *Maximes*, unleſs he will here have the *ſingular* number ſignifie the *plural*, as before he made the *plural* ſignifie the *ſingular*; *eis*, *it*: But it was for his Lordſhips purpoſe to tranſlate it in the *plural* number; and that was ſufficient: for had he put it in the *ſingular* thus, *the Catholique Maxime*, that is, as he expounds it, the *properly Fundamental*, *and prime Truth depoſited in the Church*, there would have ſeem'd to be but one Fundamental point:

which would have marr'd his whole designe. Now because he holds, there are many *Fundamental* points of Faith, *Catholicum Dogma*, in his Grammar, could signifie nothing less, then *Catholique Maximes*, that is, properly Prime and Fundamental Points. But in what Author learn't he, that *Dogma* signifies *only Maximes*, were it in the plural number? *Dogma*, according to our common English Lexicons, *Rider* and others, signifies a *Decree, or common received opinion*, whether in *prime*, or *less principal* matters: But as the Grammatical, so the Ecclesiastical signification of this word extends it self to all things establisht in the Church as matters of Faith, whether in *Fundamentals*, or *Superstructures*. Thus *Scotus* calls Transubstantiation *Dogma Fidei*; and I would gladly know one Authour, who ever took the word *Dogma* for onely *Fundamental* points. And as for *Vincentius Lirinensis*, first he declares, (in other places) that he means by it such Things, as in general belong to Christian Faith without distinction. cap. 23. *Vocum* (*inquit*) *id est*, *DOGMATUM*, *rerum*, *sententiarum novitates.* And cap. 28. *Crescat* (saith he speaking of the Church) *sed in suo duntaxat genere*, *in eodem scilicet DOGMATE*, *eodem sensu*, *eademque sententia.* The like he hath, *cap.* 24. where he affirms, that the *Pelagians* erred in *dogmate Fidei*; who notwithstanding erred not in a *Prime Maxime*, but in a *Superstructure.*

And for this place cited by the Bishop, 'tis evident that by *Catholicum dogma* he must understand the whole *Complex* of all the points of Catholique Faith, whether Fundamental in *their matter* or not; whereof if an Heretick deny any one part whatsoever, (sayes this Authour) he may by the same rule deny all the rest. Nay, 'tis evident that *Lirinensis* could not understand *onely* such points as are Fundamental in respect of *their matter.* For, seeing this *Catholicum dogma* contains the whole *Systeme* of the Catholique Faith, and in that *Systeme* some are *Fundamentals*, some *Superstructures*, (even according to Protestants) it must necessarily contain both: and *Vincentius* makes it clear in the instances he gives, that he also understood points *not Fundamental* in the Protestant sense. For, in the *Systeme* of Catholique points, which he there enumerates, is contain'd the observation of Easter, decreed by Pope *Victor*, and afterwards defined in the Council of *Nice*; and the *not-Rebaptizing* of those, who had been Baptiz'd by Heretiques, maintained by Pope *Stephen* against St. *Cyprian* and *Firmilian*, and likewise afterwards confirmed in the same Council. Now what I say of *Catholicum Dogma* in the first sentence cited out of *Lirinensis*, I say the same of *Depositorum Dogmatum custos* in the second.

For what rational man can imagine, that no other Christian verities or revealed Doctrines were *deposited* by our Saviour and the Holy Ghost with the Apostles, and by them with the Church, save onely the Articles of the Creed, wherein are expresly contained all points of Faith, that are Fundamental in respect of *their matter*, as the Bishop presently affirms? was not the whole Canon of Holy Scripture, with every chapter, verse, and sentence contained in it, the matter and form of Sacraments, the Hierarchy of the Church, the Baptisme of Infants, the not-Rebaptizing of Heretiques, the perpetual Virginity of the ever Blessed Mother of God, and many other such like points Deposited with the Church by Christ and his Apostles, whereof no one

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is expresly contain'd in the Creed, nor esteemed *Fundamental* by Protestants? Did not (think you) the Church perform the Office of a *faithful Keeper* of all these, as well as of the Articles of our Creed? and were not those, who pertinaciously erred in these particulars, esteemed throughout all Christendome as Heretiques, above 1200. years ago? Here then, in his wresting and winding *Catholico Dogmate*, he gives us no less then a *Turn and half* in his *Canterburian* Labyrinth.

The Church then ever did, and ever will so keep those sacred *Depositums*, be they, or be they not, Prime and Fundamental in *their matter*, as that *hoc idem quod antea*, what she receives she delivers to all succeeding ages, *the very same in Substance*, it ever was; only *unfolding* what was before wrapp'd up, when any thing comes to be call'd in question by *Novellists*, whom she judges to impugne, either *directly*, or *indirectly* and covertly, the Faith (that *Catholicum Dogma*) which she hath received. Upon which occasions she sometimes declares certain Truths, as *necessary to be expresly believ'd* by all, to whom that Declaration is sufficiently propounded; and commands certain errours *to be expresly rejected*: both which were before believ'd or rejected onely *implicitely*, to wit, by the Belief of those Known and Receiv'd *Divine Truths*, in which these other were contain'd, *tanquam in radice* or *in semine*, as *Vincentius* speaks.

For the Church is so tenderly careful of every *Iota*, and Tittle of these Sacred Doctrines (in whatever *matter* they consist, *great or small*,) which were delivered to her by the Divine Authority of Christ and his Apostles, that she uses all possible *industries*, not onely to keep *unblemished* what was clearly and plainly expressed in the Doctrine delivered to her, but whatever else she findes necessary for conserving them in their Primitive integrity and purity. Thus hath she us'd all possible diligence to preserve the *Scriptures* pure and entire, not onely in the *prime Articles* of Faith, but in every the least truth delivered in them. Thus from what she had received concerning Christs being both God and Man, yet but *one Christ*; she declared against *Nestorius* that he had but *one person*; against *Eutyches*, that he consisted of two distinct *Natures*, the Divine and the Humane; and against the *Monothelites*, that he had *Two Wills*: all which particulars, though they were not so fully expres'd and reflected on, before those Heresies arose, yet were they virtually and implicitely included in the Doctrine first received, and afterwards became *necessary to be expresly believed*, by the Declaration of General Councils.

I take no notice of the Relatours Translating *Disputator errans cavilling Disputer*, and *Dogmata Deposita the principles of Faith*. Such *errata* as these, as they may seem (perhaps) too minute, so are they too frequent to be reflected on. But when he would have either the Church her self, or some appointed by her, to *examine her Decrees*, to wit, in matters of Faith (for of those onely is the controversie) lest for want of it, she be chang'd in *Lupanar errorum*, (a thing *so foul* he dares not English it) though I wonder not much that 'tis said by him, yet can I not but wonder, that he ventures to father it on *Lirinensis*, citing a lame sentence of his in the Margin for proof of it: whereas this Authour, in that very place, is so far from entertaining the least thought, or let-

§ 10. num. 10. pag. 38.

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ting fall the leaſt word, importing that the Church ſhould adde *Novitia veteribus* (Novelties to Ancient truths) and conſequently alter and corrupt her own Doctrine, that, (as if he had foreſeen ſuch a perverſion of his meaning) at the end of the chapter cited, he ſeems purpoſely to explicate his own meaning, and to point out the perſons guilty of ſuch practices, in theſe words. *Sed avertat hoc a ſuorum mentibus Divina pietas, ſitque hoc potius IMPIORUM FUROR*: (But God avert (ſaith he) this evil from the mindes of *his*, and be it rather the fury of the impious to do ſo) whoever therefore are ſo audacious, as to *adde Novelties* to the Ancient Doctrine of the Church, are judg'd by *Vincentius* to be *impious* perſons, raging in *a fury* of madneſs; which how juſtly or truly it can be affirmed of Chriſts true Church, let any diſcreet man be judge.

But if this be not ſufficient to demonſtrate, what this Authours opinion was of Chriſts Church in this particular, take a further Deſcription which he gives of her, *cap.* 22. *Chriſti vero Eccleſia ſedula & cauta Depoſitorum apud ſe Dogmatum cuſtos, nihil in iis unquam permutat, NIHIL MINVIT, NIHIL ADDIT: non amputat neceſſaria, non apponit ſuperflua, non amittit ſua, non uſurpat aliena*: Where we ſee, in oppoſition to thoſe *impious* and *furious Adders of Novelties*, mentioned in the laſt words of the precedent chapter, how effectually and fully in the very beginning of this, he clears the Church from that foul aſperſion, which the Biſhop would caſt upon her. *But the Church of Chriſt* (ſaith he) *as a careful and wiſe Depoſitary, or keeper of the Truths committed to her, NEVER CHANGES any thing at all in them, leſſens nothing, ADDES NOTHING; neither cuts away things neceſſary, nor adjoyns things ſuperfluous; neither loſes what is hers, nor uſurps what belongs to others*, &c. Words as *Diametrically* contrary to what the Relatour pretends unto in this paſſage, *viz.* ſuſpicion and poſſibility of the Churches adding *NOVITIA VETERIBVS*, and of making a *change* in the Doctrine which ſhe firſt received from Chriſt and his Apoſtles, as any thing can be imagined.

But to return to that lame ſentence which he cites out of *Lirinenſis*, the very ſame does clearly ſhew, that *Lirinenſis* never *taught*, or imputed to the Church, that ſhe added *New Doctrines to the Old.* For if ſhe be a *Keeper of the Old*, and never labour'd in her Councils to do more then preſerve *id quod antea* (that which was before) and that *Vincentius* expreſly averres this, how can he in reaſon be ſuppos'd to teach, that this very *Keeper* of old Doctrines, and *Rejecter* of Novelties, ſhould either corrupt the one, or introduce the other? nay, the very words the Biſhop cites, demonſtrate evidently, that the Church cannot (in this Authors opinion) be underſtood to make theſe *Additions.* For thoſe who make them, may at length by ſuch Additions come to change the Church *in errorum Lupanar.* But 'tis impoſſible, the Church ſhould change her ſelf, or do any thing, whereby to be chang'd *in errorum Lupanar*; for ſo ſhe ſhould be no more the Church of Chriſt: unleſs he would have Chriſts Church, while it remains his Church, to be *errorum Lupanar*; which blaſphemy as *Vincentius* abhors, ſo I preſume the Biſhop himſelf, would never in terms and directly have admitted.

Laſtly, the Biſhops own expoſition of *Vincentius* his words deſtroyes

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this unworthy imputation cast upon the Church. He interprets *Dogmata* (as we have seen) to be the *Maximes*, or Prime Principles, of Christian Doctrine; whereof no one part can be rejected, without opening a way to reject another, till the whole be destroyed. Therefore (to make *Lirinensis* his discourse uniforme and coherent; who still goes on in the former matter, and gives not the least hint, that he speaks onely of *Fundamentals* in the former part of his discourse, when he mentions changes in *dogmatibus fidei*, and of *not Fundamentals*, in those Additions of Novelties) I say, to make this Discourse of *Vincentius* uniforme and coherent, he must understand the *Novitia* (which *Vincentius* sayes are added *Veteribus*) to be added as new *principal Maximes* to the other principal Maximes of Faith, no less then the Ancient Maximes were. Now such an *Addition* would be a *Fundamental* errour, destructive of the Church, as he also grants. Wherefore it is impossible, that the true Church, remaining still the true Church should make any such addition, even according to the Relatours exposition of *Vincentius*. Whence it appears to what straits this place of *Lirinensis* put him; seeing that whilest he labours to avoid one inconvenience, he falls into another, like him, of whom the Poet sings,

Incidit in Scyllam cupiens vitare Charybdim,

while he endeavours to avoid the *Charybdis* (as he accounts it) of acknowledging (from the words and Testimony of *Lirinensis*) the Churches Infallibility in *not Fundamentals*, he runs and *splits himself* upon *the Scylla* of making the whole Church erre in points *Fundamental*.

But he is resolv'd to make all seem as fair for himself as he can; to which end, observe a little how he uses the Text. *Ecclesia depositorum apud se Dogmatum Custos*. Thats well. His Lordship could neither deny, nor dissemble, but that the Church (in the judgement of *Vincentius*) is a *Guardian*, or Keeper *of the Truths deposited* with her. But yet, that it might not appear *what kinde of Keeper* she is, whether Faithful and Diligent, or Unfaithful and Negligent; whether apt to admit the Addition of other *New* and *Strange* Doctrines, which she *received not*; or to lose and corrupt any of those which she did *receive*, he unfairly leaves out the first words of the sentence, which would have cleared the doubt: *Sedula & cauta*. The Church is a *diligent*, and *wary* Keeper of the Truths committed to her charge. She suffers nothing to be lost or embezzel'd either through *neglect* of duty, or *unskilfulness* to perform it. In brief, that it might not appear, in how *exact* a manner the Church executes this office of *Depositary* and *Guardian* of Divine Truth, he wraps up all the following words, *Nihil in iis unquam permutat, nihil minuit, nihil addit*, and the rest which follow, (in which the Churches singular Care and Faithfulness in this affair is most Emphatically and truly avouched,) with an *&c.* a Fatal, but Faithless *&c.* Whereas *Vincentius* (as we heard above out of the words themselves) directly and positively asserts, that the Church *never changes* any part of the Doctrine committed to her, *addes nothing*, *diminishes nothing*, to wit by any *corruptive* Addition or Diminution, or by any *change*, that perverts or destroyes *the Truth* formerly *Deposited* with her.

The like *By-turn* he makes in the third Text, *cap.* 31. where citing

it thus abruptly and unintelligibily, *Impiorum & turpium errorum Lupanar*; that it might be thought the Church her self makes this Addition of Novelties, he leaves out the word *adiiciunt*, (they adde) that is, Heretiques and Novelists do adde; for so *Vincentius* speaketh: he sayes not *adiicit*, (*she*, or the Church addes:) For they are Heretiques, and not the Catholique Pastours of the Church, who by their Novel Additions labour to pervert and overthrow the True Doctrine of the Church.

§ 10. num. 15. pag. 39. We grant not unwillingly what the Relatour here asserts, *That a whole frame of Building may be shaken, and the Foundation, whereon it is laid, remain firme.* So may Hope, Charity, and other vertues be shaken, and yet Faith, which is the Foundation of all our Supernatural Building remain firme. *But if one part of the Foundation be shaken, the whole ground-work will be but in a tottering condition, and* (as *A.C.* sayes) *in a certain manner shaken.* By which kinde of speech, I conceive he onely means, that *by questioning, or denying, one point of Faith*, though we do not *eo ipso* deny all others *directly*, yet *indirectly* we do, to wit, by taking away, or denying all Authority to Gods Revelation, and *for that reason*, rendring our selves, at the same time, uncapable of believing any thing else with Supernatural and Divine Faith.

Ibidem. num. 16. 9. His Lordship must be pardoned, if he dissent from *A.C's.* Assertion, that *all Determinations of the Church are made firme to us by one and the same Divine Revelation*; which in the sense we have declared, his Lordship doth not disprove: but in the pursuance of his Discourse he brings in Doctor *Stapleton* as contradicting *Bellarmin*, because *Bellarmin* sayes, *that nothing can be certain by the certainty of Faith, unless it be contained immediately in the word of God, or deduced out of it by evident consequence*, whereas *Stapleton* is vouched to affirme, that *some Decisions of the Church are made without an evident; nay, without so much as a probable Testimony of Holy Scripture.* I have sought this place in *Stapleton*, and finde his words to be onely these, *We ought not to deny our Assent in matters of Faith, though we have them onely by Tradition, or the Decisions of the Church against Heretiques, and not confirmed with evident, or probable Testimony of Holy Scripture.* His meaning is, we must submit to the Determinations of the Church, and the Traditions she approves, though they be not *expresly* contained in Scripture: which questionless may very well stand with *Bellarmins* Doctrine, that nothing can be believ'd with Divine Faith, unless it be either contain'd in the word of God, or drawn from thence by evident consequence. For, that *Bellarmin* by *the word of God* understands, not onely Gods *written*, but his *not-written* word also, or Tradition, is manifest; because he makes all our Faith, even of Scripture it self, to be grounded

Libr. De verbo Dei non Scripto. cap. 4. upon it, as is clear, by his very words. *Itaque hoc Dogma tam necessarium, quod scilicet sit aliqua Scriptura Divina, non potest sufficienter haberi ex Scripturâ: proinde cum Fides nitatur verbo Dei, nisi habeamus verbum Dei non-scriptum, nulla nobis erit Fides.* (Therefore this so necessary Ma-
"xime, *viz.* that *there is any Divine Scripture at all*, cannot sufficiently
"be had by Scripture alone: Wherefore, seeing Faith relyes upon the
"*word of God*, unless we have a word of God *not-written*, we shall
"have no Faith at all.) Many like instances he gives in the same Chapter

pter of other matters pertaining to Christian Faith, which can onely be believ'd for the word of God *not-written*. Now in the place cited by the Bishop he teaches, that we cannot be certain of our Salvation *with certainty of Faith*; because this is not reveal'd by the word of God either written or unwritten, nor is evidently deduc'd from either of these; which is a good Argument, but no way contradicted by *Stapleton*. Besides, a Proposition may be not so much as probably *expressed* in Scripture, and yet be *inferred* by *necessary* consequence from something contained in Scripture; I mean inferred, at least from such general Principles and Rules as the Scriptures recommend to us, and command us to follow. But the reason the Bishop brings to prove that *Bellarmin* speaks onely of the *written* word, is very strange. For *Bellarmin* (sayes he) *treats there of the knowledge a man can have of the certainty of his own Salvation: and I hope, that* A. C. *will not tell us, that there is any Tradition extant unwritten, by which particular men may have assurance of their several Salvations.* Thus he. Now first we say not, that *Bellarmin* speaks of the word *unwritten*, and *Stapleton* of the word *written*, but that *Stapleton* speaks of the *unwritten* word onely, and *Bellarmin* of both the *written* and *unwritten* word; which he calls *the compleat* word of God. Secondly, *Bellarmin* was not to affirme, there was any *unwritten* Tradition, by which particular men may have assurance of their several Salvations; but the contrary, That there was no such unwriten Tradition to be found. For had he intended to prove any such *unwritten* Tradition, he should have consequently proved the foresaid *assurance* to be *Infallible*, and equal to the *Certainty of Faith*; which he there professedly labours to prove fallible and not *of the Certainty* of Faith: which had been a *Turn* like one of his Lordships, the quite contrary way. And for *Stapleton*, he purposely proves that the Church hath not power to make *new Articles* of Faith; but onely to *declare* and *explain* those already delivered.

His Lordship cannot believe, that *all Determinations of the Church are sufficiently applyed by one and the same full Authority of the Church. For the Authority of the Church,* (saith he) *though it be of the same fulness in regard of it self, and of the power it commits to General Councills lawfully called; yet it is not alwayes of the same fulness of knowledge and sufficiency, nor of the same fulness of Conscience and Integrity,* &c. To this I answer, that these Ornaments of Knowledge, Sufficiency, Conscience, and Integrity are not *the Causes* of Infallibility, either in the Church or Councils; for that proceeds onely from the promised Assistance of the Holy Ghost; which is of the same *power* in weaker and stronger Instruments, as it appear'd by the Apostles; who being of themselves persons altogether ignorant of Divine matters, yet by the Assistance of the Holy Ghost became not onely *able* to Teach them, but also *Infallible* in their Teaching. Neither doth the want of *Conscience* or *Integrity* in some particular persons deprive either the Church, or a General Council of this promised Infallibility, any more then *the same want* deprived the Scribes and Pharisees in old time, of their Authority: concerning whom, notwithstanding their manifest and great defects in point of Conscience and Integrity, *&c.* our Saviour himself pronounceth, *Matth.* 23. 2. *Upon the Chaire of Moses have sitten the Scribes and Pharisees,*

Ibidem. pag. 40.

Pharisees : all things therefore they shall say to you , observe you and do.

§ 10. num. 17. pag. 41. The Relatour again repeats, that all Propositions of Canonical Scripture are not alike *Fundamental* in the Faith. But this is answer'd by the Doctrine we have so often delivered (to clear his often mistaking) touching Fundamentals; that some are in this sense Fundamental, to wit, *of necessity to be believ'd by all, and known expresly of all :* others not Fundamental, that is, *not of necessity to be known and believed expresly by all.* In this sense (I say) we agree with his Lordship and his party, touching the Distinction of Fundamentals and not-Fundamentals. Our onely controversie is, whether there be in the Catholique Church any points of Faith *not-Fundamental* in this sense, that is, such as being declared by the Church to us *as points of Faith*, may lawfully, that is, without peril of sin and damnation, be denyed or doubted of. For in this they hold the Affirmative; we the Negative.

The reason why we have no occasion in this Controversie, to treat this distinction in any sense, save this, is, because it relates onely to our Adversaries, who maintain they are not obliged under pain of damnation to believe some Definitions of the Church made in lawful General Councils, even whilest they expresly know them to be so defined; because, say they, those Councils may erre in such Definitions, by reason the matter they contain is *not-Fundamental.* Wherefore we neither say, nor intend to shew it *Sub Anulo Piscatoris* (which are his Lordships tearms) that 'tis as necessary to believe St. *Peter* and St. *Andrew* were made Fishers of men, as that Christ dyed and rose again the Third Day. We hold the contrary; the one being a Prime Article and Fundamental in the first explicated sense, the other neither Prime nor Fundamental, But we stand to this, That whoever shall finde in Scripture, *That St.* Peter *and St.* Andrew *were made Fishers of men*, and yet question, or deny, the truth of it, *cannot*, for that time, believe any thing with Divine Faith. Therefore in the second sense it is Fundamental, to believe that *St.* Peter *and St.* Andrew *were made Fishers of men :* and though the contrary should be shewed under the Great Seal of *England*, I would not believe it. Now if the belief of every point of Faith decreed by the Church be as necessary to Salvation, when sufficiently propounded to us for a point decreed by the Church, as it is necessary to believe, that St. *Peter* and St. *Andrew* were made by our Saviour *Fishers of men*, when it is sufficiently propounded to us as clearly delivered in Scripture, then it will be as *necessary to Salvation* (that is, as much a *Fundamental* point, by reason of the Authority which delivers it) as the other.

CHAP. 4.

The Conclusion of *Fundamentals,* or *Necessaries* to Salvation.

ARGUMENT.

1. *What points* Fundamental, *what not, a* Necessary *question.* 2. *The Apostles Creed (confessedly) contains not all* Fundamentals *in particular.* 3. Albertus Magnus *cited to small purpose.* 4. A. C's. *words wrested in defense of Mr.* Rogers. 5. Catharinus *might erre, but was no Heretique.* 6. *How Protestants agree.* 7. A. C. *mutilated the second time, in favour of the English Canons.* 8. *English Protestants* excommunicate *Catholiques, as much as Catholiques them.* 9. *Some Things contain'd in Scripture* expresly, *not* evidently: *Some Truths deduced from Scripture* directly, *not* demonstratively. 10. *Baptisme of Infants not* demonstratively *proved by the Bishop from* Sole *Scripture.* 11. *What St.* Augustin *thought of that matter.* 12. *The Bishop proved to contradict himself.*

1. 'TWas a very pertinent question, which Mr. *Fisher* afterwards moved, requiring to know, *what points the Bishop would account Fundamental.* For if he will have some *Fundamental*, which we are bound to believe, under pain of Damnation, and others *not Fundamental*, which we may without sin question, or deny; it behoves us much to know which they are. I have ever desir'd a satisfactory answer from Protestants to this question; but could never yet have it in the sense demanded. § 11. num. 1, pag. 42.

2. What if the Council of *Trent* call the Creed the *onely Foundation*, it containing the Prime points of our Faith, which all are obliged to know, and expresly believe? yet I hope his Lordships followers will not grant, that we may question, or deny, every thing that is not exprest in the Creed: and yet this must be done, if the Creed *onely* be held for *Fundamental* in the sense the question was propounded in. Sess. 3.

If they should reply, that not onely those points are *Fundamental* which are *exprest* in the Creed, but those also which are there *infolded*, by this means they may (as the Bishop speaks) *lap up* in the Creed all *particular* points of Faith whatever. And truly, seeing his Lordship goes so far as to include all *the Scripture* in the Creed, there appears no great reason of Scruple, why the same should not be said of *Traditions* and other points; especially of *that Tradition*, for which we admit Scripture it self. For this would not make *the fold much larger* then it was before; and if it did, yet I see no hurt in it. Ibidem. pag. 43, 44.

But let us briefly reflect, how well the Bishops Answer satisfies the question propounded by Mr. *Fisher.* The matter proceeded thus: The Jesuit had said, that the Greek Church *was not right*, because it held an errour concerning the Holy Ghost. The Bishop confessed, that what the Greeks held in that point was an errour, and *a grievous one in Divinity,* § 11. num. 1. 2.

nity, but not *Fundamental*; and so hindered them not from being a True Church. Whereupon, that it might appear whether the errour of the Greek Church were *Fundamental*, or not, Mr. *Fisher* demanded of the Bishop, *what points he would account Fundamental*. To this question the Bishop (after diverse artificial flourishes, serving to little or no purpose, but to draw the Readers attention from the Obligation he had to give *a perfect list* of his *Fundamentals*) answered, *All points in the Creed, as they are there expressed are Fundamental*: but soon after affirms, that *he never either said or meant, that they onely are Fundamental*. By which it evidently appears, his Lordship neither gave, nor meant to give a Categorical Answer to the question, but did industriously decline it; while granting there were other points Fundamental beside those contain'd in the Apostles Creed, he would not assign them in particular. Wherefore, though the Greeks errour were not contrary to any point expressed in the Creed; yet seeing it might be contrary to some other *Fundamental* point not contained therein, Mr. *Fisher* must needs remain as unsatisfied, as before, whether the Greeks erred in a *Fundamental* point or not. Is not this fine shuffling?

3. Before I leave this §, I shall note by the way, that to prove this Proposition, that *the Belief of Scripture to be the word of God and Infallible, is an equal, or rather preceding Principle of Faith, with or to the whole Body of the Creed*, he cites *Albertus Magnus* in these words, *Regula Fidei est Concors Scripturarum sensus cum Articulis Fidei*, &c. (the Rule of Faith is the Concordant sense of Scripture with Articles of Faith.) Now first, here's nothing of believing the Scripture to be *the word of God and Infallible*, (for that's presupposed) but onely *what sense* the Scripture must have to be *the Rule of Faith*. Secondly, here's no mention of the Creed, but of *Articles of Faith*, which *Albertus* held to be many more, then those specified in the Creed. Thirdly, this sentence of *Albertus* makes the Scripture no further *a Rule* of Faith, then as it accords with *the Articles* of Faith first delivered by Tradition.

4. By what hath been said, is confuted whatever the Bishop hath to *pag.* 44. where Mr. *Rogers* is brought in by Mr. *Fisher*, as acknowledging, that *the English Church is not yet resolved, what is the right sense of the Article of Christs Descending into Hell*. But the Bishop will needs have the English Church resolved in this point. I will not much trouble my self about it, as being not Fundamental, either in his Lordships sense, or ours. But Mr. *Fisher* grounded his speech upon those words of Mr. *Rogers*, viz. *In the interpretation of this Article there is not that consent that were to be wished*. Thus he. Whereupon the Relatour also confesseth, *That some have been too busie in Crucifying this Article*.

§ 12. num. 1. pag. 44. As for Catholiques (upon whom the Bishop would lay the same charge) they all believe it as it lyes in the Creed, and is proposed by the Church. But it being not defined by the Church, whether we have this Article from Tradition onely, or also from Scripture, I hope, Divines may be permitted to hold different opinions about it, without prejudice to the *Unity* or *Integrity* of Faith. *Durand* may also be suffered to teach, (though somewhat contrary to the common opinion) that the Soul of Christ, in the time of his death, did not go down into

Hell

Hell *really*, but *virtually* and by effects onely. The like may be said of that other question, whether the Soul of Christ did descend *really* and in its *Essence* into the *Lower Pit*, and place of the Damned; or *really* onely into that place, or Region of Hell, which is called *Limbus Patrum*, but *virtually* from thence into the Lower Hell. Our Adversaries may know, that all Catholique Divines agree, *Durand* excepted, that Christ our Saviour, in his Blessed Soul, did *really* descend into Hell, our School Disputes and Differences being into what part of Hell he *really* descended: as likewise touching the *manner* of exhibiting his Divine Presence amongst the Dead, and of the *measure* of its effects, to wit, of *Consolation* and *Deliverance* towards the Good, or of *Terrour*, *Confusion*, and *Punishment* towards the Bad. And though they should differ in their opinions more then they do, in this or any other question concerning Religion, yet they all submitting their judgements (as they do) to the Censure and Determination of the Church, when ever she thinks fit to interpose her Authority and define the matter, all these seeming Tempests of Controversie amongst us will end in a quiet calme. I could wish his Lordship had been, in his time, and that his Followers would now be of the same Temper: for then all Disputes and Differences in matters of Faith would cease; yet School-Divinity remain entire.

Wherefore to what the Bishop asserts, *That the Church of* England *takes the words as they are in the Creed, and believes them without further Dispute, and in that sense, which the Primitive Fathers of the Church agreed in*, I answer, all Catholiques profess to do the same: so that the question can onely be touching the sense of the words as they lye in the Creed, and the sense of the Primitive Church concerning them. § 12. num. 3. pag. 45.

Now as for *Stapletons* affirming, *That the Scripture is silent in the point of Christs descending into Hell*, and in mentioning that there is a *Catholique and Apostolique Church*, suppose we should grant, that Christs Descent into Hell were not *exprest* in Scripture, yet his Lordships party will not deny it to be sufficient, that it is in the Creed. And for the other point, *Stapleton* was not so ignorant as to think, there was no mention of the Church of Christ in Scripture; for every ordinary Scholar knows that place of *Matth.* 16. 18. *Thou art Peter, and upon this Rock will I build my Church.* Nor that she was to be (even by the testimony of Scripture) both Catholique and Apostolical: for how often and invincibly doth this most worthy Doctor prove both these points from Scripture, in several parts of his works? wherefore, in the place alledged, 'tis evident his meaning was onely to deny, that the words *Catholique and Apostolique* were *expresly* in Scripture, though they be there in sense and effect, as (I presume) our Opponents themselves will not be so hardy as to deny. So that his Lordships factious discourse here, upon *Stapleton* and some Texts of Scripture, may rather be taken for a jeast to please his own humour, then for an Argument against us. § 13. num. 1. pag. 47.

This Incidental quarrel with *Stapleton* being over, the Bishop fiercely again falls to expostulate both with Mr. *Fisher* and *A. C.* for citing Mr. *Rogers Authority* for the Doctrine of the Church of *England*. But with Ibid num. 3. pag. 48.

with how little reason, it appears by the very Title of Mr. *Rogers's* Book; which, as the Bishop himself acknowledges, runs thus, *The Catholick Doctrine of the Church of* England; and for this gives him a jerk, that possibly he might *think a little too well of his own pains, and gave his Book too high a Title.* Truly I conceive it of small importance to bestow much time upon this Subject, either in relation to the Bishops Disagreement with Master *Rogers*, or the pretended variance between *Vega* and *Soto* touching mens *certain assurance* of Justification or Salvation: which jarre is denyed by *Bellarmin*, who cites both of them for the Common opinion, that a man cannot be certain of his Justification, or Salvation, *by certainty of Faith*, without an especial Revelation.

5. However I cannot but observe, that though *Catharinus* disagrees from *Bellarmin* and the Common opinion concerning the foresaid point (as the Bishop objects) yet he dissents not *formally* from the Decree and Doctrine of the Church; whose sense he professeth to follow, submitting himself in that, and all other his opinions, to her Censure. So that though I grant him to have fallen into an errour, yet he is not accusable of Heresie, as not being obstinate in his mistake.

§ 14. num. 1. pag. 50. 6. The Bishop is our good friend in saying, that *all Protestants* (he might have added, all other profest enemies of the Catholique Church) *do agree with the Church of* England *in the main exceptions, which they joyntly take against the Roman Church, as appears by their several Confessions.* For by their agreeing in this, but in little or nothing else, they sufficiently shew themselves enemies to the true Church; which is *one*, (and onely *one*) by unity of Doctrine; from whence they must needs be judged to depart, by reason of their Divisions. Now that our Authours disagree not in Faith, we have shewed a little before.

Ibidem. The Relatour doth much perplex himself about the Catholique Churches pronouncing *Anathema*: But this is not done so *easily* as he imagined. For this *Anathema* falls onely upon such as *obstinately* oppose the Catholique Church. And if in *such cases* it should not be pronounced, we should be so far from being *in peace* and *quietness*, that all would be brought to *confusion*, as appears by *the concord* we finde in our own Church; and those sad *Dissentions and Disorders* most apparent in theirs. Wherefore I believe, that reason will rather ascribe the troubles of Christendome, to the *freedom*, which others take and give in matters of Faith, by permitting every one to believe what he pleases, then to any *severity* in the Church of *Rome*: which is known to be a *pious Mother*, and never proceeds to Excommunication, but

Ibid. pag. 51. when *obstinacy* and *perverseness* enforce her. As to what the Bishop objects, that the *Roman* Church makes many points to be of *necessary* belief, which had for many hundred of years passed onely for *pious opinions*, if his Lordship had assigned any *such* points in particular, they should have received an answer.

Ibid. num. 2. The Relatour dislikes Mr. *Fisher* for saying, *The Church of* England *in her Book of Canons Excommunicates every man, who shall hold any thing contrary to any part of the said Articles*, viz, the 39. Articles. But although these were not the precise words of their Canon, yet the Church of *England*, excommunicating all such, *as affirme they cannot*

not

not with a good Conscience submit unto them (as 'tis manifest she does, by the very Canon which the Bishop cites) she doth in effect excommunicate all that *hold any thing contrary to the said Articles.* As for the pretended *severity* of the *Roman* Church, we have answer'd it already, and shew'd, that the *Freedom* and *Liberty* granted by her enemies, would afford no more prosperity to her, then it hath done to them. 'Tis true, the Church of *Rome* (as his Lordship takes notice) imposes *her Doctrine, upon the whole world, under pain of Damnation*: but it is not in her power to do otherwise: because Christ himself hath commanded her so to do, in these words, *Matth.* 18. 17. *If he will not hear the Church, let him be to thee as a Heathen and Publican.* Ibid. pag. 52.

7. His exceptions here against *A. C.* are but as so many *Meanders.* For, first he sayes that the words objected by *A. C. are not the words of the Canon.* I answer, nor did *A. C.* affirm they were. Secondly, he addes *and perhaps not the sense*; because, *privately holding within himself*, and *boldly and publickly affirming* are different things. True. But where doth *A. C.* mention those words *privately holding within himself?* or where does the Canon say *boldly and publickly affirming*, as the Bishop would impose on the Reader? And as to the sense of the Article, the Bishop himself durst not *boldly* and *publickly* affirme, that *A. C.* missed it; but sayes onely *perhaps* he did: and then *perhaps* he did not. But without all *perhaps* and *peradventure*, he gave the genuine sense of the Canon; seeing 'tis against all reason to imagine, that a man should be held punishable with *Excommunication* for a meer *internal* Act. He must mean therefore by the word *holding* an *external* Act, which cannot amount to less then *Affirming*.

8. The question is not, whether the English Congregation, or the *Roman* Church, be more *Severe*; but whether the English Protestants *Severity*, in Excommunicating those, that affirme any part of the thirty nine Articles to be *erroneous*, be not *unreasonable*; supposing, she be subject to errour in defining those Articles. For what is it less then *unreasonable* Tyranny, to cast men out of their Church (which they esteem *a True one*) deliver them up to Satan, and lay Gods and their Churches curse upon them, for affirming that to be *erroneous*, which (for ought they know) may *possibly* be such indeed? especially when the Impugner fully perswades himself, that what he affirms to be *erroneous* in them, is *really* so. For *Excommunication* being the most grievous punishment the Church can inflict, must require a Crime proportionable to it. But can any man perswade himself, that to oppose a Doctrine, against which the opposer verily perswades himself, he hath either an *evidence* from Scripture, or a *Demonstrative* reason (in which cases the Bishop grants, that one *may*, yea *ought* to oppugne the Churches errours) can any man, I say, perswade himself that this is a *Crime proportionable*, or a sufficient cause of Excommunication? Every just Excommunication therefore, inflicted for the *opposing* of Doctrine, must necessarily suppose the Doctrine *opposed* to be *infallibly true* and absolutely exempt from errour, otherwise the sentence it self would be *unreasonable* and *unjust*, as wanting sufficient ground. Whence likewise it follows, that Protestants, while they confess on the one side, that all their thirty nine Articles are not *Fundamental* points of Faith, (and by con-

ſequence, in their ſenſe and according to their principles, not *infallibly true*, but *ſubject to errour*) yet on the other ſide proceed to Excommunication againſt any, that affirm *them, or any part of them, to be ſuperſtitious or erroneous*, do themſelves exerciſe a greater Tyranny and injuſtice towards their people, then they can, with any colour or pretence of reaſon, charge upon the *Roman* Church: which (as they well know) excommunicates no man, but for denying ſuch Doctrine, as is both *Infallibly true*, and alſo *Fundamental*, at leaſt according to *the formal* Object.

As little is it the queſtion, whether the *Roman* Churches Excommunications be of a *much larger extent*, then thoſe of the Engliſh Proteſtants; (for this argues no more, then that one is the *Univerſal* Church, the other not) but the queſtion is (as hath been ſaid) whether Proteſtants Excommunications be not *unreaſonable*, nay, moſt *enormious*, as inflicted by thoſe, who acknowledge themſelves fallible, and *ſubject to errour* in that very point for which they Excommunicate. Again, as to the *larger extent* of our excommunications, might not the ſame have been objected againſt the excommunications of the Apoſtles themſelves, by any particular Heretical Conventicles in thoſe times, to wit, that their (pretended) Excommunications reached no further then the bounds of their own private Congregations, whereas the Apoſtolical Excommunications extended to the utmoſt limits of the whole Chriſtian World.

§ 15. num. 1. pag. 52. What follows ha's been often anſwered: For we grant, *the Scripture is ſufficient for ſome mens Salvation*, if we regard the *material Object* onely, or the chief points of Faith; becauſe all the Prime Articles of our Faith are expreſſed in Scripture: which Prime Articles are Fundamental onely in the firſt ſenſe, ſo often declared. But hence it follows not that ſome things *not expreſt* in Scripture, are not Fundamental in the ſecond ſenſe formerly delivered. Amongſt theſe, *Tradition* muſt be numbered; for which we admit Scripture it ſelf. In this truly (to uſe his Lordſhips Rhetorique) *the Fathers are plain, the Schoolmen are not ſtrangers*, and *Stapleton* (whom he ſtiles an *angry oppoſite*) *confeſſes* as much. Moreover, where there is any difficulty about the ſenſe of Scripture, or the point to be believed, we are not ſo to ſtand to Scripture, as that we refuſe to hear the Church appointed by Chriſt to interpret it, and to declare what ought to be believed. For otherwiſe there would be no end of Controverſies; every Heretique pretending Scripture, and crying it up as much, as the Biſhop or any other of his party can do.

Ibid. num. 2. pag. 53. Nor can the Church obtrude any thing as Fundamental in the Faith, which is not ſo in it ſelf; ſhe being *Infallible* as ſhall hereafter be proved; the Biſhop here wrongfully ſuppoſing the contrary. Mr. *Fiſher* ſayes, *'Tis true, That the Church of* England *grounds her POSITIVE Articles upon Scripture, that is, 'tis true, if themſelves may be competent judges in their own cauſe.* But his Lordſhip (not liking that Qualification of his ſpeech) profeſſeth for himſelf and his party, that they are willing to be judged by the *joynt conſent and conſtant belief of the Fathers, which lived within the firſt Four or Five hundred years after Chriſt, when the Church was* (as he ſayes) *at the beſt; and by the Councils held within thoſe times; and*

that

that they will submit to them in all those points of Doctrine. This offer is very fair; and we do (for our selves) as Solemnly promise the same, and will make it good upon all occasions.

9. But to shew the Bishop cannot perform what he hath undertaken, Mr. *Fisher* endeavours to confute him in the point of Infant-Baptisme; which (saith he) is not *expresly* (*at least not evidently*) *affirmed in Scripture, nor directly* (*at least not demonstratively*) *concluded out of it*: words not *vainly and cunningly* (as the Relatour pretends) but soberly and discreetly spoken. For a point may be exprest, and yet not *evidently* exprest. Otherwise there could never be any doubt concerning what were *exprest* in Scripture: since men never question things that are *evident.* Now the Baptisme of Infants must not onely be exprest, but *evidently* exprest, to prove it *sufficiently* (that is undenyably) by Scripture alone. For, if it be there exprest onely *probably*, it may be *probably denyed* to be expressed: and so Disputations can never have an end out of the Scriptures expression alone. For the same reason he addes, that Infant-Baptisme is not (at least *demonstratively*) concluded out of Scripture: because if it be prov'd *directly* yet onely *probably* (as was said) it may *probably* be denyed: and so we shall finde no more end here then in the former Dispute. Wherefore our Adversaries cannot in reason mislike this addition of *evidently exprest* and *demonstratively concluded*; because without this we shall never have an end of Disputations. This was it, made Mr. *Fisher* adde those words; though the Bishop knew full well, that there are many things in good Logick concluded *directly*, which are not concluded *Demonstratively*, as he well shewes: But he is much out, nay contradicts himself in what he urges, *That whatsoever is by direct consequence proved out of Scripture; is Demonstratively and Scientifically proved.* For, first he supposes Scripture to be a *prime principle* in Christian Religion, that is, such a principle as has no dependance on any other to declare it such *infallibly* to Christian people; which he knowes all Catholiques deny. Secondly, though I should grant Scripture, and every Text of it, to be *a principle amongst all Christians, whereof no man should desire any further proof*; yet unless both Propositions, the *Major* and *Minor*) were *evidently* in Scripture, the Conclusion might *directly* be inferred, but not *evidently*, out of Scripture. For, in case one Proposition onely be *evidently* express'd, and the other *inevidently*, or but *probably*, the Conclusion indeed will follow *directly*, but not *demonstratively.* This is much more clear, if but one Proposition be *evidently* express'd in Scripture, and the other neither in Scripture, nor evident to natural reason, but onely *probable*: For, (as Logicians speaks) *Conclusio sequitur debiliorem partem*, The Conclusion alwayes follows the nature of the weaker Proposition. This will appear to be so in Infant-Baptisme. For, though no man ought to deny, but that many things are *Demonstrable* in Divinity; yet all are not. For, in this respect, as *Canus* here cited affirms, *Divinity is like other Sciences*; which prove not all things Demonstratively, but many things onely Topically, or probably.

Ibid.pag.55.

Ibidem.

To illustrate this doctrine a little further by instances. First, that a Thing may be *exprefly* in Scripture, and yet not *evidently* exprest, even according to some Protestants. Our Saviour sayes, (*Mat.* 26. &c.)

This

This is my Body: where he affirms *expresly* that what he had then in his hands was his Body; and yet (according to the *Zuinglians*) this is no *evident* expression to signifie his reall Body: for if that were *evidently* exprest by these words, no man, that believes Scripture, could deny it, as those Heretiques do. For, 'tis impossible to deny an *evidence*. Thus again, *Mark* 16. 16. it is exprest, *Qui crediderit & Baptizatus fuerit, Salvus erit:* yet is it not *evidently* exprest, that every one, who believes and is Baptized, shall be saved; because many are Baptized and Believe, who are afterward damned.

Secondly, that a thing may be *directly* deduced from Scripture; and yet not *demonstratively*, I give these instances. All Scripture *Divinely inspired*, &c. is *profitable*, &c. (2 *Tim.* 3. 16.) But St. *James* his Epistle is *Scripture Divinely inspired: Ergo* it is *profitable*, &c. This consequence is *directly* deduced, in perfect forme, from Scripture; yet is it not evidently deduced from it: for if it were, the *Lutherans* could not deny the consequence; as they do, because the *Minor* is not *evident* in Scripture. Or thus. *Unless one be born again of water and the Holy Ghost he cannot enter into the Kingdom of God*, John 3. 5. But children unbaptized are not *born again of water and the Holy Ghost: Ergo* they cannot enter into the Kingdom of God. This is *directly* deduced from Scripture; yet all Calvinists must say, it is not *evidently* deduced. Or lastly thus. That which our Saviour Consecrated in his last Supper was the usual Bread of that place and time: but no Bread, save what was made of Wheat was the usual Bread of that place and time: *Ergo* that which our Saviour Consecrated was no other, save that which was made of Wheat. The *Major* is clear in Scripture; but the *Minor* is onely historically certain: so that the consequence is deduced *directly*, but not *Demonstratively*.

Ibid pag. 56. 10. His Lordships first Demonstration therefore, *of the necessity of Baptisme to the salvation of Infants*, is much defective, if we stick to sole Scripture, as now he is to do. For a *Pelagian Anabaptist* will most easily answer, that the Text of *John* 3. *Except a man be born again by water and the Holy Ghost, he cannot enter into the Kingdom of God*, speaks onely of such as can be *born again*. Now none can be born again, save those who were *dead in sinne*: wherefore Infants having no sin at all, (as *Pelagians* hold) cannot be *born again*, and consequently must not be Baptized: insomuch that this Text is so far from proving against such *Anabaptists*, that Infants must be Baptized, that it rather proves the contrary.

Ibidem. His second, *That Infants ought to be baptized*, (which he sayes *is very near an expression in Scripture it self*,) hath nothing in it at all either of

Acts 2. 38, 39. an *expression*, or *demonstration*. For to omit, that the word *children* signifies not *Infants*, but *filios*, or *liberos* (children grown up to years;) and that by *promise* is not meant the particular promise there mentioned, but the promise of the new Law in Christ; the very Text it-self confutes him. For, if the promise be made to their Children, (which is, that *they amend their lives, and be Baptized, and they shall receive the Holy Ghost*,) it cannot appertain to their Children, till they be capable of mending their lives; which Infants, (as all know) are not. And therefore by a *new Turn* he tells us, *the means to receive the Holy Ghost was*

Baptisme;

Baptisme; as if nothing but Baptisme had been exacted by the Apostle in that place, when he expresly requires *amendment of life*, as well as Baptisme.

11. Notwithstanding all this, I would not have it thought, I intend to weaken the Argument out of *John* 3. for proving the Baptisme of Infants: for I have onely endeavoured to shew, that it cannot be *demonstratively* proved out of that Text of Scripture alone against a perverse Heretique. We must therefore embrace St. *Augustins* counsel num. 5. (cited by his Lordship) who sayes, *The custom of our Mother the Church* pag. 57. *in Baptizing Infants is by no means to be contemned; or thought superfluous; nor yet at all to be believed unless it were an Apostolical Tradition.* In which words St. *Augustin* expresly affirmeth, that the point of Baptizing Infants were not at all to be believ'd, but for *Tradition.* Therefore it is not demonstrable out of Scripture alone; for if it were, we should be bound to believe it, though we had it not from Tradition; which is contrary to St. *Augustins* words. 'Tis true, this Father having first learn't the abovesaid Doctrine from Tradition, proves it, or rather confirms it, out of Scripture; and so do other Catholique Authours. But all these proofs would be far from *Demonstrations*, were it not for Tradition. Writing against *Pelagius*, he applyes that saying of our Saviour Ibid. pag. 58. (*Matth.* 10. 14.) *Suffer little ones to come unto me*, to the Baptizing of Infants; yet no man ever brought this place for a *Demonstration*, or a Text *evidently* proving of it self without Tradition, that Infants ought to be Baptized. For, those our Saviour spake of came not unto him to be Baptized, but to receive his Benediction. And 'tis clear, that he spake of the Children of the Jews, who were either circumcized or otherwise justified: and if we stick to the *sole words* they may be understood of such as were capable to understand what was commanded or forbidden them, and consequently had some use of reason, which the Text it self intimates, *nolite prohibere eos* (forbid them not.)

For, as I have said, we grant that Tradition being supposed, this point is proveable out of Scripture. Wherefore 'tis true, that it hath a *root*, and *foundation* in Scripture; yet so obscurely, that it could not be sufficiently discovered without Tradition; because an *Anabaptist* might give a *probable* solution to all our Arguments, had we onely Scripture, and not Tradition, for this point of Faith. Wherefore though Scripture may in some general sense, be said to contain in it all things necessary, yet it cannot be said to contain expresly and evidently all things necessary in particular.

12. I prove my Assertion, that Infant-Baptisme must be believed by *Divine Faith*, as 'tis an Apostolical Tradition, that is, considered purely as delivered *orally* by the Apostles, whether it can be prov'd by Scripture, or no. My Argument is *ad hominem*, against the Bishop thus. He grants expresly (*pag.* 66. and 67.) that *unwritten* Apostolical Traditions, if any such can be produced, are as properly and formally *the word of God*, and to be believed with *Divine Faith*, as Scripture it self. *Ergo*, Baptisme of Infants, considered onely as an unwritten Apostolical Tradition, (as he considers it) precedently to its being drawn from Scripture, is to be believed with *Divine Faith*; being in that *precise* consideration the proper and formal object of Faith, to wit, *the*

true word of God. So that according to this his doctrine, not onely such Traditions as are not at all *written*, are Gods word; but such as are both delivered by word of mouth and also by writing, are *the word of God*, as well by reason they were delivered *by word of mouth*, as by *writing*; because God hath *equally* revealed them by both these means. When therefore he sayes, (*pag.* 52.) that *the Scriptures onely are the Foundation of Faith*, it must be acknowledg'd, that he speaks contrary to what he sayes, *pag.* 57. *That Baptisme of Infants is an Apostolical Tradition* (which he there takes as contradistinguisht from *Scripture*) *and therefore to be believed.* For, if it be *therefore*, that is, because it is an Apostolical Tradition, even precedently to Scripture proofs, *to be believed*, not onely the *Scriptures*, but *Apostolical Tradition* also, as contradistinguisht from Scripture, will be a foundation of Faith. If he should reply that when he sayes *therefore to be believed*, he means not as the *formal* object and *foundation* of Faith, but as a *disposition*, preparing us to found the belief of it in Scripture, (as he seems to insinuate, though something obscurely, *pag.* 57) he contradicts himself, *pag.* 66,67. where he grants, that assured unwritten Tradition is *the true word of God*, and by consequence properly to be believed, as having in it *the formal object* of Faith, to wit, Gods Revelation.

CHAP. 5.

Of the *Resolution* of Faith.

ARGUMENT.

1. *No* vicious Circle *incurr'd by Catholiques in their* Resolution *of Faith.* 2. *The Church prov'd* Infallible *by the same way, that* Moyses, Christ *and his Apostles were proved to be so.* 3. *The Difference between Principles of* Science *and* Faith. 4. *No* Necessity, *that the Churches Definitions should be held* the formal object *of Faith; but onely an* Infallible Application *of the* Formal Object *to us.* 5. *His Lordships Argument disproved by Instances.*

§ 16. num 6. pag. 59. HAving ended our large discourse of *Fundamentals*, drawn out to so great a length by necessity of following our Adversary through all his *Doubles* and ambiguous *Windings*, (wherein yet, I hope we have given Satisfaction to the judicious Reader) we are come at last to that main Question, *How Scriptures may be known to be the word of God, and in particular, Genesis, Exodus, Leviticus, &c.* These are *believ'd* to be the word of God, though not proved so out of any place of Scripture, but onely by Gods *unwritten* word, Tradition. His Lordship thinks this *too curious a question*: but it is not so much a question of *curiosity*, as of *necessity*; that so we may know how to resolve our Faith, and give an account thereof to others. But the plain truth

is, that though this queſtion hath no difficulty at all in our principles, (who ſay, we believe them to be the true and undoubted word of God, *becauſe the Catholique Church delivers them as ſuch to us*) yet was it ſo inſuperably hard to be ſolved in Proteſtant principles, that I fear, the Relatour had rather have given it a *put off* by a Turn in his Labyrinth, then engaged himſelf therein, could the buſineſs have been conveniently avoided. Now if ſome do prove *Scripture* by *Tradition*, and *Tradition* by *Scripture*, falling into that faulty kinde of Argumentation, which the Schools call *Circulus vitioſus*, the blame lyes not in him that asks the queſtion, but in them who anſwer it ill. And truly the queſtion hath done this good, that it hath made the weakneſs of their cauſe appear, who have deſerted the Catholique Church. Wherefore we will give our Adverſary leave to ſay, *that we draw him to it*, rather then omit ſo neceſſary a Diſputation.

The Biſhop therefore propoſeth *diverſe wayes* of proving Scripture Ibid. num. 2. to be the word of God, and in the firſt place falls to attaque our way; Pag. 60. who prove it by the Tradition and Authority of the Church. For he urgeth, that *it may be further asked, why he ſhould believe the Churches Tradition. And if it be anſwered*, that we believe it, *becauſe the Church is Infallibly governed by the Holy Ghoſt*, he proceeds and demands, *how that may appear?* where he thinks, we are brought to thoſe ſtraits, that we muſt either ſay, we believe it *by ſpecial Revelation*; which is *the private Spirit* we object to others, or elſe muſt *attempt to prove it by Scripture*; which were a *vicious Circle*: and yet he affirms *we all do ſo*. But with his Lordſhips favour, he conceives amiſs; and I deſire his Followers to give us leave hereafter to anſwer for our ſelves, and that *they* would not do it for us.

1. Wherefore to this laſt demand, (in which onely there is difficulty,) viz. *How we know the Church to be infallibly governed by the Holy Ghoſt*, we anſwer, that we prove it firſt in general, not by *the Scripture*, but by the *Motives of credibility*, which belong to the Church: in the ſame manner as the Infallibility of *Moyſes* and other Prophets, of *Chriſt* and his Apoſtles, was proved; which was by the Miracles they wrought, and by other Signes of an *Infallible Spirit, Direction* and *Guidance* from God, which appeared in them. Whence it is clear, that we incurre no Circle. 'Tis true, after we have prov'd the Churches Infallibility by theſe Signs and Motives, namely by *Sanctity of Life, Miracles, Efficacy, Purity, and Excellency of Doctrine, Fulfilling of Propheſies, Succeſſion of lawfully-ſent Paſtours, Unity, Antiquity, and the very Name of Catholique*, &c. I ſay, after we have prov'd in general her Infallibility by theſe and the like Motives; then, having received the Scripture by this Infallible Authority, (proved, as we ſee, another way and independently of Scripture) we may (and Authours commonly do) without any ſhadow of a *vicious* circle, confirme the ſame by Scripture: which Scripture-proofs are onely *ſecondary* and *ex ſuppoſitione*, not Prime and abſolute; and moſt uſually contain a proof *ad hominem*, or *ex principiis conceſſis* againſt Sectaries, who denying the Infallibility of the Church, and queſtioning many times, or cavilling about our Motives of Credibility, yet admitting the *Divine Authority* of Scripture, are more eaſily convinced by clear Texts of Scri-

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pture, then by the other proofs. And in this we do no otherwise, then St. *Augustin* hath done before us, writing against Heretiques.

2. But because we have often promised to prove *the Infallibility* of the Church, it will be necessary to insist some what longer upon this point, and declare the matter at large. We say then, that the Church is proved in general to be *Infallible*, the same way that *Moyses* with other Prophets, *Christ* and his *Apostles*, were first prov'd to be *Infallible*. For, the *Israelites* seeing *Moyses* to be a person very Devout, Milde, Charitable, Chaste, and endowed with the gift of working Miracles, were upon that ground obliged to receive him for a *true Prophet*, and to believe him *Infallible*, by acknowledging as *true and certain* whatever he
Exod. 14. 31. proposed to them from God. *They believed our Lord and Moyses*, saith the Scripture.

Moreover *for the Testimony of Moyses* the Israelites believed the Scripture, and other things more clearly; and in particular concerning *Moyses* himself, that in the House of God he was *most faithful*, and *that*
Num. 12. 7. *God spake to him mouth to mouth,* and the like. The same we may say of *Christ* our Saviour. For, there appear'd in him so great *Sanctity of life*, such *Grace* of speech, and *Glory* of Miracles, that all, to whom he preached, were bound to acknowledge him for *the great Prophet and Messias*; as St. *Andrew* with the rest of *Christs* Disciples did, when they said,
John 1. 41. *we have found the Messias.* Thus they were bound *at first* to receive him as *Infallible*, and *afterwards* to believe whatsoever he taught them; as that he was *true God* and *Man*, that he was *to redeem* the world with his blood upon the Cross, *&c.*

Neither can any man justly here reply, that the Disciples and first Christians were obliged thus to receive our Blessed Saviour *for the Scripture,* which gives Testimony of him. Thus I say, no man can justly reply. For the Gentiles receiv'd not that Scripture; and yet they were *bound* to acknowledge Christ, and believe him *Infallible*. And though some learned *Jews* might perhaps gather this out of Scripture, yet even without the Scripture the *works of Christ* were of themselves abundantly *sufficient* to prove who he was, both to the learned and unlearned. Wherefore our Saviour alwayes referred them to his works,
John 5. 36. as giving abundant *Testimony* of him. *I have* (said he) *greater Testimony then John; for the works which the Father hath given me to perfect them, the very works (which I do) give Testimony of me, that the Father sent*
Joh. 10. 25, 38. *me.* The like we finde him saying elsewhere. *The works that I do in the Name of my Father give Testimony of me.* And, *if you will not believe*
John 14. 11. *me, believe my works.* By these places it appears, that the works of Christ, *without Scripture,* proved him to be the *true Messias* and *Infallible.*

This Doctrine is also verified in the Apostles, who receiv'd Commission from Christ *to preach every where, and TO CONFIRME THEIR*
Mark. 14. 19. *WORDS with Signs that followed:* by which signs all their Hearers were bound to submit themselves unto them, and to acknowledge their words for *Infallible Oracles* of Truth; as the Apostles themselves testified, *Acts* 5. 28. Where we finde, that a Controversie arising in those Primitive times among the Christians, the *Apostles and Ancients* assembled together; and having first concluded by themselves what was to

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be held for Truth in the matters controverted, imposed their Decree as *Infallible Doctrine*, upon all others, in these words, *It hath seemed good to the Holy Ghost and Us*, &c.

As therefore *Moyses*, our Blessed Saviour and his Apostles, were prov'd Infallible by their *works*, *signs*, and *miracles*, *without Scripture*, so is the Church, without help of the same, sufficiently prov'd to be *Infallible*, by the Motives of Credibility: which being the effects and properties of the Church, do Declare, Dignifie, and Demonstrate *her immediately*, and the Scriptures onely as they are found in her and acknowledged by her. Wherefore though Heretiques have the Scripture, yet being out of the true Church, they do wholly want these signs of Infallibility: of which see *Bellarmin* and other Catholique Authours discoursing more at large, *De notis Ecclesiæ*. 'Tis sufficient for the present to have declared *how Catholiques fall not into a Circle*, as Ibid. num. 3. his Lordship here pretends they do. For they, primarily and absolute- pag. 61. ly, prove *the Infallibility* of the Church *by the Motives* of Credibility, and not *by Scripture*: though *afterwards*, and as it were secondarily (as we said before) they prove it also (especially to those who admit Scripture, as Protestants do) by the Scripture it self; which we acknowledge, with the Relatour, to be a *higher proof*, (especially against them) then the Churches Tradition. Yet we deny, that those other proofs from the Motives of Credibility, can be in reason *questionable*, (as he sayes they are) *until we come to Scripture*. Neither do any Catholique Authours disagree in this; because they unanimously teach, that *the Motives of Credibility make our Church EVIDENTLY CREDIBLE; and by consequence she is sufficiently proved to be True by them alone.*

Now as concerning that Assertion, which the Bishop urges, that Ibidem. *the principles of any Conclusion must be of more credit, then the Conclusion it self*; and his inference thereupon, *viz.* that *the Articles of Faith, the Trinity, the Resurrection, and the rest being Conclusions, and the Principles by which they are concluded, being onely Ecclesiastical Tradition, it must needs follow, that the Tradition is more Infallible, then the Articles of Faith, if the Faith, which we have of the Articles, should be finally resolved into the veracity of the Churches Testimony.* I answer, the ground of all this Dis- Ibidem. course is the Authority of *Aristotle*, whose words the Bishop thus cites in the Margent. 1. *Poster. c.* 2. *T.* 16. *Quocirca si* διὰ τὰ πρῶτα (*propter prima*) *scimus & credimus, illa quoque scimus & credimus* μᾶλλον (*magis*) *quia PER ILLA scimus & credimus etiam posteriora.* Wherefore (saith he) if we *know and believe* all other things *for* or by vertue of the *First Principles*, we *know* and *believe* them (to wit the *First Principles* themselves) *much more*; because *by them* we *know* and *believe* all other things. In which words we confess, the Philosopher doth very well declare the proceeding of the Understanding, (or Minde of Man) when it works *naturally* and *necessarily*, by and from the *evidence*, or clearness of its Object: but not when it works *supernaturally*, and produceth *supernatural* and *Free* Acts, *meerly*, or at least *principally* from the Impulse and Inclination of the will; for in such cases the Maxime holds not, *viz. That the Principles of a Conclusion must be of more Credit, then the Conclusion it self.* Now the Act of Believing is such an Act; that is, which the Understanding Elicites, rather by a Voluntary and

Free inclination and *Consent* of the will, then from any *Evident Certainty* in the Object, whereto it *assents.*

3. That this may further appear, I distinguish a double proceeding in Probations; the one is *per principia intrinseca*, (by intrinsecal principles) that is, such as have a necessary, natural connexion with the things proved, and do manifest and lay open the *objects* themselves. The other is *per principia extrinseca* (by extrinsecal Principles) that is, such as have no natural or necessary connexion with, nor do produce any such *evident* manifestation of the Thing proved; but their efficacy, *viz.* whereby they determine the Understanding to Assent, doth wholly depend on the worth and vertue of that external Principle whereby such Probations are made. And this kinde of proof is called *Probatio ab Authoritate* (an Argument from Authority:) which Authority is nothing, but the veracity, knowledge, and vertue of him, to whom we give assent, when we receive such or such an affirmation from him. Now (as I said above,) we our selves either hear *immediately* what he affirms, and then we assent immediately, and solely for *his Authority*; or we hear it *mediately* from the report of others: who, if of unquestionable credit, we assent that he did affirm it, upon the Authority of the Reporters: yet so as we should not give an *undoubted* assent to the thing it self, but for the *undenyable Authority* of the *First* Deliverer.

To apply this doctrine: when we believe any thing with *Divine* Faith, it proceeds not from any probation *per principia intrinseca*, from any thing that hath natural connexion, dependence, or inference of, or with the thing believed; but is purely *propter principia extrinseca*, for and from extrinsecal principles, to wit, the Authority, Veracity, Goodness, and Knowledge of God affirming it. Now the Prophets and Apostles, assented to what God spake immediately unto them. And the like is Affirmable, in some proportion, of their immediate Hearers. But succeeding Ages had it, (*viz. Gods Revelation*) both from Christ and his Apostles onely *mediately*, and *immediately* from their respective Pastours. Now that we may be assured hereof *Infallibly*, we must have some infallible Testimony to ascertain it unto us; which can be no other then the Church.

4. Neither will it be necessary, *precisely for this reason*, to affirm in the *Resolution* of our Faith, That the Churches *Declaration* in matters of Faith is *absolutely and simply Divine*, or that God speaks *immediately* by her Definitions; or that our Faith is *Resolved* into *the voice* of the Church, as into its *formal object*: but it is enough to say our Faith is *Resolved* into Gods Revelations (whether *written or unwritten*) as its *formal object*: and our *Infallible Assurance*, that the Things we believe as *Gods Revelations*, are revealed from him, is *Resolved* into the *Infallibility of the Churches Definitions*, teaching us, that they are his Revelations. Seeing therefore our Faith (in this way of proceeding) is not *resolved* into the Churches Authority, as *the formal* Motive of our Assent, but onely as an *assured* Testimony, that such and such Articles, as the Church defines to be matters of Faith, are *truly revealed* from God, (as she assures us they are,) it is not necessary, the Churches Testimony should be a *new immediate* Revelation from God, but onely *Supernaturally Infallible*, by the Assistance of the Holy Ghost preserving her

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from all errour, in defining any thing as a point of Christian Faith, that is, as a Truth revealed from God, which is not truly and really so revealed.

If then it be demanded, why we believe such Books as are contain'd in the Bible to be the *word of God*, we answer, because it is a Divine *Unwritten Tradition*, that they are his word; and this *Divine* Tradition is the *formal object*, whereon our Faith relyes: But if it be further demanded, how we are *certain* that it is a *Divine* Tradition, we answer, the *certainty* we have thereof is from the *Infallible Testimony* of the Church, teaching us it is such a Tradition. Thus the Articles of our Faith are *delivered* from God, but *kept* by the Church; they *spring* from God as the *Fountain*, but run down in a full *Stream* through the *Channel*, and within the *Banks* of the Church: they are *sowed* by the hand of God, but *grow up* in the field of the Church: They are *spoken* by the mouth of God, but we *hear* them by the voice of the Church, assuring us that God spake them; which we could never *elevate* our hearts to believe with *Divine* Faith, but by the *Testimony* of Gods Church, which gives us *a full assurance* of his Revelation.

Thus then the Church being *supernaturally Infallible* in all her Definitions of Faith, will be a sufficient ground to ascertain us of those Holy writings, which God by *unwritten Tradition* revealed to the Church, in time of the Apostles, to be his *written word.* For if her Definition herein be absolutely infallible, then what she defines as reveal'd from God to be his written word, is undoubtedly such: insomuch that Christians being irrefregably assured thereof by the Churches *Infallible* declaration, believe this Article with Divine Faith, *because revealed from God*, who cannot deceive them; that Revelation being the onely *formal object* into which they *resolve* their Faith; and the Churches Assurance the ground to perswade them that it is infallibly a Divine Revelation, or Tradition. The Churches Definition therefore is like *Approximation* in the working of natural causes; to wit, a *necessary condition*, prerequired to their working by their own natural force; yet is it self no *cause*, but an *application* onely of the efficient *cause* to the subject, on which it works; seeing nothing can work *immediately* on what is distant from it.

Thus Gods Revelations delivered to the Church *without writing* were, and are, the onely *formal cause* of our assent in Divine Faith; but because they are as it were *distant* from us, having been *delivered* (that is revealed) so many ages past, they are *approximated*, or *immediately* applyed to us, by the Infallible Declaration of the present Church; which still confirming by her doctrine and practice what was first *revealed*, makes it as firmly believed by us, as it was by the Primitive Christians, to whom it was first revealed. So a Common-wealth, by still maintaining, practising, and approving the Laws enacted in its first Institution, makes them as much *observ'd* and *esteem'd* by the people, in all succeeding Ages, for *their Primitive Laws*, as they were by those who liv'd in the time of their first Institution.

Hence it appears our Faith rests onely upon Gods *immediate Revelation* as its *formal object*; though the Churches voice be a *condition* so necessary for its resting thereon, that it can never attain that *formal object*

ject without it. By which Discourse the Bishops Argument is solv'd, as also his Text out of *Aristotle*. For, seeing here is no Scientifical proof *per principia intrinseca*, there can be no necessary and natural Connexion of Principles, *evidencing* the Thing proved, as is required in *Demonstrative* Knowledge: the thing it self, which is *believed*, remaining still *obscure*, and all the *Assurance* we have of it, depending on the Authority of Him that testifies it unto us.

Lastly, hence are solved the Authorities of *Canus*, (cited also by his Lordship) who onely affirms, what I have here confessed, *viz.* That our Faith is not *resolv'd* into the Authority of the Church, as the *formal object* of it; and that of *pag. 65.* where he contends, that the Church gives not *the Truth* and *Authority* to the Scriptures, but onely *teaches* them, with Infallible Certainty, to be Canonical, or the undoubted Word of God, *&c.* the very same thing, with what I here maintain.

The Churches Authority then being *more known unto us*, then the Scriptures, may well be *some reason* of our admitting them, yet the Scriptures still retain their *Prerogative* above the Church. For, being Gods *Immediate Revelation*, they require a greater respect and reverence, then *the meer Tradition* of the Church. Whence it is likewise, that our Authours do here commonly distinguish Two Sorts of *Certainty*; the one *ex parte objecti*; the other *ex parte subjecti*. The first proceeds from *the Clearness* of the *Object*; the other from *the Adhesion* (as Philosophers call it) of the *will*, which makes the *Understanding* stick so close to the *object*, that it cannot be separated from it. This latter kinde of *Certainty* hath chiefly place in Faith; a thing unknown to *Aristotle*. Whence it is, that when we *believe*, we do adhere more firmly to the Articles of Faith, then to any Principle whatsoever, though evident to natural reason: which *firme Adhesion* of ours is grounded partly on the *Greatness* and *Nobleness* of the *Object*, and partly on *the importance* of the matter; which is such, that our Salvation depends upon it. For that *Immediate Revelation*, namely the Scripture, being in it self of so much greater *Worth* and *Dignity* then the Churches *meer* Tradition, doth worthily more draw our affection, then the other; notwithstanding the other be *more known to us*, and *the Cause* of our admitting this.

Thus we have shew'n, that we hold not the Churches Definition for the *formal object* of Faith, (as the Relatour by disputing so much against it, would seem to impose on us) though our present Faith ('tis true) relyes upon it, as an *Infallible Witness* both of *the written* and *unwritten* word of God, which is the *Formal Object*. Wherefore, when we say *we believe the Catholique Church*, we profess to believe not onely *the Things* which she teacheth, but *the Church her self so teaching*, as an *Infallible witness:* and the contrary we shall never believe, till it be prov'd otherwise, then by saying (as the Bishop here does) *it were no hard thing to prove.*

By what hath been said it appears, that there is no *Devise*, or *Cunning* at all (as the Relatour would have it thought of us) either in taking away any thing due to the *Fathers*, *Councils*, or *Scripture*, or in giving too much to the *Tradition* of the present Church. For we acknowledge

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all due respect to the Fathers, and as much (to speak modestly) as any of our Adversaries party. But they must pardon us, if we preferre the general *Interpretation* of the present Church before the *result* of any mans particular Phansie. As for Scripture, we ever extoll it above the Definitions of the Church; yet affirm it to be in many places so *obscure*, that we cannot be *certain* of its true sense, without the help of a living, Infallible Judge, to determine and declare it: which can be no other then the Present Church. And what we say of Scripture, may with proportion be applyed to Ancient General Councils. For, though we willingly submit to them all; yet where they happen to be obscure in matters requiring Determination, we seek the Assistance and Direction of the same living *Infallible* Rule, *viz.* The Tradition, or the Sentence of the present Church.

This being the Substance of our Doctrine, concerning the *Resolution* of Faith, as we have often intimated, 'tis evident, *the cunning* of the *Device* the Bishop speaks of, is none of ours, but his own, while he falsly chargeth us, that we *finally resolve all Authorities of the Fathers, Councils, and Scriptures into the Authority of the present Roman Church*: whereas in points of Faith we ever *resolve* them *finally* into Gods word, or *Divine Revelation*; though we must of necessity repair to the Catholick Church to have them *Infallibly* testified unto us.

But the Bishop thought this injury not great enough, unless he redoubled it by any additional false Imputation of other two absurdities, which he avers to follow evidently from our doctrine. To the first, viz. *That we ascribe as great Authority (if not greater) to a part of the Catholique Church as we do to the whole*, I answer, there follows no such thing from any Doctrine of ours, but from his Lordships wilfully-mistaken Notion of the Catholique Church; which he most desperately extends to all that bear the name of Christians, without exception of either Schismatiques or Heretiques, that so he might be sure to include himself within her Pale, and make the Reader absurdly believe, that the Roman Church, taken in her full latitude, is but a Piece, or Parcel of the Catholique Church believed in the Creed. This indeed, (to use his Lordships phrase) is *full of Absurdity* in *Nature*, in *Reason*, *in all things*. For, it is to pretend an Addition of Integral parts to a Body already entire in all its Integrals: seeing the Roman Church, taken in the sense it ought to be, as comprising all Christians that are in her Communion, is *the sole* and *whole* Catholique Church; as is evident in Ecclesiastical History, which clearly shews throughout all Ages, that none condemn'd of Heresie or Schisme, by the Roman Church, were ever accounted any part of the Catholique Church. And this I would have prov'd at large, had his Lordship done any more then barely suppos'd the contrary.

If any man shall object, that the Bishop charges the absurdity upon us in respect of the Roman Church, that *we ascribe as great Authority, (if not greater) to a part of it, as we do to the whole*, viz. In our General Councils, I answer, that is so far from being an absurdity, that it were absurd to suppose it can be otherwise: which the Objecter himself will clearly see, when he considers, that the like must needs be granted even in Civil Governments. For instance, the Parliament of *England*

is but a handful of men compar'd with the whole Nation, yet have they *greater* Authority, in order to the making, or repealing of Laws, then the whole Nation, were they met together in a Body, Men, Women, and Children: which would produce nothing but an absolute confusion. The Application is so easie, I leave it to the Objecter himself to make.

The second accusation which the Bishop layes to our charge, is this; That in our Doctrine concerning the Infallibility of our Church, our proceeding is most unreasonable, in regard we will not have recourse to Texts of Scripture, exposition of Fathers, Propriety of Language, Conference of Places, *&c.* but argue that the Doctrine of the present Church of *Rome* is true and Catholique, because she professeth it to be such: which, sayes he, is to prove *Idem per Idem.* Whereas truly we most willingly embrace, and have frequent recourse to all the Bishops mentioned helps; and that with much more Candour, then Protestants can with any ground of reason pretend to, considering their manifold *wrestings* both of Scripture and Fathers, when they either urge them against us, or endeavour to evade their clear Testimonies for us.

Ibidem. pag. 63. 64. Neither are we in any danger of committing a Circle, or proving *Idem per Idem*, because his Lordship sees not how we can possibly winde our selves out. The business is not so insuperably difficult in our Doctrine. For if we be asked, *how we know the Church to be Infallible*, our *last* answer is not (as he feigns) *because she professes her self to be such*; but we *know* her to be *Infallible* by the Motives of Credibility, which sufficiently prove her to be such. So the Prophets, Christ and his Apostles were, in their time, known to be *Infallible Oracles* and *Teachers* of Truth, by the *like signs* and *Motives*: onely this difference there is: that these (*viz. Christ* and his Apostles, *&c.*) confirming their Doctrine, gave Infallible Testimony, that what they taught, was the *Immediate Revelation* and *word* of God, whereas the Motives, which confirme the *Declarations* and *Authority* of the Church, do onely shew, that she *Infallibly* delivers to us *the same Revelations* (I mean the *same* for sense and substance of Doctrine) which the other received *immediately* from God. And that to rest in this manner upon the Authority of the present Church, in the *Resolution of our Faith*, is not to prove *Idem per Idem*, (as the Bishop falsly imputes to us) I clearly shew by two several Instances, which even those of his party must of necessity allow.

5. The first Instance is of the Church in time of the Apostles. For who sees not, that a Sectary might in those dayes have argued against the Apostolical Church by the very same Method his Lordship here uses against the present Catholique Church? might he not have taxed those Christians of *unreasonable proceeding* in their belief, and have set it forth (as the Bishop does) thus? For, if you ask them why they believe the whole Doctrine of the Apostles to be the sole True Catholique Faith, their answer is, because it is agreeable to the Doctrine of Christ. If you ask them how they know it to be so, they will produce the Words, Sentences, and Works of Christ, who taught it. But if you ask a third time, by what means they are assured, that those Testimonies do indeed make for them and their cause, or are really the Testimo-

monies and Doctrine of Christ, they will not then have recourse to those Testimonies (or doctrine) but their final answer is, they know it to be so, because the present Apostolique Church doth witness it. And so by consequence prove *Idem per Idem*. Thus the Sectary.

By which it is clear, that the Bishops objection against the present Roman Church (wherein he would seem to make a discovery of her Corruptions and Politique Interests) is equally applyable to the Primitive Apostolique Church in its undeniable purity. But at once to answer both the Bishops and Sectaries objection, I affirm, that *the prime and precise reason* to be given, why we believe the voice of the present Church, *witnessing*, or giving *Assurance* of Divine Revelation to us, is neither *Scripture*, *Councils*, nor *Fathers*, no, nor the *Oral* Doctrine of Christ himself, but the pregnant and convincing *Motives* of Credibility, which moved both the Primitive Christians and us, in our respective times, to believe the Church. Not that we are necessitated to *resolve* our Faith into the Motives, as its *Formal Object*, or *ultimate Reason* of Assent, (for that can be no other, then the *Divine Authority* Revealing) but as into *most certain* Inducements, powerfully and prudently inclining our will, to accept the present Church as the *Infallible Organ* ordained by *Divine Authority* to teach us the *sure* way of salvation.

The second Instance is *ad hominem*, against the Bishop, in relation to those *Fundamental* Truths, wherein he confesses the whole Church neither doth nor can erre. For, suppose a Separatist should thus argue with his Lordship, your Doctrine concerning the Infallibility of the Church in *Fundamentals* is most *unreasonable*. For, if a man ask you, why you believe all those points, which you hold for *Fundamental* (for example *the Resurrection of the Dead*, and *life everlasting*) your answer will be, because they are agreeable to the Doctrine and Tradition of Christ. And if you be asked, how *you know them to be so*, you will (no doubt) produce the *Words*, *Sentences*, and *Works* of Christ, who taught the said *Fundamental* points. But if he ask you a third time, by *what means* you are assured, that those *Testimonies* do make for you, or are indeed the *Words*, *Sentences*, and *Works* of Christ, you will not then have recourse to the *Testimonies* and *Words* themselves (that is, to the Bible) but your *final Answer* will be, you *know them to be so*, and that they *do make for you*, because *the present* Church doth Infallibly witness so much to you from Tradition, and according to Tradition: which is to prove *Idem per Idem*, as much as we.

And if the said Separatist, further enquiring about the precedent Authorities of *Scriptures*, *Councils*, *Fathers*, *Apostles*, and *Christ* himself (while he lived on Earth) shall ask, why such *Fundamentals* are believed upon the sole Authority of the *Present* Church, as *the last Testimony Infallibly assuring*, that those *Fundamental* Points, and all the precedent Confirmations of them, are from God, 'tis evident, the Bishops party has no other way to avoid a Circle, but by answering, they believe the Scriptures, Councils, &c. by reason of the Convincing Motives of Credibility, powerfully inducing and inclining the will to accept *the Present* Church, as the *Infallible Organ*, Ordain'd by *Divine Authority* to teach us. Which Infallibity must come from the Holy Ghost, and be more then *Humane* or *Moral*; and therefore must be truly *Supernatu-*

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ral, and proceed from Gods moſt abſolute and Divine Veracity, (in fulfilling his Promiſes) as from its *Radical Principle*, and from the *Operation* of the Holy Ghoſt, as the *immediate Cauſe*, preſerving the Church from errour in all ſuch points.

Thus we are eaſily got out of the Circle, leaving the Biſhop ſtill tumbling himſelf in it. For we do not finally reſt on *the Preſent Church*, as conſiſting of men ſubject to errour, as his Lordſhip vainly ſuggeſts: Nor do we reſt upon the Motives of Credibility as the *Formal Object* of our Faith, but as inducing us to rely on the ſaid Church, ordain'd by *Divine Authority* to teach us; and is conſequently *Infallible.* Whereas the Biſhop does but dance in a *Round*, while enquiring for ſome *Infallible* warrant of the *Word* of God, he thus concludes, pag. 66. *'Tis agreed on by me, it can be nothing but the word of God*; which muſt needs end in an apparent Circle, as proving *Idem per Idem.* And whereas immediately after he runs on prolixly, in Diſtinguiſhing between Gods *written* and *unwritten* Word, as though he would make the *latter* ſerve for Infallible proof of *the former*, he never reflects, that the ſaid *latter*, *viz.* Gods *unwritten* Word, does neceſſarily ſtand in as much need of proof as the former.

Now as concerning the Authority of the Church, of which the Motives of Credibility do aſcertain us, 'tis not neceſſary, that it be Ibid. num. 6. eſteem'd or ſtiled *abſolutely Divine*, as the Biſhop would have it: yet as to this purpoſe, and ſo far as concerns *preciſe Infallibility*, or *certain Connexion* with Truth, it is ſo truly *ſupernatural* and *certain*, that in this reſpect it yields nothing to the *Scripture* it ſelf; I mean in reſpect of the *preciſe Infallibility* and *abſolute veracity* of whatſoever it Declares and Teſtifies to be matter of Divine Faith: though in many other reſpects we do not deny, but the Authority of the Church is much *inferiour* to that of Scripture. For firſt, the Holy Scripture hath a larger extent of Truth; becauſe *there* not onely every reaſon, but every word and tittle is matter of Faith, at leaſt *implicitely*, and neceſſarily to be believ'd by all that know it to be a part of Scripture: but in the Definitions of the Church neither the Arguments, Reaſons, nor Words are, abſolutely ſpeaking, matters of Faith, but onely *the Thing Declared* to be ſuch. Beſides, the Church has certain limits, and can Define nothing, but what was either Reveal'd before, or hath ſuch connexion with it, as it may be Rationally and Logically deduced from it, as appertaining to the Declaration and Defence of that which was before Revealed. Moreover the Church hath *the Receiving* and *Interpreting* of Scripture for its *End*, and conſequently is in that reſpect *inferiour* to it. Hence it is, that Holy Scripture is *per Excellentiam* called *the word of God* and *Divine*: whereas the Teſtimony of the Church is onely ſaid by Catholique Divines (and in particular by *A. C.*) *IN SOME SORT*, or *IN A MANNER Divine.* By which manner of ſpeaking, their intention is not to deny it to be *equal* even to *Scripture* it ſelf in point of *Certainty* and *Infallibility*, but onely to ſhew the Prerogatives of Scripture above the Definitions of the Church.

Adde, that although we hold it neceſſary (and therein agree with our Adverſary) that we are to *believe* the Scriptures to be the word of God, *upon DIVINE Authority*; yet ſtandnig preciſely in what was pro-

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propounded by *Mr. Fisher*, pag. 59. (*How the Bishop knew Scripture to be Scripture*) there will be no necessity of Defending the Churches Authority to be *simply Divine.* For if it be but *Infallible by the promised Assistance* of the Holy Ghost, it must give such *Assurance* that whatever is Defined by it to be Scripture is *most certainly Scripture*, that no Christian can doubt of it without Mortal Sin, and shaking the Foundation of Christian Faith, as hath been often Declared.

And the immediate reason, why the Authority teaching Scripture to be the Word of God, must be *absolutely Infallible*, is because it is an Article of Christian Faith, that all those Books, which the Church has Defined for Canonical Scripture, are the Word of God; and seeing every Article of Faith must be *Reveal'd*, or taught by *Divine* Authority, this also must be so revealed; and consequently no Authority less then *Divine*, is sufficient to move us to believe it as *an Article of Faith.* Now it is to be remembred, (and *A. C.* notes it pag. 49, 50.) that the *Prime Authority*, for which we believe Scripture to be the Word of God, is *Apostolical Tradition*, or the *unwritten Word* of God; which moves us (as *the formal Object* of our Faith) to believe that Scripture is the *written* Word of God; and the Definition of the Present Church, *assuring us Infallibly* that there is such a Tradition, applies this Article of our Faith unto us, as it does all the rest, whether the Voice, or Definition of the Present Church *in it self* be *absolutely Divine*, or no. Neither can there be shew'n any more difficulty in believing *this* as an *Apostolical Tradition*, upon the Infallible Declaration of the Church, then in believing *any other* Apostolical Tradition whatsoever, upon the like Declaration.

His Lordships Argument, (*that the whole may erre, because every part may erre*) is disproved by himself; because *in Fundamentals* he grants the whole Church *cannot erre*, and yet that any particular man may erre, even in those points. Wherefore he must needs agree with us in this, that the perfection of *Infallibility* may be applied to the whole Church, though not to every particular Member thereof.

Now further concerning the Churches *Infallibility*, though she be so tyed to *means*, as that she is bound to use them, yet in her Definitions she receives not her *Infallibility* from the *Means*, (as the Bishop must also affirm of his *Fundamentals*) but from the assistance of the *Holy Ghost*, promised to the Church: which makes her Definitions truly *Infallible*, though they be not *New Revelations*, but onely Declarations of what was formerly Revealed. For, as the *immediate Revelation* it self is for no other reason *Infallible*, but because it proceeds from God; and in case it should happen to be *not true* and *Certain*, the Errour would be ascribed to God: So in the Definitions of the Church, if she should fall into Errour, it would likewise be ascrib'd to God himself.

Neither is it necessary for us to affirm, that the Definition of the Church is Gods *immediate Revelation*; as, if the Definition were false, Gods *Revelation* must be also *such:* It is enough for us to averre, that *Gods promise would be infring'd*; as truly it would in that Supposition. For did he not so preserve his Church in her Definitions of Faith (by *Assistance* of the Holy Ghost) as that she should never Define any thing for a point of Catholick Faith, which were not *Revealed* from God, it

would imply a destruction of Gods *veracity*, and make him deny himself. All which Doctrine is so well grounded on Christs Promise, assuring us he will alwayes assist his Church, that the Bishop has little reason to accuse us of *rather maintaining a party, then seeking Truth:* as though we set Doctrines on foot to foment Division, and were rather lead by *Animosity*, then *Reason.*

CHAP. 6.

No unquestionable *Assurance* of Apostolicall Tradition, but for the Infallible Authority of the Present *Church.*

ARGUMENT.

1. Apostolical Traditions *are the* unwritten word *of God: and eight Instances concerning them witnessed by St.* Augustin. 2. *Many things spoken by our Saviour, not deliver'd by way of Tradition to the Church; and many Church-Traditions not the* word *of God.* 3. *Tradition not known by* its own light, (*any more then* Scripture) *to be the* word *of God.* 4. *The* Private Spirit, *held by* Calvin *and* Whitaker *for the sole Motive of Believing Scripture to be* the word *of God.* 5. *A Dialogue between the Bishop and a Heathen Philosopher.* 6. *The case of a Christian dying without sight of Scripture.* 7. Occham, *Saint* Augustin, Canus, Almain *and* Gerson, *either miscited, or their sense perverted by the Bishop.*

1. THe Bishop having been hardly put to it in the precedent Chapter, to finde some way, whereby to prove Scripture to be *the word* of God, he continually treading on the brink of a *Circle*, at length falls on the *unwritten word.* It seems he is afraid, he shall be forc'd to come stooping to the Church to shew it him, and finally depend on her Authority. But being loath to trust her, he grows so wary, that hee'l admit no *unwritten word*, but what is *shew'n him deliver'd* by the Prophets and Apostles. Would he read it in their Books? Now if you hearken to his Discourse, he presently cryes out, he *cannot swallow into his belief that every thing which his Adversary sayes is the unwritten word of God, is so indeed.* Nor is it our desire he should. But we crave the indifferent Readers Patience to hear reason.

According to which it is apparent, that there must be some Authority to *assure* us of this main Principle of Faith, *that Scripture is the word of God.* This our *Ensurancer* is Apostolical Tradition: and well may it be so: for such Tradition Declared by the Church, is the *unwritten word* of God. We do not pretend (as the Bishop objects) that every Doctrine, which any particular Person, as *A. C. Bellarmin*, or other private Doctour, may please to call *Tradition*, is therefore to be receiv'd as Gods *unwritten word*; but such Doctrinal *Traditions* onely, as are warranted to us by the Church for truly Apostolical; which are consequently Gods *unwritten word.* Of which kinde are those, which not I,

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but St. *Augustin* judged to be *such* in his time, and have ever since been conserved and esteemed *such* in the whole Church of Christ.

The first Apostolical Tradition named by Saint *Augustin*, is that we now treat, *that Scripture is the Word of God.* (*a*) He affirms, he would not believe the Gospel, but for the Authority of the Church moving him thereto; and sticks so close to her Authority, that he sayes, (*b*) *If any clear Testimony were brought out of Scripture against the Church, he would neither believe the Scripture, nor the Church.* (*c*) Nay, that he *as much* believed the *Acts of the Apostles*, as *the Gospel* it self, because *the same Authority* of the Church *assured* him both of the one & the other.

A second Tradition is, (*d*) *That the Father is not begotten of any other Person.*

A third, (*e*) that the blessed Virgin *Mary* was, and remained *alwayes a Virgin*, both, *before*, *in*, and *after* the Birth of Christ: St. *Augustin* terming *Helvidius* his opinion (who denied it) a Blasphemy, and for that reason inserting him in his Catalogue of Hereticks.

The fourth, (*f*) That those, who are Baptized by Hereticks, are not to be Rebaptized.

The fifth, (*g*) That Infants are to be baptized.

The Sixth, (*h*) that Children Baptized are to be numbred amongst the faithful.

The seventh, (*i*) that the holy Sacrament of the Eucharist is to be received fasting.

The eighth, (*k*) that *Sunday* (the first Day of the Week) is to be *kept holy by Christians.*

(a) *Ego vero Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret Auctoritas.* D. Aug. Tom. 6. cont. Epist. Fundament. cap. 5.

(b) *Quod si fortè in Evangelio aliquid apertissimum de Manichæi Apostolatu invenire potueris, infirmabis mihi Catholicorum Auctoritatem qui jubent, ut tibi non credam: quâ infirmatâ jam nec Evangelio credere potero, quia per eos illi credideram.* Ibid.

(c) *Actibus Apostolorum necesse est me credere, si credo Evangelio: quoniam utramque Scripturam similiter mihi Catholica commendat Auctoritas.* Ibidem.

(d) *Sicut Patrem in* illis libris *nusquam* Ingenitum *legimus, & tamen dicendum esse defenditur.* D. Aug. Tom. 2. Epist. 174.

(e) *Integrâ fide credendum est, Beatam Mariam, Dei Christi matrem, & Virginem concepisse, & Virginem genuisse, & post partum Virginem permansisse: nec est Blasphemiæ Helvidii acquiescendum, qui dixit*, Fuit Virgo ante partum, non Virgo post partum. *D. Aug. Tom. 3. lib. de Dogmat. Ecclesiast. cap. 69. lib. de Hæresib. Hær.* 84.

(f) *Quam Consuetudinem*, (scil. non iterandi Baptismum, &c.) *credo* ex Apostolicâ Traditione *venientem: Sicut multa non inveniuntur in literis eorum, neque in Conciliis posterorum; & tamen quia custodiuntur per universam Ecclesiam, non nisi* ab ipsis tradita & commendata *creduntur.* D. Aug. Tom. 7. de Baptism. contr. Donatist. lib. 2. cap. 7. Et iterum. *Sed Consuetudo illa, quæ opponebatur Cypriano ab eorum* (scil. Apostolorum) *Traditione exordium sumpsisse credenda est: Sicut sunt multa, quæ universa tenet Ecclesia, & ob hoc* ab Apostolis præcepta *bene creduntur, quamvis scripta non inveniantur.* Id. Ibidem. lib. 5. cap. 23.

(g) *Consuetudo Matris Ecclesiæ in Baptizandis Parvulis nequaquam spernenda est, neque ullo modo superflua deputanda; nec* omnino credenda, *nisi Apostolica esset Traditio.* D. Aug. Tom. 3. de Genes. ad liter. lib. 10. cap. 23.

(h) *Ubi ponis Parvulos Baptizatos? Profecto in numero Credentium. Nam ideo & consuetudine Ecclesiæ Antiqua, Canonicâ, Fundatissimâ, Parvuli Baptizati* Fideles *vocantur. Et si de his quærimus, iste Infans Christianus est? Respondetur, Christianus. Catechumenus an Fidelis? Fidelis; utique à Fide: Fides à Credendo. Inter Cre*dentes *igitur Baptizatos Parvulos numerabis; nec judicare ullo modo aliter audebis, si non vis esse apertus Hæreticus.* D. Aug. Tom. 10. Serm. 14. de verb. Apostoli. Et iterum. *Credunt & Infantes. Unde Credunt? Quomodo Credunt? Fide Parentum. Si Fide Parentum purgantur, peccato Parentum polluti sunt. Corpus mortis in primis Parentibus generavit eos peccatores: Spiritus vitæ in posterioribus Parentibus Regeneravit eos Fideles. Tu das Fidem non respondenti; & ego peccatum nihil agenti.* Id. Ibid. Serm. eodem prope finem.

(i) *Et liquidò apparet, quando primum acceperunt Discipuli Corpus & Sanguinem Domini, non eos accepisse jejunos. Nunquid tamen propterea calumniandum est universæ Ecclesiæ, quòd* à jejunis semper accipitur. *Ex hoc enim* placuit Spiritui Sancto, *ut in honorem tanti Sacramenti, in os Christiani prius Dominicum Corpus intraret, quam cæteri cibi. Nam ideo per universum orbem mos iste servatur.* D. Aug. Tom. 2. Epist. 118. ad Januar.

(l) *Dominicum Diem Apostoli & Apostolici viri ideo religiosâ Solennitate habendum sanxerunt, quia in eodem Redemptor noster à mortuis resurrexit.* D. Aug. Tom. 10. Serm. 215. de Temp.

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It is so natural to Protestants to build upon false grounds, that they cannot enter into a question without supposing a Falshood; so his Lordship here feeds his humour, and obtrudes many. He makes *Bellarmin*, and all Catholique Doctours maintain, that whatever they please to call *Tradition*, must presently be received by all as Gods *unwritten Word*. After, he keeps a fluttering between *Tradition*, and the *unwritten word*, asking, if they be *Convertible Terms*; and then whether any *word* of God be *unwritten*, *&c.* Which digressive Discourse is nothing, but a new Turn in his Labyrinth, to avoid the foil he foresaw himself in danger of, in case he did here grapple with *Bellarmin*; who clearly delivers his Doctrine in the place cited by the Bishop, cap. 2. *viz.* That the word *Tradition* is general, and signifies any Doctrine communicated *from one to another*, whether it be *written* or *unwritten*. By which 'tis evident, he makes not *Tradition* and the *unwritten word* of God Convertible. Afterwards he divides *Traditions* into *Divine*, *Apostolical*, and *Ecclesiastical*: and again into *Traditions* belonging to *Faith*, and *Traditions* belonging to *Manners*. So that according to *Bellarmin* 'tis clear, there are some *Traditions*, which are not Gods *unwritten word*. Neverthelefs *Bellarmin*, *A. C.* and all Catholiques agree against the Bishop, that we believe by *Divine* Faith *that Scripture is Gods word*, and that there is no other *Word of God* to *assure* us of this point, but the *Tradition* deliver'd to us by the Church; and that such *Tradition* so delivered must be the *unwritten word* of God. I say *such Tradition*; for that we admit in practise divers *Ecclesiastical Traditions*, but neither in quality of *Gods word*, or *Divine Traditions*: nor are any of them contrary to *the word of God*, whether *written* or *unwritten*.

2. Now to return to his Lordship we grant, there are many *unwritten words* of God, never deliver'd over to the Church, for ought appears; and that there are many *Traditions* of the Church, which are not the *unwritten* word of God; yet not contrary to it. Wherefore his Lordship might herein have spared his labour, since he proves but what we grant. And if the Church hath received by *Tradition* some *words* of Christ *not written*, as well as *written*, and hath delivered them by *Tradition* to her Children, such *written* and *unwritten* Word of God cannot be contrary to one another. For as the Church was *Infallible* in Defining what was *written*, so is she also *Infallible* in Defining what was not *written*. And so she can neither *tradere non traditum*, (as the Bishop urgeth) that is, *make Tradition of that, which was not deliver'd to her*; nor can she be *unfaithful* to God in not faithfully keeping the *Depositum* committed to her Trust. Neither can *her Sons* ever justly accuse her of the contrary, (as he insinuates, they may) but are bound to believe her *Tradition*, because she being *Infallible*, the *Tradition* she delivers, can never be against *the Word of their Father*.

Now whereas the Bishop so confidently averrs, that *whereever Christ held his peace, and that his words are not registred, no man may dare without rashness to say they were THESE or THESE*, his Lordship must give me leave to tell him, I must binde up his whole Assertion with this *Proviso*, *But according as the Church shall declare*: for it is her Authority whereon we depend to know, when and in what Christ held his peace, or whether *his words*, some or none, were *registred*; as much, as we depend

depend on her to know, *whether Scripture be the Word of God*, or not. This our proceeding does unqestionably free us from all ſhadow of *raſhneſs*. Neither doth St. *Auguſtin* ſay any thing in contradiction hereof. For he onely ſpeaks againſt determining of a mans own head, what was ſpoken by Chriſt, without ground or warrant from the Church. In like manner we grant, *there were many unwritten Words* of God, which were never deliver'd over to the Church, and therefore never eſteem'd *Tradition:* As there are many *Traditions*, according to *Bellarmin*, which we cannot own for Gods *unwritten word*; yet all ſuch as the Church receives, are conformable, at leaſt *not contrary* to his *Word written or unwritten*.

Such are the Ceremonies uſed in Baptiſme, of which the Relatour here ſpeaketh. For the party to be baptiz'd is *Anointed*, to ſignifie, that like a *Wreſtler* he is to enter the liſt. So St. *Chryſoſtom*, (a) *Inungitur baptizandus more Athletarum, qui ſtadium jam ingreſſuri ſunt.* *Spittle* is applied to their Ears and Noſtrils, as St. *Ambroſe* (b) ſaith in Imitation of that our Saviour did, *Mark* 7. who *ſpitting* touched the tongue, and put his Fingers into the *ears* of the deaf and dumb man, before he cured him. The like he did (*John* 9. 3.) to the blinde man: Wherefore theſe Ceremonies are conformable to Scripture. Three *Dippings* were uſed in Baptiſme to ſignifie the *Three Perſons* of the Bleſſed Trinity; or our Saviours remaining for *three dayes* in the Sepulcher, as St. *Gregory* (c) teacheth. But this Ceremony is not us'd at all times, nor in all places, as being not *abſolutely* commanded by the Church. Wherefore (d) *Bellarmin* (who proveth the Ceremonies us'd in Baptiſme to be Apoſtolical *Traditions*) ſayes not, that *every Tradition* is Gods *unwritten word*, but that we muſt neceſſarily believe Scripture to be *the word of God:* which ſeeing we cannot believe for any *written* Word of his, we muſt either admit ſome Word of God *not written*, to ground this our Belief on, (which can be no other then *Apoſtolical Tradition* applied to us by the voice of the Church) or we ſhall have no *Divine Faith* at all of this point; becauſe all *Divine Faith* muſt relie upon ſome *word* of God. The Biſhop therefore hath no reaſon to go on with his *Enquiry*; but muſt either fix here, or he will finde no firm ground whereon to reſt his foot: as will appear both by the other wayes of *Reſolving* Faith by him confuted; and by his own, which is every whit as confutable.

(a) *D. Chryſoſt. Hom.* 6. *in cap.* 2. *ad Coloſſ.*
(b) *D. Ambroſ. lib.* 1. *de Sacram. cap.* 1.
(c) *D. Gregor. lib.* 1. *Epiſt.* 41. *ad Leandr.*
(d) *Bellarm. de verb. Dei non ſcript. cap.* 9.

3. For the ſecond way of proving Scripture to be *the word* of God, to wit, that it ſhould be fully and ſufficiently known, as by Divine and Infallible Teſtimony, *lumine proprio*, by the ſole reſplendency of the light it hath *in it ſelf*, and by the witneſs it can ſo give *to it ſelf*; this the Relatour himſelf ſufficiently confutes, and we agree with him in the confutation. However though the Biſhop knew full well, that we deny this Doctrine *of knowing Scripture for Gods word by its own light*, as much as himſelf or any of his party can do, yet, as it were to juſtifie the more my late accuſation of his obtruding Falſhoods to aſperſe us, he will needs ſuppoſe another here, *viz.* that the ſaid Doctrine may well agree with our grounds, in regard we hold (if you will believe him) That Tradition may be known for Gods Word *by its own Light*; and conſequently the like may be ſaid of Scripture. Which Inference

Ibidem. num. 10. p. 69.

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indeed would be true, were it not drawn from a false supposition; as most certainly it is. For all Catholicks hold it ridiculous, to believe, that either Scripture or Tradition is discernable for Gods Word by its own Lustre.

Nor is *A. C.* justly accusable in this point, as the Bishop would make him, by misconstruing his words to signifie, that Tradition is discernable *by its own Light* to be *the word* of God. For *A. C's* words, even as they are lamely cited by the Bishop, do sufficiently vindicate him from having any such meaning, as his Lordship would impose on him. The cited words are these, *Tradition of the Church is of a company which by its own light shews it self to be Infallibly assisted, &c.* where any man may easily see, that the word *which* must properly relate to the immediate preceding word *company*, even to make sense, and not to the more remote word *Tradition.* 'Tis therefore clear, that *A. C's* Intention is onely to affirm, that the Church is known by her *Motives of Credibility*, which ever accompany her, and may very properly be called *her own Light.*

Ibidem. pag. 71.

As concerning the Question propounded by Mr. *Fisher* to be answered by *Dr. W.* I finde not one word, of *Tradition being known by its own light*, in it. If therefore this Proposition; That *a Tradition may be known to be such*, (that is, to be *Gods unwritten Word) by the light it hath in it self*, be a matter to be made sport with, (as the Bishop sayes it is) we shall not grudge him the mirth he may have found in his own fiction. But before I leave this point, I desire the Reader to consider what the Relatour grants, *viz.* that the Church now admits of St. *James and St. Jude's Epistles, and the Apocalypse, which were not received for divers years, after the rest of the New Testament:* Yet would he elsewhere conclude against the Church of *Rome*, that it had err'd in receiving more Books into the Canon, then were received in *Ruffinus* his time. But if according to him, some Books are now to be admitted *without errour* for Canonical, which were not *alwayes acknowledged* to be such, certainly without errour also, and upon the same Authority, some Books may *now* be received into the Canon, which were not so in *Ruffinus* his time. But this onely by way of Digression.

Ibidem. pag. 70. pag. 16. num. 12.

As for the third way of proving Scripture to be Gods word, to wit, by *the Private Spirit*, 'tis true, the Bishop professes to reject *the Phrensie*, as he calls it, of *Private Revelation*, (except in some extraordinary Circumstances) both as a thing that would render a man obnoxious to all the whisperings of *a seducing Private Spirit*; and from whence can be drawn no proof to others, *being* (as he sayes) *neither seen, nor felt of any, but him that hath it.* Yet concerning this point he delivers himself in such a roving way of discourse, as signifies nothing in effect, to what he would seem to drive at; and so leaves the Reader wholly unsatisfied, how to prove Scripture to be the Word of God Infallibly, without recourse, at last, to *the Private Spirit.*

num. 12. pag. 74.

Nor was it possible for him to free himself from that Imputation, of recurring to the *Private Spirit*; against any that should press the business home, notwithstanding his Brags to the contrary, and his Thanks to *A. C.* whose imperfectly-cited words he would fain improve to a freeing himself from necessity of recurring to the *Private Spirit*: which is

Ibid.

opposite

opposite to *A. C's* meaning, who thus urges against him by name of the Chaplain. *The Chaplain therefore, who, as it seems, will not admit Tradition to be in any sort Divine and Infallible, while it introduces the Belief of Scripture to be Divine Books, cannot sufficiently defend the Faith introduced of that point to be Infallible, unless he admit an Infallible Impulsion of the Private Spirit EX PARTE SUBJECTI, without any Infallible sufficiently applied Reason EX PARTE OBJECTI, which he seemeth not, nor hath reason to do, &c.* Now I leave it to any Indifferent mans judgement, whether the sense of those words be not this, *viz.* That the Chaplain, or Bishop, *seems* indeed to reject *the Private Spirit*, and hath *reason* so to do: yet since he admits not *Tradition* to be in any sort *Divine* and *Infallible*, he cannot sufficiently defend the Faith of Scriptures being *the Word of God* to be Infallible, unless he admit an *Infallible Impulsion of the Private Spirit.* But this part of *A. C.*'s Speech his Lordship very prudently supprest, to make way for a perversion of the other part: which taken both together signifie no less then what I have said, That the Bishop professeth to reject the Doctrine of the *Private Spirit*, yet neither did, nor could prove Scripture to be the Word of God *Infallibly*, without recourse to *Private Revelation.*

4. However, the Bishop was so far from avowedly countenancing this opinion, that he chose rather to seem ignorant, then freely confess, that any Protestant did hold it. For he grants no more, then that *either* some do think, there is no other sufficient Warrant for this, then *special Revelations*, or *the Private Spirit*; or *else*, that we impose it upon them: and that *if* they do mean by Faith, *Objectum Fidei*, (the object of Faith that is to be believed) then they are out of the ordinary way. Here you see, how doubtfully the Bishop speaks, *either there are some such, or you* (saith he to us) *would have them think so: And if they do mean, &c.* As if there could be any doubt in either of these two particulars: Seeing *Calvin*, that great Doctour of Protestancy, is so positive therein; and delivers that Doctrine so expresly in his *Institutions, lib.* 1. *cap.* 7. § 4. (*a*) Where he clearly resolves, that to satisfie mens Consciences in this point, *viz.* in the Belief that Scripture is the *Word* of God, and to keep them from doubting; we must recurre to *the Secret* (or if you will the *Private*) *Testimony of the Spirit.* And § 5. where he professeth, that *Holy Scripture gains the credit*, (or certainty) *which it hath with us, from the Testimony of the Spirit.*

num. 11. pag. 72.

(a) *Jam si conscientiis optimè consultum volumus, &c. petenda est hæc persuasio*, ab arcano Spiritus testimonio. *Calvin. Instit.* lib. 1. cap. 7. § 4. Et iterum. *Scripturas sacras, quam apud nos merentur certitudinem*, Spiritus testimonio consequi. Ibid. § 5.

But to come yet closer to the Bishop, Dr. *Whitaker*, a man that suckt the Church of *Englands* Milk, as well as his Lordship, writes expresly thus, (*b*) *Esse enim dicimus, &c. For we affirm* (saith he) *there is a more certain and clear Testimony, by which we are perswaded, that these Books are sacred, to wit, the Internal Testimony of the Holy Ghost.* The like he hath *cap.* 3. *ad* 3um. in these words, *Qui enim Spiritum Sanctum habent, &c. For they who have the Holy Ghost, and are taught of God, are able to know the*

(b) *Esse enim dicimus certius & illustrius Testimonium, quo nobis persuadeatur hos libros esse sacros, Testimonium nempe internum Spiritus Sancti.* Whitak. Controv. de Script. sacr. quæst. 3. cap. 1. Et iterum. *Qui enim Spiritum Sanctum habent, & sunt θεοδίδακτοι, ii possunt Dei vocem agnoscere, ut quis amicum, quicum familiarissimè & diutissimè vixerit, ex voce solet agnoscere.* Idem cap. 3. ad 3.

voice

voice of God, as one knows his Friend, with whom he hath long and most familiarly conversed, by his voice.

Whence it evidently appears, that divers eminent Protestants do in this point, (to say nothing of the rest) *resolve* their Faith into *the Private Spirit*, notwithstanding the Bishops unwillingness to confess it. To what else he inserts, in treating this point, I say nothing; because it is not against Catholick Doctrine.

I wonder not much to see *Natural Reason* introduc'd by the Bishop,
pag. 74. num. 13 *(tanquam Saulem inter Prophetas)* as a means sufficient to ground an Infallible Belief, that Scripture is the Word of God: because after a more narrow search I perceive he was enforc'd to take this fourth way, viz. *Natural Reason:* which he elsewhere, (*num.* 2. *pag.* 60.) sayes, *must be admitted, though it be but for Pagans and Infidels, who either* (as he affirms) *consider not, or value not any one of the other three, yet must some way or other be Converted, or left without excuse*, Rom. 1. Now therefore let us see, how his Lordship goes about either to *Convert* a Heathen, or leave him *without excuse*, in case he believe not Scripture, (as it is now in their Protestant English Canon) *by the light of Natural Reason.* And for greater clearness of proceeding let us imagine, that some learned Heathen (who had read the Bshops Book) comes to his Lordship to be satisfied in point of Religion; whose Discourse you have in this ensuing Dialogue.

5. *Heathen.* "My Lord, having been sufficiently informed of your "eminent Authority and great Learning, I desire to receive some satis-"faction from you in matter of Religion: but being not verst in your "Christian Principles, I am uncapable of accepting of any, save what "can be *evidenc'd* to me by the *light* of *Natural Reason.*

Bishop. "I willingly condescend to your request; and doubt not "to render you fully satisfied by the means you require.

"*Heath.* I understand by your learned *Relation of a Conference*, "*&c.* that the sole Foundation of your Faith is a *Certain Book*, called by "you the *BIBLE*, which contains many different Tracts and Histories "written in very distant times, by several Authours, and bound up to-"gether in one volume. And this you say must be believed *Infallibly*, "with every part and parcel in it, to be the undoubted *word of the true* "*God*, before I can believe any other point of your Religion, as it "ought to be believed. Now I have employed some time in perusing "this your *Bible*, and am no way inclined, by the light of Reason, to "assent that it is Gods word, in such manner as you believe it.

Bish. "Surely, you have not employed the Talent of Reason, as "reason required you should have done: otherwise you would have "discerned this *Book* to be the very Word of God. For *our Faith*
pag. 56. num. 15. "*contains nothing against Reason; neither is Grace placed, but in a Reasonable Soul.*

Heath. "But yet your Faith is above Reason, and your Grace "above a Reasonable Creature; so that by Reasons light I can reach
pag. 74, 75. num. 13. "neither of them: nor can my reason without Grace (say you) *see my* "*way to heaven, nor believe this Book.*

Bish. "I confess it is so: yet Natural Reason is cleared by Grace,
Pag. 75. lin. 5 "*to see what by Nature alone it cannot.* *Heath.* Tell not me of Grace.

"Grace. I underſtand nothing of that; and believe as little. Un-
"leſs therefore you ſatisfie me, that your Bible can juſtly challenge
"an infallible belief of its being Gods word, by conviction of natu-
"rall Reaſon, my ſearch is at a ſtand.

"*Biſh.* Though you will have Grace utterly excluded from the §. 16. n.15.
"Queſtion, yet I muſt tell you, you may not think that this Principle
"of Religion, *That Scriptures are the Word of God*, is ſo indifferent to a
"natural eye, that it may as juſtly lean to one part of the Contradicti-
"on, as to the other: for 'tis *ſtrengthned abundantly with Probable Ar-*
"*guments, even from the light of Nature it ſelf.*

"*Heath.* A man cannot be infallibly certain of what is ſtrength-
"ned with but *probable Arguments:* ſince that which is but probably
"true, may be alſo ſaid to be but probably falſe. Wherefore I fear
"Naturall Reaſon goes not very far in the deciſion of this queſtion.

"*Biſh.* Say not ſo. For Reaſon can go ſo high, as it can prove, Ibid. n.14.
"that Chriſtian Religion, which reſts upon the Authority of this
"Book, *ſtands on ſurer grounds of Nature and Reaſon, then any thing in*
"*the world*, which any Infidell, or meer Naturaliſt, can adhere unto
"againſt it.

"*Heath.* This your aſſertive Anſwer is doubly defective, as I con-
"ceive. Firſt, becauſe it is not enough for one to prove his Religion
"to ſtand upon ſurer grounds, then another mans; ſince 'tis poſſible
"there may be a third Religion, reſting on ſurer grounds then either
"of the other two. Secondly, becauſe in your own Principles
"you are not to prove your Bible by your Religion (as you here ſeem
"to endeavour) but your Religion by your Bible: which muſt there-
"fore be firſt proved; and that by Naturall Reaſon too: for other-
"wiſe it will never work me into an infallible belief of it.

"*Biſh.* This Canon of Scripture, *the Container of Chriſts Law, is,* Ibid. n.17.
"*or hath been, received and believed for infallible Verity, in almoſt all*
"*Nations under Heaven:* which could never have been wrought in
"men of all ſorts, *but by working upon their Reaſon.*

"*Heath.* Did the *Nations* you ſpeak of receive the Scriptures on
"the ſole Account of Reaſon, and thereupon, by diligent reading
"and conferring of Texts, became Chriſtians? or were they firſt
"made Chriſtians, and after upon *the Churches Authority*, received
"them for Gods undoubted word? The Authors by you cited in
"your Book, averre not their reception of them for Gods word, be-
"fore they were made Chriſtians. What wonder then, if I, who am
"yet *no Chriſtian*, ſee not ſufficient reaſon to receive them for ſuch?
"Truly to me, by what has hitherto been ſaid, it ſeems impoſſible to
"prove by Reaſon, that your Bible is *Gods Infallible Truth.*

"*Biſh.* Nay, it is not impoſſible to prove it, even by Reaſon, *a* Ibid. n.16.
"*Truth Infallible*, or make you deny ſome apparent Principle of your
"own.

"*Heath.* Evidence me that, and your Lordſhip will accompliſh a
"great work. *Biſh.* 'Tis an apparent Principle with thoſe of your
"perſwaſion, that *God, or the abſolute prime Agent*, cannot be forced
"out of poſſeſſion; ſince if he could, he were neither Abſolute, nor
"God, in your own Theology. But your Gods have been forced

"out of possession, *viz.* out of the Bodies they possessed, by the "name of the true God and Christ, whom the Scriptures teach, and "we believe to be the onely true God: Therefore.

"*Heath. Therefore* what? By what kinde of Logick can you in-"ferre, even out of your own premises (which yet I might well que-"stion) that *therefore* the Scripture is Gods word?

"*Bish.* Does it not follow, that you must either deny your own "Gods, or your own Principle in Nature? And if it be reasonable "to deny him for God who is under command, why is it not also "reasonable to believe that *the Scripture* is *Gods word*, since there you "*finde Christ doing that*, viz. dispossessing Bodies, and *giving power to* "*do it after?*

"*Heath.* My Lord, I cannot a little wonder to see you swerve so "grosly from the known Rules of Logick, as to beg the Question: "which here you do most palpably, while you rest on the sole Autho-"rity of *Scripture*, for proving the same *Scripture* to be the word of "God. If this be not a meer *petitio principii*, I know not what is.

"*Bish.* I perceive you are *willfull* and *self-conceited:* for otherwise "you would have been wrought upon by what you have heard.
Ibid. n. 18. "However I shall adde this more, that if in all *Sciences* there be *some* "*Principles*, which cannot be proved; if even in the Mathematiques, "*where are the exactest Demonstrations*, there be *quædam postulata*, "*some things to be first demanded and granted, before the Demonstration* "*can proceed*, who can justly deny that to Divinity, (*a Science of the* "*highest object*) which he easily grants to inferiour Sciences, which "are more within his reach? There must therefore, in Reason, some "principle be supposed *in Divinity*, viz. *the Text of Scripture*, as a "*Rule* which *Novices* and weaklings may be taught first to believe, "that so they may come to the knowledge of the *Deducibles* out of "this *rich Principle.* I see not how *right Reason* can deny this "ground.

"*Heath.* I did not think to finde your Lordship so disingenuous, "as not onely to contradict your self, by unsaying all that you had "said before by way of proof upon the Account of Naturall Rea-"son, but to put so gross a fallacy upon me: That because *Naturall* "*Sciences* admit some *Principles* without proof, as being so clear in "themselves, that there needs no more then the bare apprehension of "their tearms; therefore in Reason *the Bible* must be supposed for "Gods word, and admitted, without probation, for *an unquestionable* "*Principle.* May not any Religion pretend the like? The Turks for "example; may they not say their *Alcoran* is the *Rule* and *Principle* "of their *Religion*, and consequently unquestionable? You know
Ibid. n. 10. "very well, and confess it too elsewhere, *That the Principles of Na-* "*turall Knowledge appear manifest by intuitive light of understanding.* "And you know as well, that there is an infinite disparity in the case, "between such *Principles* and your *Bible.* The later having exercis'd "the wit and learning of a world of *Expositors*, in regard of its ob-"scurity; and the former being uncapable of proof, by reason of "their evident clearness. I may therefore rationally conclude, that "your Bible cannot justly challenge an infallible Belief of being

"Gods

"Gods word, by conviction of *Naturall Reason.* This was my opi-
"nion of your Bible before I met you; and I am now more confirm-
"ed in it by your Lordſhips diſcourſe: of whom I take my leave.

By this Interlocutory Diſcourſe of the *Biſhop* with the *Heathen*, (wherein I have not wrong'd him, by either falſly impoſing on him, or diſſembling the force of his Arguments) a man may eaſily diſcern, how irrationall it is to take *the Bible* for *the ſole Rule* and *Guide* in matters of Faith. A Doctrine, which had it been held in the Primitive Church, would have laid the World under an impoſſibility of ever being converted to Chriſtianity. But now 'tis high time to return to our Church-Tradition; which I preſs a little further in this manner.

6. A Child is brought up, and inſtructed in the Roman Church, till he arrives to ſome ripeneſs of years. Amongſt other things, he is commanded to believe the Bible is the True word of God, that he muſt neither doubt of this, nor of any other Article of Faith, receiv'd univerſally amongſt Chriſtians. He gives therefore the ſame Infallible aſſent to the Scriptures being the word of God, that he gives to the other Articles of Faith; and ſo, without once looking into the Scripture, departs this life. I demand, had this Chriſtian ſaving Faith, or not? if he had, then upon *the Churches Authority* he ſufficiently believed the Scriptures to be the word of God. *Ergo*, the Churches Authority was ſufficient to ground an Infallible Faith in this point. If he had not ſaving Faith in this Article, he could not have it in any of the reſt; for he had them all from the very ſame Authority of the Church. Therefore he had no ſaving Faith at all: *Ergo*, ſuch a Chriſtian could not be ſaved. Would his Lordſhip have ventured to affirm this?

But let us ſuppoſe now, that this young Chriſtian yet lives, and applies himſelf to ſtudy, makes progreſs in learning, becomes a profound Philoſopher, a learned Divine, an expert Hiſtorian: then betakes himſelf (upon the Churches recommendation) to the reading of Scriptures; diſcovers a new light in them; and by force of that light, diſcerns alſo, that the Faith he had before was onely a humane perſwaſion, and that he had no divine Faith at all, before he found by that light in Scripture, that they were the undoubted word of God, and ſole foundation of Faith: and conſequently, that not having that foundation, he had no ſaving Faith of any Article of Chriſtian Belief, and for want thereof was out of the ſtate of Salvation. What gripes and torture of ſpirit would ſpring out of ſuch a Doctrine amongſt Chriſtians.

Moreover, either the Church, whereof he is ſuppos'd a member, taught that he was to believe Scripture infallibly to be the word of God, upon her ſole Tradition as an infallible Teſtimony thereof, (as we before ſuppoſed) or not. If the firſt, then he reflects, that this Church has plainly deceiv'd him: and if ſhe have deceiv'd him in aſſuming that Infallibility to her ſelf, and teaching him that by reſting upon her Authority he had ſaving Faith, when he had nothing but humane and uncertain perſwaſion, ſhe had deceived all her other Subjects as well as himſelf, and conſequently expos'd them all to the hazard of eternall damnation by following her Doctrine; and therefore

fore was no true Chruch, but a seducer and deceiver. Hence he gathers, that her recommendation of Scripture is as much as nothing; and so at last is left to the sole letter of Scripture without any credible voyce of the Church; and then must either gather the Divine Authority of Scripture *from sole Scripture*, (which the Bishop denies) or there will he no means left him to believe (even according to the Bishops principles) infallibly that Scripture is Divine and the true word of God.

If the Church teach him onely, that her testimony of Scripture is no more then Humane and Fallible, but that *the Belief it self* that Scripture is Gods word rests upon sole Scripture, as his Lordship speaks, §.16.n.21. pag. 84. he begins presently to consider, what then becomes of so many millions of Souls, who both in former and present times, either were uncapable to read and examine Scripture, by reason of their want of learning, or made little use of that means, as assuring themselves to have infallible Faith without it? Had such Christians a morall and fallible perswasion onely, and no divine Faith? then they were all uncapable of salvation. This consequence seems very severe to our supposed Christian. Wherefore he begins to make a further reflection, and discourses in this manner; "Is the Tradition and Definition "of the Church, touching the Divine Authority and Canon of Scri-"pture, onely Humane and Fallible, how then can I rationally be-"lieve, that my single perswasion of its being the word of God, is "Divine and Infallible? The Bishops, Pastours, and Doctors of "the Church have both read and understood it upon the Testi-"mony of former Tradition, and thereby discover'd its Divine Au-"thority much more fully and exactly, then I alone am able to do. "If therefore notwithstanding all their labour and exactness, their "perswasion concerning Scriptures being *Gods word*, was onely "Humane and Fallible, what reason have I to think, I am *Divinely* "*and Infallibly* certain, by my reading of Scripture, that it is Di-"vine Truth?

He goes on. "If the light of Scripture (on the other side) be so "weak and dim, that it is not able to shew it self, unless first intro-"duc'd by the recommendation of the Church, how came *Luther*, "*Calvin*, *Zuinglius*, *Huss*, *Wickleff*, &c. to be so sharp-sighted, as to "discover this light of Scripture, seeing they rejected the Authority "of all visible Churches in the world, coexistent with them, or ex-"istent immediately before them, and consequently of the true "Church?

Hence he proceeds to a higher enquiry. "Had not (sayes he) the "Ancient Primitive Fathers in the first three hundred years after "Christ, as much reason and ability to finde this light in Scripture, "as I can pretend to? Yet many Books, which seem to me to dis-"cover themselves to be the word of God by that divine light which "shines in them, sent no such light to their eyes, but were under que-"stion amongst them, whether they were the word of God or not, "till they were declar'd such by the Catholique Church. And I "wonder much, how Protestants receive the Books of the Old Te-"ment upon the Authority of St. *Hierome* and the Jewish Syna-

gogue,

"gogue, and press no other reason, notwithstanding they hold the "Church may deceive us in the whole Canon of Scripture.

Further, sayes this discoursing Christian, "If one, who hath not yet "examin'd the light of Scripture it self, but onely taken it upon the "account of *Church-Tradition,* should deny (for example) St. *Mat-"thew's* Gospel to be *the written word of God*, he could not, in this "opinion, be counted an Heretique, because it was not sufficiently "propounded to him to be Gods word. Nay hence it follows, that "even our Blessed Saviour, who is Wisdom it self, would have been "esteemed by all the world, not a wise Law-giver, but a meer Igno-"ramus and Impostour. For had he not framed (think you) a strange "and chimericall Common-wealth, were it alone destitute of a full "and absolute power, (which all other well-ordered Republiques en-"joy) to give an Authentical and unquestionable Declaration, which "is the genuine and true Law.

Now he comes closer to the matter it self, and examines, how this pretended light should be *Infallible* and *Divine*, supposing the Churches Testimony of the Scriptures being Gods word was *Humane* onely and *Fallible.* "When I came (discourses he with himself) first to "settle my thoughts to a serious reading of Scripture, I had no more "then a *fallible* Authority recommending Scripture to me. That *fal-"lible* Authority could be no Foundation, much less a *Formall object* "for a Divine and Infallible assent to rest upon. Therefore before I "thus began to read Scripture, I had no Infallible and Divine Faith, "that it was the written word of God. The Tradition therefore of "the Church to me was no more then a Tradition of wise, prudent, "and honest men, who had no such assistance from God, as was suf-"ficient to preserve them from Errour. Suppose therefore, that as the "Church might, so she had err'd in testifying some Books of Scri-"pture to be Gods word, which really are not such; in this supposi-"tion I should have them all equally recommended to me as Gods "word, by the very same Authority of the Church. Then I fall to "reading seriously, and peruse all those which are call'd *Canonicall* "*Books* in the Bible: shall I ever think, by my diligence in reading "to discover, that the light of Gods word shines not in those Books "wherein the Church err'd, as it shines in the rest? Shall I discern "*Canonicall* Books wherein she err'd not, from the not-Canonicall, "by the light I finde in them, when the whole Church, and so many "thousand learned Bishops, who had read them more studiously and "knowingly then I can do, never discern'd any such different light "more in the one then in the other? But put case I were able to dis-"cern this difference in Scripture by *the sole light* of Scripture, what "follows? seeing the Church ha's as universally recommended also "very many unwritten Traditions for *Apostolicall* and *Divine*, where-"of some at least (as the not-rebaptizing of those who were Baptized "by Heretiques, &c.) are most certainly true, and as properly the "word of God in their first delivery from Christ and his Apostles "(which the Bishop confesses) as Scripture it self; why can I not, by "that light, which shines in a true Apostolicall Tradition, as well "distinguish it from a false one, as by the light that shines in a true

" Book of Canonicall Scripture, diſtinguiſh that from a falſe one? " Since God ſpeaks equally in both, why ſhould there not be an equal " light ſhining in both? Nay, ſeeing the Church, in the Definition " of *Superſtructures* (wherein his Lordſhip makes her fallible) very " often defines aright, why may not I finde, by the light which ſhines " in ſuch a definition, that it is a Divine Truth, and diſtinguiſh it from " that which is not the true voyce of God? and ſo take no other " guide, or judge, to my ſelf in Divine matters, then onely my own " knowledge of God ſpeaking to me?

After this he examines a while, of what perſwaſion the Holy Fathers were in this matter; and findes, that (*a*) St. *Irenæus*, and (*b*) St. *Auguſtin* in many places, held that the Tradition of the Church is ſufficient *to found Chriſtian Faith*, even without Scripture, and that for ſome hundreds of years after the Canon of Scripture was written. At length he returns again to your hidden light in Scriptures, and diſcourſes thus; " If the " Church be fallible in the Tradition of Scripture, how can I ever " be infallibly certain, that ſhe has not err'd *de facto*, and defin'd " ſome Book to be the word of God, which really is not his word? These you may imagine, were the thoughts of our perplexed Chriſtian: who wearied out with ſpeculations and reflections, fell in the cloſe upon this reſult, That either the Church muſt be Infallible in the Tradition of Scripture, or there is no poſſible means to be *infallibly certain* which is Scripture; nay (which is more) whether there be any true Scripture at all, Now we return to his Lordſhip.

(a) *Quid autem, ſi neque Apoſtoli quidem Scripturas reliquiſſent nobis, nonne oportebat ordinem ſequi Traditionis, quam tradidêrunt iis, quibus committebant Eccleſias. Cui ordinationi aſſentiunt multæ Gentes Barbarorum, qui in Chriſtum credunt,* ſine chartâ & atramento *ſcriptam habentes ſalutem, & veterem Traditionem cuſtodientes, Iren. lib. 3 cap. 4.*

(b) *D. Aug. lib. 1. De Doctrin. Chriſtian. cap. 39. lib. 5. De Baptiſm. contra Donatiſt. cap. 24.*

§.16.n.19. Here his Dedalian windings are diſintricated, and his Reaſons eaſily ſolv'd. For firſt, Church-Tradition appears far from being *too weak*, by advancing the Propoſition I did before, *viz* that to give an Infallible Teſtimony of the Scriptures being the true word of God, it is not neceſſary, that Church-Tradition ſhould be *abſolutely Divine.* Secondly, I agree with our Antagoniſt, in the Authority of the *Prime Chriſtian Church*, that it was *abſolutely Divine*, and yet averre, it is not neceſſary to the ſolving of his Arguments, to aſſert the like *Divine* Authority in the preſent Church.

Ibidem. 7. When he ſayes, that ſome of our own will not endure, that the often mentioned words of St. *Auguſtin*, *Ego vero Evangelio non crederem, &c.* ſhould be underſtood *ſave of the Church in the time of the Apoſtles onely*, and in proof of this cites *Occham* in the margent, I ask the Relatour, how can one ſingle Author be *aliqui*, *ſome of our own* in the plurall nnmber? Had he ſaid onely *ſome one* of our own, it might have paſs'd; but to ſay *ſome of ours*, and then cite but one, was to make an extreme narrow paſſage in his Labyrinth. Should *Julian*, the Apoſtata, to lay an aſperſion upon the whole Colledge of the Apoſtles, have ſaid that *ſome of them* betray'd their Maſter, and then have nam'd *Judas* onely; and that *ſome others* deny'd him, and in proof thereof had cited onely St. *Peter*: or ſhould a Catholique, to diſgrace the Proteſtant Primacy of *Canterbury*, ſay that *ſome of them* carried

carried a holy Sister of the Reformed Gospel lockt up in a chest, as a precious Jewel in a Cabinet, about with them, and name *Cranmer* onely in the Margent; or should any other Author, to discredit Protestants, affirm that *some of them* turn'd Turks, and were burnt for such, and cite onely in the margent *Bernardinus Ochinus*, would not this be esteem'd a Rhetoricall *Hyperbole*, or rather a most unjust way of writing?

But what if this *Singular-Plural* sayes no such thing, as the words alledged by the Bishop signifie? would not this be a notable *Turn?* *Intelligitur* (so are *Occhams* words cited by the Bishop in his margent) *SOLUM de Ecclesiâ quæ fuit tempore Apostolorum.* *It*, viz. the sentence of St. *Augustin*, *I would not believe the Gospel*, &c. *is understood* (saith he) *ONELY of the Church which was in the Apostles time.* Now in that whole place, which I have perused very diligently, there are neither those cited words, nor any thing like them. What is there then? marry, the quite contrary. For he sayes expresly, that the Church, whereof St. *Augustin* speaks in that Sentence, contains *not onely* the Apostles, and those of their times, but also the Church successively *from the times of the Apostles* to that very time wherein St. *Augustin* wrote those words, as *Occham* himself shews out of another Text of St. *Augustin*, and affirms, that he understood *the Church* in the very same sense in this sentence, that he exprest in the other, and so concludes, that (*c*) St. *Augustins* words there are not to be understood of the times of the Apostles *onely*, quite contradictorily to what his Lordship makes him speak.

Is this fair dealing, think you, to juggle in this manner? what is this but to go about to perswade us, 'tis not day, though the Sun shines. That St. *Augustins* meaning jumps right with *Occhams* interpretation, 'tis evident. For he must speak here of the Church *in his time*, and not of the Primitive, or Apostolicall Church *onely*, because he speaks of that Church which said to him, *Noli credere Manichæo* (do not believe Manichæus) which if he had affirmed of the Primitive, or Apostolicall Church, had neither been true, nor to the purpose: the Primitive and Apostolicall Church having said no more against Manichæus, then the Scripture it self said. Moreover, he speaks of that Church, wherein (as he taught in the former Chapter) *the succession of Bishops from St.* Peter *to the present time had kept him*, &c. but that must needs be the present Church, succeeding the Primitive, and not the Primitive *onely*. Nay further he sayes, that if any evident place could be alledged out of the Gospel in confirmation of *Manichæus* his Doctrine, he would neither believe the Church, nor the Gospel, because both of them should in that case have deceiv'd him: which must necessarily be meant of *the present* Church, because the Church in the Apostles time had not deceiv'd him in forbidding him to follow *Manichæus*. Now though it be a point of Faith, that the Church is Infallible in delivering the Scripture unto us, yet is it not a point of Faith, that her Infallibility is prov'd out of the cited place of Saint *Augustin*. 'Tis

(*c*) *ubi* Ecclesia Catholica *Episcopos & populos à tempore Apostolorum* usque in hodiernum diem sibimet succedentes *importat. Et sic accipit nomen* Ecclesiæ *Augustinus, cum asserit, quòd non crederet Evangelio, nisi eum Authoritas Ecclesiæ compelleret. Ista enim Ecclesia Scriptores Evangelii & omnes Apostolos comprehendit, sicut probatum est. Occham. Dial. parte 1. lib. 1. cap. 4.*

sufficient

sufficient, that it be clear and manifest out of the Text it self.

§.16. n.21. His Lordships objection, *That the Tradition of the present Church must be as Infallible, as that of the Primitive*, I distinguish. If he means, the one must be as *truly* and *really* Infallible *quoad substantiam*, as the other, I grant it: but if he mean, the one must be as *highly* and as *perfectly* Infallible, as the other, *quoad modum*, I deny it. For the voyce of the Church need not be suppos'd *simply Divine*, to give an Infallible Testimony of this Tradition, as we have shew'd; (Chap. 5. num. 4.) because we need not assert it to be any more then an Authenticall Testimony, preserv'd by the Holy Ghost from Errour.

Ibidem. Those *two ends* alone mentioned by the Relatour, fall short of the end of Tradition; which not onely *induces Infidels*, and *instructs Novices* and weaklings, but *founds* and *establishes* Believers, even the greatest Doctors in the Church. St. *Augustin* was neither Infidell, Novice, Weakling, nor Doubter in the Faith, but the very learnedst of Bishops and Doctors: yet it serv'd him so much, that he would not have believ'd, no nor could believe Scripture without it, as he himself testifies of himself in the place above cited, *contr. Epist. Fundament. cap.* 5.

Ibidem. As concerning *Jacobus Almaynus* his opinion cited by the Relatour, *viz.* that we are *first and more bound* to believe the Church, then the Gospel, it is not altogether true. For though we are *first* bound to believe the Church *non prioritate temporis, sed naturæ* (to use Philosophicall tearms) because the Authority of the Church is the *means*, by which we are infallibly assur'd that Scripture is the word of God, yet the Authority of the Church being ordain'd to the Scripture as the end and more noble object, it cannot be properly said, that we are *more bound* to believe the Church, then the Scripture.

Touching his and *Gersons* reading the fore-cited place of St. *Augustin*, *Ego vero Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret Authoritas* (where for *commoveret* they read *compelleret*) concerning this, I say, I had rather charitably think they had found it so in some copies, then judge with his Lordship, that they did *most notoriously falsifie* the Text. And I am perswaded, he had the like charitable opinion for Mr. *Perkins*, who puts *credidissem* for *crederem*, and *movisset* for *commoveret*. (*In Epist. ad Galat. cap.* 1. *vers.* 1.) Neither is this Apology of mine for *Almaynus* and *Gerson* without ground. For both *Occham* and *Biel*, quoted by his Lordship serve themselves of the very same word, *compelleret*: so that it seems, the School-men of those dayes cited St. *Augustin* in this manner. And though for my part I preferre *commoveret* before *compelleret*, yet in St. *Augustins* perswasion express'd in that place, it signifies as much as *compelleret*. For he confesses, that the Authority of the Church not onely *mov'd* him to believe the Gospel, but *commanded* him, and so strongly, that it *necessitated* him to acknowledge the Scriptures for the Divine word of God; which is as much as *compelleret*.

Ibidem. To the Authors cited in his Margent, I answer, *Canus libr.* 2. *de Locis. cap.* 8. treats (as St. *Augustin* did) how one comes to believe, who hath no belief in the Scripture, and resolves, that this must be done by the Authority of the Church; and that such as reject the Churches

Churches Authority, can never believe the Scripture. Hence he consequently asserts *sive Infideles, sive in fide Novicii, &c.* that Infidels and Novices in the Faith are brought to the belief of Scripture by this means. But here's the *Turn.* He cites *sive Infideles, sive in fide Novicii* lamely, without a Verb, or any full sense, thinking thereby to perswade his Reader, that the Church induces onely such to read Scriptures, by a *fallible* authority, and that all their *Infallible* Faith of Scripture streams from the pretended light that is in Scripture. Whereas if he had cited the whole Sentence, it would have appear'd most clearly, that *Canus* makes Infidels and Novices in Faith so convinc'd to believe Scripture for the Infallible word of God, by the authority of the Church, that the said authority is not a *fallible*, but a *certain* and *sure* way to make them believe it. For he asserts, that an Infidel is *victus* (convinc'd) by that Authority; that it is *via certa* (a sure and *certain* way) and that we take *argumentum certum* (a *certain* and assured argument of this) from the Churches Authority.

Again, by this citing of *Nominatives* without *Verbs*, he puts off, by a *nimble Turn*, the esteem that *Infideles & Novicii* make of the Churches Authority in regard of Scripture: *sive Infideles, sive in fide Novicii, ad sacras literas ingrediantur*, the Churches Authority is *a sure way, and none but that.* Observe, I pray you, those words, *None but that*; whereby he excludes all others, and consequenly this pretended Light of Scripture it self, from being a *sure* and infallible way of *entring into the Scriptures*, that is, of beginning to believe them expresly to be the word of God. This *Verb* therefore (*ingrediantur*) which was omitted, would have given light to *Canus* his full meaning: For though the greatest Doctours of the Church believe Scriptures upon this sole Authority, as a *certain* and *infallible foundation*, yet onely *Infideles & Novicii* (Infidels and Novices in Faith) *enter into Scriptures*, that is, make their first beginning to believe them, by the same authority. As for *Stapleton*, he never so much as mentions, in the cited place, this Text of St. *Augustin*, but onely averres, that nothing can be prov'd from Scripture against such an one, as is either *ignorant* of Scripture, or *denies* it. *Relect. Contr. 4. q. 1. art. 3.*

St. *Augustin* therefore in this place, speaking (according to those cited Authors) of a *sure way* for believing Scripture to be the word of God, cannot possibly favour the Bishops assertion, who makes the Authority of the Church in this case to be but fallible and unsure. Neither doth this great Doctour any where affirm, that this way of Church-authority is *onely for Infidels*, (as the Bishops explication of him seems to insinuate) but both affirms and proves, that neither *Infidels* nor *Believers* can be any other way convinc'd. When therefore his Lordship cites St. *Augustins* Text, *Quibus ergo obtemperavi dicentibus CREDITE EVANGELIO*, &c. (*Whom therefore I have obeyed, saying*, *BELIEVE THE GOSPEL*, &c.) and thence gathers, that St. *Augustin speaks of himself when he did not believe,* I see very little consequence in this his Illation, unless he suppose, that Saint *Augustin* never obeyed this command of Gods Church, but onely at his first Conversion from Infidelity. For certainly his meaning was, that he had, and did alwayes, even till that in-

ſtant from his firſt Converſion, obey that command of the Church.

One thing (I am ſure) may be far better inferr'd from thoſe words, againſt the Relatour, then this was againſt us. For St. *Auguſtin* ſayes not, *Quibus obtemperavi dicentibus*, *LEGITE EVANGELIUM, vel INSPICITE EVANGELIUM, &c.* whom I obeyed ſaying, *Read the Goſpel,* or *peruſe the Goſpel*) but *Credite Evangelio*, (believe the Goſpel.) The Church commanded St. *Auguſtin* to believe the Goſpel. *Ergo*, The Church in St. *Auguſtins* time eſteem'd her ſelf moſt undoubtedly *certain* that the Goſpel (and by conſequence all other Scriptures, which ſhe recommended to her children to believe) were the Infallible word of God. For otherwiſe to impoſe a command of ſo high a nature in that wherein ſhe might be deceiv'd her ſelf, and deceive them, had been to expoſe her Authority to the hazard of commanding Chriſtians to do that, which had been a grievous injury to God; namely to believe that to be his Divine Word, which was onely the word of man.

CHAP. 7.

The proſecution of the former Queſtion.

Argument.

1. *No means ſufficient, in the Biſhops Principles, to be aſſured what* Tradition *is* Apoſtolical, *or what* Scripture Divine. 2. *St.* Auguſtins *Text concerning* Church-Authority, *examin'd.* 3. *That the Biſhop yields at laſt to the* Private Spirit, *mask'd under the title of* Grace. 4. *His way of* Reſolving Faith, *demonſtrated to faile.* 5. *That no man (with him) can be a true Chriſtian, unleſs he be a good Grammarian, and Logician too.* 6. *How the* Scripture *is ſaid to be a* Light. 7. *His falling again upon the* Private Spirit. 8. Bellarmine *vindicated.* 9. Brierley *defended.* Hooker *ſhamefully mangled, miſcited, and miſconſtrued by the Biſhop.*

1 Hitherto our Antagoniſt hath endeavour'd with all the engins of his wit, to ſhake the Infallible Authority of the preſent Catholique Church; but in vain. Let's now ſee, whether he can build better then he deſtroyes. The ground on which he builds our
§.16. n.20. Faith is Primitive *Apoſtolical Tradition.* I demand, how comes Apoſtolical Primitive Tradition to work upon us, if the preſent Church be fallible? or why cannot we as well, being induc'd and prepar'd by the voice of the Church (if fallible) believe with Divine Faith, and reſt upon Apoſtolical Tradition as a *Formal Object*, for it ſelf, as believe the Scriptures for themſelves? If it be anſwer'd, we have no other certainty, that the Church now delivers that Primitive Tradi-

Tradition which the Apostles deliver'd,but the voyce of the Church; I reply, We have also no other certainty, that the Scripture we now have is the very same, which was recommended by Apostolicall Tradition, but the Voyce and perpetual Testimony of the Church. Yes (sayes our Adversary) *we have the more ancient Copies, which confirm ours.* But the same Difficulty returns upon those ancienter Copies. What *infallible certainty* have we of them, beside Church-Tradition? *They may* (replyes his Lordship) *be examin'd and approv'd by the Authentical Autographa's of the very Apostles.* But, first, how many of those are now extant? Secondly, how few will be able to come to the sight of them? Thirdly, what certainty have we, that they are the Authenticall *Autographa's*, but by Tradition? Fourthly, may not every Universall Tradition be carried up, as clearly at least, to the Apostles times, as the Scriptures, by most credible Authors, who wrote in their respective succeeding ages?

If therefore, when he sayes *there's a double Authority, &c.* he mean onely, that in the Apostles time Christians had a *double Authority* to believe Scripture, *viz. Tradition* and *Scripture* it self, he brings nothing to the present purpose: for our dispute is not of that, but of *our present* time. If he say we have *now* that *double Authority*, he contradicts himself, and puts a foundation of our Faith beside Scripture, and so denies that *Scripture alone is the foundation of our Faith.* Yet it seems by speaking in the present Tense, *Here's a double Authority, that confirms Scripture to be the word of God,* he means that we have *now* both Apostolicall Tradition and Scripture it self, as two Authorities, and each containing the *Formal Object* of Faith, to believe Scripture to be the word of God: which is also sutable to his words §. 16. *num.* 22. *We resolve* (saith he, meaning Faith) *into Prime Tradition Apostolicall and Scriptures it self*; and yet confesses we have no means to be *infallibly certain* that Scripture is the word of God, but by the Testimony of Church-Tradition. He would fain have the difference betwixt us to consist onely in this, that we affirm Church-Traditions to be the *Formal Object*, *Prime Motive*, and *last Resolution* of *Faith*, and that they deny it to be so. But the difference (as it appears in the Resolution we have already given) is not in that. For we are now both agreed, that it is not necessary to say, the Faith of Scripture is resolv'd into the Tradition of the present Church as its *Formall Object*, or *Prime Motive, &c.* but the onely substantiall Difference is this: We say the Tradition of the present Church is Infallible, and that necessarily, to the end it may *infallibly* apply the *Formal Object* to us; you say, 'tis Fallible. Grant us once, that the Tradition of the Church is Infallible, and the controversie in this is ended.

Ibid. num. 21.

Ibidem.

Chap. 5. num. 1, 2.

How our Antagonist can resolve his Faith (as here he speaks) *into the Prime Apostolical Tradition* Infallibly, without the Infallibility of the present Church, I see not, unless he could tell how to be infallibly certain of that Tradition, without it; which he knows not well how to compass, as appears in the next number. So that now he abandons his Fort again, by not shewing how we can know *infallibly* that Apostolicall Tradition is *Divine*, otherwise then by the Ibid. n. 23.

Tradi-

Tradition of the present Church. For as to what he asserted *num.* 21. that *there's a double Authority*, and both *Divine, viz.* Apostolical Tradition and Scripture, even in respect of us, it doth not satisfie the difficulty, as I have prov'd, but serves onely to make one contrary *Turn* upon another in his Labyrinth, so that you know not where to follow him. For if Church-Tradition fail to ascertain us *infallibly* of that Divine Apostolicall Tradition, we are left without all Divine certainty whether Scripture it self be the Infallible word of God, or no.

That the Authority then of the present Church is Infallible, may be thus sufficiently prov'd. We cannot be *infallibly* certaine that Scripture is the word of God, unless the Authority of the present Church be Infallible. For we acknowledge many Books for Canonicall Scripture, which Protestants admit not; and they *now* hold some for such, which have not been *alwayes* approv'd for such. And those Books of Scripture which Protestants have, are said by Catholiques to be corrupted. Others also cry up some Books for Canonicall Scripture, which both Catholiques and Protestants disallow. If therefore the Church can erre in this point, with what shadow of truth can *Protestants* pretend to bring an Infallible ground, that Scripture is the word of God? The Tradition therefore of the Church serves to assure us *infallibly*, that Scripture is the word of God, and
§. 16. n. 21. not onely (as his Lordship would have it) *to work upon the mindes of unbelievers, to move them to read and consider the Scripture, or among Novices, Weaklings, and Doubters of Faith, to instruct and confirme them, till they may acquaint themselves with, and understand the Scriptures.*

2. Neither can the often cited place of St. *Austin, I would not believe the Gospel*, &c. be rationally understood of the foresaid *Novices, Weaklings*, and *Doubters in the Faith*. For it is clear, that St. *Austin*, by those words, gives a reason, why he, then a Bishop, would not follow the Doctrine of *Manichæus*, and why no Christian ought to follow it. As if a man should say, he that believes the Gospel, believes it onely for the Authority of the Church; which condemning *Manichæus*, it is impossible (rationally proceeding) to admit the Gospel and follow *Manichæus*. Neither is the contrary any wayes deducible out of those words cited by the Bishop §. 16. *num.* 21. *If thou shouldst finde one, who did not yet believe the Gospel, what wouldst thou do to make him believe?* For the holy Doctor there speaks to *Manichæus*, and shewes, how neither *Infidels*, nor *Christians* had reason to believe the Apostleship of *Manicheus*: Not Infidels; because *Manichæus* proves this onely out of Scriptures, which they not admitting, might rationally enough slight his proof: Not Christians, because they receiving the Scripture upon the sole Authority of the Church, could no more approve of the Apostleship of *Manicheus* condemned by the Church, then if they admitted not of Scripture at all. Wherefore *A. C.* had no reason to pass by this place of St. *Austin*, which his Lordship sayes (pag. 82.) *he urged at the Conference*, unless it were, because he did not then remember it.

As for the Catholique Authors cited by the Relatour, certainly they

they all hold, that the Authority of the present Church is an Infallible proof, that Scripture is the word of God. And though they teach, that the fore-mentioned place of St. *Austin* is of force for Infidels, Novices, and those who deny, or doubt of Scripture, yet they averre not, that it is of less force for all others. But their meaning is, that the Authority of the Church appears *more clearly necessary* against Infidels, and those who doubt of the Faith. For suppose a learned man be an Infidel, or doubt of Scripture, he will say, if the Church may erre, he can have no infallible certainty that Scripture is Gods word. If you tell him, the Church, though subject to errour, is yet of authority enough to make him esteem the Scripture, and read it diligently, and that then he will finde such an *inbred light* in it, as will assure him infallibly that 'tis the word of God; he will reply, he hath done what you require, and yet findes no more *inbred light* in those Books, which Protestants receive for Canonical, then he doth in others which Catholiques admit, but Protestants reject as Apocryphall; no, no more then he doth in other *counterfeit pieces*, disapprov'd both by Catholiques and Protestants.

3. Who doth not here most clearly see, that we cannot deal with such a man without the unerring, or Infallible Authority of the Church? unless we will have recourse to the *Private Spirit*; from which though the Bishop would seem so free, that he excludes it *from the very state of the Question*, yet he falls into it, and palliates it under the specious title of *Grace:* and where others us'd to say they were *infallibly* resolv'd that Scripture was the word of God, *by the testimony of the Spirit within them*, his Lordship pag. 83, 84. averres, that he hath the same assurance *by Grace:* so holding the same thing with the *Calvinists* in this particular, he onely changeth their words.

4. The Relatour is very much out, when he maintains on the one side, that the Church is fallible in her Tradition of Scriptures, and yet still supposes throughout his whole discourse, that whoever comes to read Scriptures deliver'd by the Church, findes them still to correspond with the Churches recommendation (that is, to be the word of God) by *the inbred light* that is in them; which is a very Artificiall *Turn*, and needs an *Ariadne*'s clew to pass through it. For by this means he never enters into, nay, never comes near the main difficulty: which is, how one shall discover *true Scripture*, and discern it clearly from *false*, when the Church through errour delivers as well *false* as *true* to be the word of God, as she may do, if she be fallible. Yea, how shall it be *certainly known*, whether *de facto* she now erres not in her delivery of it? And seeing either Theirs, or Ours must erre, who is such a *Lynceus*, that by the *sole light* of Scripture, upon the recommendation of our respective Churches, can discover which erres in the number and designation of Canonicall Books, and which doth not?

Neither can it be gather'd by his discourse, what they are to do, who are unresolv'd which is the true Church, and go about, as most of our late Sectaries do, to finde out the true Church by the Scriptures. For seeing such have not the ushering and *in-leading* direction

of the Church (whereof the Bishop speaks) they must either finde out the true Scriptures by their *sole light*, or by the *private Spirit*, or lastly by the light of *naturall Reason*; which are all equally against our Adversary.

Should he say, they are first to finde out the Church by the Motives of Credibility, as we hold, and then take Scripture from her *inducing*, though *fallible*, Authority, I demand, whether by those *Motives*, in his opinion, one may become sufficiently *certain*, that the Congregation of Christians which is invested with the same, is the true Church? If one can; then antecedently to Scripture one may *infallibly* believe this main Article of our Creed, *the Holy Catholique Church*; and consequently may have divine and saving Faith: which being suppos'd, *sole Scripture* will not be the foundation of our Faith, as the Bishop every where contends. If one cannot be sufficiently *certain* which is the true Church, by those Motives (as he must say) then one may still doubt, notwithstanding those Motives, whether that be the true Church, or no; and consequently shall not have *undoubtedly* the Tradition of the true Church to *induce* him into the esteem and reading of Scripture: and in this case Scripture must be known by its own light, independently of the recommendation thereof from the Church.

Ibid. n. 21. The Instance he brings of Logick evinces not the truth of that, for which it is brought; since there is not any such Analogy between Logick and Church-Tradition, as he labours to perswade his Reader. For though Logick ('tis true) does help, as he sayes, to open a mans understanding, and prepares him to be able to demonstrate a Truth, *viz.* in Naturall Sciences, wherewith it hath a kinde of connexion; they all depending on Naturall Reason: yet Church-Tradition cannot so qualifie the understanding, as to enable it to see the Scripture to be Gods word; but either makes a man believe, and receive it for such upon its sole Authority, or leaves him as much in the dark, touching this point, as it did finde him. And for the Scriptures themselves they appear no more to be the word of God, then the Stars to be of a certain determinate number, or the distinction of colours to a blinde man. Wherefore if the Church may erre in this point, yea and hath err'd according to the Doctrine of Protestants, (because we hold many Books for Canonicall Scripture, which they reject as Apocryphall) we shall be so far from having *Infallible Certainty*, that Scripture is the word of God, that we shall have no certainty at all; no, nor so much *light*, as to make a rationall man lean more to one part of the Contradiction, then to the other, neither at the first reading of Scripture, nor afterwards.

The same may be urg'd in the interpretation of Scripture. For Protestants hold, that the Church may erre, yea and hath err'd in this, and not onely in small matters, but in such, which (as they say) have made us guilty of Superstition and Idolatry. How then can one, that doubts in any point of Faith, resolve what he ought to believe? For (to speak modestly) he findes as many and as learned men, defending our Canon of Scripture against theirs, as there are, that defend their Canon against ours; and as many standing for our Interpretation, as for theirs.

theirs. Its impossible therefore to satisfie such a man without the Infallible Authority of the Church; unless you will betake your self to the *Private Spirit*, which in other respects would bring you into as great straits, and make way for all Heretiques to allow, or disallow what Scripture they please, and interpret each place according to their own fancy, pretending still, and with as much reason as you can do, *the private Spirit.*

5. The Bishop here requires so many conditions, *viz Grammar, Logick, Study, Comparison of Scripture with it self and other writings, Ordinary Grace, a minde morally induc'd and reasonably perswaded by the voyce of the Church, &c.* that he scarce makes any one capable to perceive this Scripture-light, and consequently attain *the formall object* of Faith, (without which no true Faith can subsist, or be found in any person) save onely men of extraordinary parts and learning; which is a very obscure passage indeed in this his Labyrinth, much darker, then our Saviour ever made the way to heaven: for that is a way so plain and open, that *even fools cannot erre in it*, Isa. 35. 8. Ibidem. *Hæc erit vobis directa via, ita ut stulti non errent per eam.*

But how comes he now to require *Grace*, which himself before rejected under the title of *private Spirit*, as not pertinent to the present question; Grace belonging onely to the *subject* that believes, not to the *object* believed; nor to the manner of proposing it, to fit it for belief? If the Scripture hath that *light* he speaks of, it will be able to *shew it self* so clearly, that every one may see it, who will but seriously look upon it and consider it: for if it be not so clear, 'tis a manifest sign, that 'tis not the *light of certainty*, and consequently needs some *other light* to certifie us that Scripture is the word of God. For seeing this certainty is not such, as makes the thing revealed *evident*, but onely *certifies* it self to be a *Divine Revelation*, or the word of God, if our Faith can rest hereupon, it must make it self *so certain*, that to whomsoever it is sufficiently propounded, 'tis no less sin to *dissent* from it, then it was to *dissent* from the voyce of Christ, or his Apostles, in those to whom their Authority was sufficiently propounded.

Scripture therefore must either shew its *Divine Authority* as clearly by it self (in his opinion) as either Christ or his Apostles did *theirs*, by their miracles and other signs of Credibility; or it will not sufficiently manifest it self to be the word of God, so far as to induce an obligation of not dissenting from it. Again, as Christ and his Apostles shew'd they had *Divine Authority*, to all who had the *Grace* to believe them, and none, to whom their preaching was *sufficiently* propounded, could *disbelieve* them without damnable sin; so also if the Scripture hath *light* enough, after the recommendation of the Church, to be seen by all that have *Grace*, whoever *dissents* from that *light*, commits a damnable sin in not believing it to be the word of God. Now to affirm, that all who *dissent* from that *light*, commit damnable sin, were to condemne not onely all the *Lutheran Protestants*, but many of the holy *Ancient Fathers*, of damnable sin, who read some of those Books, which other Protestants account Scripture, even upon the recommendation of the Church, and yet dissented from their being the word of God, at least accounted it not *infallibly* certain that they were.

6. Thus

6. Thus we have seen (quite contrary to the Bishops Doctrine) that Scripture gives not so great and high *Reasons of Credibility* to it self, that the Believer may rest his *last and full assent* that Scripture is of *Divine Authority*, upon that *Divine light* which Scripture hath in self. For there appears no such *light* to any, but to the Bishop and those who pretend to the *private Spirit.* 'Tis true, the Scripture is said by the Royal Prophet to be a *Light*; because after we have once receiv'd it from the Infallible Authority of the Church, it teacheth what we are to do and believe. Therefore *David* saith not *Verba scripta in*
Psalm 118. 105. *Bibliis, lumen pedibus meis*, but *Verbum tuum*, *THY WORD is a light to my feet:* so that he first believ'd the Scripture to be the word of God, and then said it was *a light, &c.* But without this Authority 'tis neither *lumen manifestativum sui*, *nec alterius* (neither *a light* that evidences it self, nor any thing else) because without this we may with just reason doubt as well of Scripture, as of the true sense thereof.

Wherefore though *Origen* prove by the Scriptures themselves that they were inspir'd from God, yet he doth never avow, that this could be prov'd out of them, unless they were receiv'd by the Infallible Authority of the Church. And *Henricus a Gandavo* quoted by his
Ibid. n. 21. Lordship, for affirming, that *Christians in the Primitive Church did principally believe for the Authority of God, and not of the Apostles*, means onely, that Christians were not mov'd to believe for any *humane* Authority of the Apostles, but for the Authority of God speaking by them. So that this argument must be solv'd as well by the Bishop, as by us; for he has already granted, that the Authority of
§ 16. n. 20. the Apostles was *Divine*, as well as we. And *Origen* whom he cites in the Margent, speaks to such as believ'd that Scriptures were the word of God: whom by those proofs out of Scripture he endeavour'd to confirm and settle in their Faith, by shewing how Scripture it self testified as much. We may therefore assert, that 'tis not any *humane*, or *fallible* Authority of the Church, that moves us to embrace the Scripture as the Infallible word of God, but the voyce of God speaking by the Church, or the Authority of God declar'd to us *infallibly* by the present Church. And this Infallible Authority is no less requisite to the knowledge of *the first* Apostolicall Tradition of the Scriptures, then it is to know the Scripture it self.

But I finde another handsome Turn or two, in this discourse of the Bishop. He undertook to evince, that the Scripture hath such *light* in it self, that being introduc'd by the Tradition of the Church, it can shew it self to be the most undoubted *Divine* word of God: which to perform, he assumes this *medium.* The Scripture is a *light*; Therefore it can manifest not onely other things, but also it self, by it self, to be a *light. Ergo,* it can manifest it self to be the word of God. This must be his consequence, if he will conclude his intent. But what windings are here? The Scripture is *a light* I grant it. *Ergo*, 'tis able to manifest it self to be *a light.* I grant that too. *Ergo*, it can manifest it self to be an *infallible light*, or the undoubted word of God: That I deny; and this (which was the onely thing to be prov'd) he never so much as goes about to prove. For unless he could shew, that

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there are no other *lights* ſave the word of God, and ſuch as are Infallible, he can never make good his conſequence.

In *Seneca*, in *Plutarch*, in *Ariſtotle*, I read many *lights*, and thoſe *lights* manifeſt themſelves to be *lights*: *Ergo*, they manifeſt themſelves to be Infallible *lights*, or the very Divine word of God, what conſequence is this? The Scripture teacheth that there is one God; this is a *light*, and manifeſts it ſelf to be a *light*: *Ergo*, it manifeſts it ſelf to be the word of God, how follows that? May not the *ſame light* be found in hundreds of Books, even in the *Talmud* of the Jews, and *Alcoran* of the Turks, as well as in Scripture? The ſame may be ſaid of a thouſand Moral Inſtructions, which (either the very ſame, or much like to them) may be found in other Moral Writers, as well Chriſtians, as Jews and Heathens; which all manifeſt themſelves to be *lights*: but follows it thence, that they manifeſt themſelves to be *Divine lights*, or *lights* undoubtedly proceeding from the mouth of God?

The intricacy therefore of this *Meander* conſiſts in making a ſly Tranſition from *the light* to the perſon, who is cauſe of this *light*. I finde (for example) a candle lighted in a room; it is a light, and enlightens all the room, and ſhews it ſelf to be a light by its own light: but it ſhews not by that light, who lighted it. I ſee ſome good ſentence written on a wall; it manifeſts it ſelf by it ſelf to be good; but it manifeſts not whether it were written by Man, Angel, or God himſelf; this muſt be evinc'd ſome other way. Thus the words, and ſentences in Scripture are *lights*, and ſhew themſelves by themſelves to be *lights*; yet becauſe the very ſame, or ſuch as are perfectly like (and ſo *the ſame* in ſubſtance and ſenſe) may have been conceiv'd and expreſs'd, not onely by God, but by good Men, or Angels, it follows not (as he would have it) they ſhew themſelves to be *lights* by their own *light*; *Ergo*, they ſhew themſelves to be *Gods-lights*, or Infallible *lights* produc'd by none but God himſelf.

We have made, I hope, a pretty good progreſs through this *Meander*. But no ſooner is one paſt over, but we fall into another. He was to prove that Scripture *has light enough in it ſelf* to give Divine Infallible proof that 'tis the word of God, ſo as our Faith may reſt upon *that light* as on its proper *formall object*: and to evince this he cites (here and there) Authorities of the Fathers, where they took ſome proofs out of Scripture to conclude Scripture to be the word of God. We grant they did ſo; but what follows thence? *Ergo*, Scripture gives *ſufficient Divine proof* to it ſelf, before it be believ'd *infallibly* to be Gods word. This he was to inferre from it: but how proves he this conſequence, which is the onely difficulty? He doth it thus, or no way at all. The Fathers, who precedently to the reading of Scripture believ'd *infallibly* that Scripture was the word of God, prov'd by Scripture that it was ſuch; *Ergo*, thoſe, who believe not *infallibly* that Scripture is Gods word, may evince by Scripture that 'tis the word of God. Is not this a ſtrong inference?

The difficulties occurring in this his Lordſhips Doctrine (though ſlighted by him) are as many, as in that of the *private Spirit*; the *odium* of which opinion he will never be able to avoid by deſiring not to have it ſo much as nam'd *in the ſtate of the queſtion*. For if the Church Ibid. n. 22.

may erre, yea and hath err'd (according to Proteſtants) in this point, how can we have Infallible aſſurance, either of the Prime Apoſtolical Tradition, or of the Scripture it ſelf? We read, eſteem, nay very highly reverence the Scripture, yet ſee we not ſuch convincing and infallible arguments, as can give us aſſurance, that thoſe Books are *infallibly* the word of God, which Proteſtants admit, and no other. Now when he ſayes they reſolve their Faith into Prime Tradition Apoſtolical, and in the next number knows not *how to be certain* of that Tradition, he diſſolves what he reſolv'd before, and makes one part of his Reſolution impoſſible. Yet could he derive *infallibly* the Reſolution of his Faith into Prime Apoſtolicall Tradition, he would quite undoe what he ſaid before, that Scripture is the onely foundation of our Faith, and not Tradition. Thus he turns quite oppoſite wayes in his Labyrinth.

7. Here therefore to averre, without any further proof, that there appears *ſuch light* to Proteſtants, and no others, is in effect to challenge *the Private Spirit* to himſelf and his party; which is ſomething more then onely to allow it in general. For if there be *ſufficient light* in Scripture to ſhew it ſelf, why do not we ſee it as well as they? ſeeing we read it as diligently, and eſteem it as highly as they do. To ſay that all are *blinde* beſides themſelves, or that all, beſide themſelves, have ſuch *perverſe* eyes, ſuch *unſanctified* underſtandings, that they cannot ſee, nor reach that *light*, which Proteſtants moſt eaſily diſcern, is very great preſumption; and the ſame may with as much reaſon be challeng'd by every Heretique, for the admitting of what Books he pleaſeth into the Canon, and for giving whatſoever Gloſſes and Interpretations upon them, as ſhall occurre to his fancy.

Nor can he, upon any juſt ground, make the Scripture to be like thoſe *Principles*, which are known of themſelves, ſo ſoon as the Terms are underſtood. For ſuch *Principles* are either *evidently*, or *probably* known of themſelves. Of the former ſort are theſe, and others of like nature, *The whole is greater then a part thereof. The ſame thing cannot be, and not be at the ſame time.* Of the latter ſort is this, and ſuch others, *Every mother loves her childe*; from which 'tis probably concluded, that *Katharine* (for example) loves her childe, by this argument. Every mother loves her childe: But *Katharine* is a mother; Therefore *Katharine* loves her childe. Now if we ſpeak of principles of the firſt kinde, the Relatour grants, that Scripture is no ſuch principle; and 'tis manifeſt in it ſelf that it is not; otherwiſe all men would agree which is the word of God, as all agree in thoſe Metaphyſicall Principles above-named. Neither is the Scripture a Principle of the ſecond ſort; for of it ſelf it appears not ſo much as probably to be more the word of God, then ſome other Book which is not truly ſuch. And though it had ſome probability that it were ſuch, yet were it not ſufficient; for we muſt have *certainty*, and infallible *certainty* too, as his Lordſhip grants. But how that can be had without the infallible Authority of the Church, I am confident, neither he, nor any of his party, will ever be able to ſhew.

But if we betake our ſelves to the infallible Authority of the Church, we may be as *certainly* and *infallibly* aſſured, that Scripture

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is the word of God, as those, who heard the Apostles say that Scripture was Gods word. For as the Signs and Motives, which accompanied the Apostles, prov'd them to be Infallible; so the Motives of Credibility prove the True Church to be Infallible: insomuch that we can no more erre in taking the Scripture from the Church, then the Christians of the Primitive Church could erre in taking it from the Apostles. And yet as their *Faith was of things not seen*, both in regard of the *Object*, which is not *seen*, and of the *Subject*, that *sees* onely *in ænigmate*, enigmatically and darkly; so is ours.

Will the Bishop then account the greatest part, or rather all the Fathers, either *blinde*, or *sensual* men, who saw no such *light* for some hundreds of years after Christ, as Protestants, with his Lordship here, pretend they see in some Books of Scripture? Were all those of the Roman Church, for so many ages before, *blinde*, when you of the new-found Church first began, who discovered no such Infallible and Divine *light* in Scripture, as could evince it self to be the word of God, to such as before believ'd it not to be so, with Divine certainty? Or will Protestants be content, that we, upon this their own principle, account them all *blinde*, and *sensual* men, because they see not *the light* of many other Books, which our Church recommends to them and us, and which we believe to be Divine Scripture, as a great part of the Ancient Fathers did before us? What do any Sectaries in the world more then this, either against us or them, or one against another, in asserting *the Private Spirit?* For the Bishop and his party affirm themselves to be so enlightned, that they can see and discover that in Scriptures which no other Christians beside themselves ever did, or could, even before, they believe it *infallibly* to be Scripture. Ibid. §.16. num. 24.

8. As for *Bellarmin*, whom the Bishop will needs have to be *foyl'd*, and *unable to stand upon his own ground*, for teaching (*lib.* 3. *De Ecclesia, cap.* 14.) that *'tis not altogether necessary to salvation to believe any Divine Scriptures*; I wonder he should make such Sallies and Skirmishes against that, which in it self hath no shadow of difficulty; it being, as *Bellarmin* asserts it, a truth so evident, that the Bishop himself could not have deny'd it. And if his Lordship had not too hastily run over *Bellarmin*, he would have found, that he *distinguishes times*, as well as *Gandavo* cited in the same page For he saith, that *to believe there are any Divine Scriptures*, *'tis not* absolutely *necessary to salvation*, (for his *omnino* signifies no more) because many were saved, who lived before Divine Scriptures were written: and since they were written, some may, and 'tis not unlikely have been saved without any knowledge of Divine Scripture. Such they are, as have alwayes lived among Barbarous Nations, where they have never heard of Divine Scripture: for having invincible ignorance of this, and believing other necessary points sufficiently propounded to them, if they offend not God mortally in other things, they will undoubtedly be saved. Had some ignorant Calvinist cavill'd against this, it had been no great marvell: but I wonder so great a Scholar, and so wise a man, as the Bishop is presum'd to be, should pick so deep a quarrell with nothing And Ibid. n. 24.

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questionless had it been so necessary a point, the Apostles would have inserted the Belief thereof into their Creed. Nay St. *Irenæus* and St. *Austin* (whom *Bellarmin* cites) would have been in as deep an errour, as he. Seeing therefore *Bellarmin*, and all Catholiques with him, hold that Christians may *sufficiently* arrive to a *Divine Belief* of all the Fundamental Mysteries of Faith, without an *explicite Belief* of Scripture, what errour could he commit in his Assertion? But it was some secret Project, or other, which made the Bishop here inveigh and argue so hotly against *Bellarmin*; and by conjecture, most likely this. Scripture, in his principles, is the *Sole foundation* of Faith. Therefore none can be saved without express belief of Scripture. I think, I have hit the nail on the head. Let them first convince *Bellarmin* of this, and then Ile confess, he deliver'd a great errour.

What he addes afterwards, *that being granted, which is among all Christians, that there is a Scripture,* is a meer cavill; the question being not understood onely of Christians. For I urge, is it also granted amongst all Heathens, *that there is a Scripture?* What if a Heathen should be brought to believe all that is contained in the Apostles Creed, and being Baptized should dye, before he hear there is any Scripture; cannot he be saved? Questionless he may. *Bellarmin* therefore speaks onely in such *rare cases* as these. When his Lordship subjoyns, God would never have given a *supernatural unnecessary thing*, who sayes he would? May not many *supernatural* things be *necessary* for the whole Church, or for many states therein, which are not necessary to salvation for every particular person? What thinks he of Holy Orders, Vowes, Virginity, &c? Again, are there not hundreds of Histories, and thousands of Sentences in Scripture, which for every one in the Church to believe expresly is not necessary to salvation? Who denyes the Scripture to be very *necessary* in all ages? The question is, whether it be *absolutely* and *simply* necessary for every one to Salvation, to believe expresly, that there is Scripture.

The Bishop here imagines, he has given a great defeat to *Bellarmin*, and that (as he sayes) *upon Roman grounds*, in this his Marginall Syllogisme.

That which the Tradition of the present Church delivers as necessary to believe, is *omnino* necessary to salvation.

But that there are Divine Scriptures, the Tradition of the present Church delivers as necessary to believe.

Therefore, to believe there are Divine Scriptures, is *omnino* necessary to Salvation.

The fallacy of this Argument lies in the words *necessary to believe*: there being some Articles of Faith so absolutely necessary to be believ'd, that a man cannot be sav'd without an express belief of them; which therefore School-Divines call necessary *necessitate medii*: whereas there are other Articles of Faith, which in some cases 'tis enough to believe *implicitely*, though all men are bound to an explicite belief of them, when they are sufficiently propounded to them by the Church; and these Divines tearm necessary *necessi-*

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tate præcepti. This distinction suppos'd, I answer thus in form.

That which the Tradition of the present Church delivers as necessary *necessitate medii*, is *omnino* necessary to salvation; I grant the *Major.* That which the Tradition of the present Church delivers as necessary to believe *necessitate præcepti* onely, is *omnino*, or absolutely necessary to salvation, I deny the *Major.* To the *Minor* I apply the very same distinction, and deny the consequence. By which you may easily perceive, that *Bellarmin stands firm* upon his feet, and with a wet finger wipes off all that the Bishop here layes to his charge.

9. In his number 25. there is much adoe about *Hooker* and *Brierley*; the latter of which the Relatour is pleased to call *the Store-house for all Priests, that will be idle and seem well read.* Truly persecution hath deprived them of that plenty of Books, which Protestants have; so that in this respect they have more need of a *Store-house*; yet I believe Catholique Priests are as *industrious* and *learned*, as Protestant Ministers for the most part; and daily experience testifies as much. Ibid. n. 25.

Now concerning Mr. *Hookers* Authority, which the Bishop affirms to be cited with want of *fidelity* and *integrity* by *Brierley*, I answer, it is not *Brierley*, but his Lordship, who wants both these in quoting *Hookers* words. For first, *Brierley* cites Mr. *Hookers* words most faithfully, as they stand in the places mentioned by him. Secondly, what he affirms *Hooker* to acknowledge, *viz.* that the *motive*, which assures us that Scripture is the word of God, is *the Authority of Gods Church*, is likewise true. For that Author first speaks thus, *Finally we all believe the Scriptures of God are sacred, and that they proceeded from God: our selves we assure, that we do right well in so believing. We have for this point a demonstration SOUND AND INFALLIBLE. But it is not the word God, &c.* as it follows in his words cited by *Brierley.* Now seeing *Hooker* affirms, that this *sound and infallible Demonstration* that Scripture proceeds from God, is *not the word of God*, or Scripture it self, he must either settle no *infallible* ground at all (even in his Lordships principles) or must say, that the Tradition of the Church is *that ground.* For seeing he assigns no other save *the Authority of man* (which, as the Bishop here acknowledges, is *the name he gives to Tradition*) it must necessarily follow, that either we have no *infallible ground* at all to believe Scripture to be the word of God, or it is Tradition. Now that it is Tradition onely, which is all the ground he puts of believing Scripture to be the word of God, *Hooker* delivers clearly enough in that place, where he addes these words, *Yea (that which is more) utterly to infringe the force of MANS AUTHORITY* (that is Tradition) *were to shake the very Fortress of Gods Truth:* by which *Fortress* he means the Scriptures, as the following words declare. Now how can this *Fortress* be *shaken* by infringing *Mans Authority*, were not that Authority esteem'd by him *the ground* of that *Fortress?* And presently after he inferres, *Some way therefore, notwithstanding mans infirmity, his Authority may inforce assent.* If mans Authority may inforce assent, it must necessarily be *the ground* of our assent, to assure us (as

Hooker afterward affirms it doth) that Scripture is the word of God.

But now let us see the dextrous Windings the Bishop makes, to turn *Hookers* words another way. He first would inferre from these words of *Hooker*, *So that unless beside Scripture there were some thing, that might assure*, &c. that therefore *he excludes not Scripture, though he call for another proof to lead it in, and help in assurance, namely Tradition*, supposing that *Hooker* spake of proving Scripture to be the word of God. But I wonder by what Dædalian art his Lordship discourses thus. Mr. *Hookers* adversaries (the Puritans) had affirmed, *that Scripture prov'd it self to be the word of God by its own light and authority.* Mr. *Hooker* asserts it impossible for Scripture to be *its own proof.* After he had demonstrated this, he tells his Adversaries, that *unless besides Scripture* there be another proof, &c. Scripture can never be *sufficiently* evinced to be the word of God. *Ergo*, sayes the Bishop, he himself (against himself) holds Scripture to prove it self; when every one, that has his eyes open, may see, that *Hookers* meaning is, there must be some other thing, different from Scripture, to prove the Scriptures to be Gods word; and that this manner of expressing himself *unless beside Scripture*, &c. was occasioned by his adversaries opinion. As if he had said, "unless beside Scripture (which "you, Puritans, have ungroundedly put for its own proof) there be "some other, it can never be prov'd sufficiently to be Scripture, be"cause I have demonstrated, that Scripture (which you falsly suppose "to be that proof) is no such proof at all.

But let us hear Mr. *Hooker* make his Apology for himself in his own words. *It is not the word of God, which doth, or possibly can assure us, that we do well to think it is his word. For if any one Book of Scripture did give testimony to all, yet still that Scripture, which giveth credit to the rest, would require another to give credit unto it. Nor could we ever come to any pause, to rest our assurance this way. So that unless beside Scripture there were something, that might assure us that we do well, we could not think we do well, no not in being assured, that Scripture is a sacred and holy Rule of doing well.* Hooker. lib. 2. §. 4. Is there any thing here, which proves Scripture to be a ground to it self, that 'tis the word of God? Nay, is not the impossibility hereof clearly asserted? Is not *Hooker* in search after an *assuring ground*, upon which Scripture must stand?

But the Bishop will have this ground (whether Mr. *Hooker* will or no) onely concomitant with Scripture, that is, Church-Tradition onely *to lead in and help in assurance*, which *assurance* we get by *the sole light of Scripture*; whereas Mr. *Hooker* will have that *assurance*, both that *Scripture is a rule of living well*, and that we *do well in holding it to be so*, and also *that it is the word of God* (as his words now cited declare) to be precedent to Scripture, and no other then Church-Tradition. If therefore Mr. *Hooker* be understood to speak of the Scriptures-being proof to it self, that it is the word of God, in his own opinion, he maintains the very same in effect that we say, and the quite contrary to the Bishop, *viz.* that supposing we are assured by a proof precedent to Scripture, that Scripture is the word of God, this

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(I ſay) preſuppoſed) Scripture as by *a ſecondary proof*, can confirm its own Authority, *viz.* either where it teacheth that we are to believe the Church (which ſo aſſures us *primarily*) or that it ſelf is the word of God.

This *Turn* being ended he begins another, and that a *double* one; and endeavours to ſhew, that *Brierley* has *ſhamefully falſified Hooker*, in ſaying that the main proof which *Hooker* brings to ſhew that Scripture is the word of God, is the Tradition of the Church. *For that Author* (ſayes he) *ſtates the queſtion in theſe words, The Scripture is the ground of our Belief; the Authority of man*, (*that's the name* Hooker *gives to Tradition*) *is the key, which opens the door of entrance into the knowledge of the Scripture.* Now ſee his *Meanders. Hooker* (ſayes the Biſhop) *affirms, that Scripture is the ground of our Belief.* But are thoſe all *Hookers* words in that Sentence? No; for I finde amongſt them a *therein*, which is *neatly* hidden in a dark corner. *Although* (ſayes *Hooker*) *the Scripture* THEREIN *be the ground of our Belief.* This one concealed word relates to ſomething, which would have quite ſpoil'd the Biſhops market, had it been fairly expreſs'd. What means he by *Therein?* The words immediately going before tell us. *Whatſoever* (ſayes *Hooker*) *we believe concerning Salvation by Chriſt, although the Scripture* THEREIN *be the ground of our Belief.*

Whence it appears, that *Hooker* rather excludes Scripture from being *a ground of our Belief*, concerning that which the Biſhop here pretends, *viz.* that *Scripture is the word of God.* For the word *therein* (which *Hooker* uſeth) is in this place clearly *relative* and *reſtrictive*, and tyes his ſpeech to the particular matter precedent, *viz.* to *all things concerning Salvation by Chriſt.* As if *Hooker* ſhould ſay, "Good "aſſurance being preſuppoſed, by ſome antecedent proof, that Scri-"pture is the word of God, Scripture it ſelf may then be a ground of "our Belief touching all other things, which concern our Salvation "by Chriſt. How does this place of *Hooker*, now fully and faithfully cited, favour his Lordſhip? There is no man, *that has his brains about him*, (to uſe his own words) but ſees, how little it makes to his purpoſe. Ibidem.

But let us go on. *The Authority of man* (ſayes *Hooker* cited by the Biſhop) *is the Key, which opens the Door of entrance into the knowledge of the Scripture.* What *knowledge of Scripture* ſpeaks he of? Let Mr. *Hooker* be his own Interpreter, and ſhew what he means *by opening the knowledge of Scripture.* He ſpeaks thus. *The Scriptures do not teach us the things that are of God, unleſs we did credit men, who have taught us, that the words of Scripture do ſignifie thoſe things.* Stay a while. By this Key therefore, which *opens the entrance into the knowledge of Scriptures*, is not meant in this place, that Church-Tradition *fallibly* aſſures us, that Scripture is the word of God, (as the Biſhop would fain interpret *Hooker*) but that it teaches us the meaning of the words of Scripture, and thereby opens to us the knowledge of Scripture. Ibidem.

By what hath been ſaid, 'tis evident, his Lordſhip had very little reaſon to fall ſo hotly upon *Brierley*, as to tax him of falſification, as

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he does *num.* 25. For *Hooker* clearly teaching, that *besides Scripture* we must have the Authority, or Tradition, of the Church, to assure us, that Scripture is Gods word; and *Brierley* affirming no more of him then this, I wonder, that for speaking truth he should be thought to deserve so sharp a censure from his Lordship.

CHAP. 8.

A further discovery of our Adversaries indirect proceedings in the Question.

ARGUMENT.

1. *The Question declined by the Bishop.* 2. Scriptures (*morally speaking*) *more obnoxious to alteration, then* Universall Tradition. 3. *He mistakes his Adversaries words, contradicts his Brethren and himself, falsifies* A. C. *and most unhandsomely traduces the whole* Order *of the* Jesuits. 4. *Texts of Scripture for the* Churches Infallibility, *maintained.* 5. *Why each* Apostle, Infallible; *and not each* Bishop. 6. Christs *promises to his* Apostles, *when to be extended to their* Successours. 7. *Not the* Apostles *onely, but their* Successours *also, setled in* all Truths. 8. *The* Scripture, *the* Church, *and her* Motives *of* Credibility, *not unfitly compar'd to a* Kings Word, *his* Embassadours, *and his* Credentials. 9. Vincentius Lirinensis, *and* Henricus a Gandavo *misconstrued, and the* Fathers *misalledged.*

§.16.n.26. 1. THe Bishop, *num.* 26. of this Paragraph, to withdraw his Reader from the *Thesis*, or main matter in question, *viz.* the Church, descends (very dextrously indeed, but yet without any necessity) to the *Hypothesis*, or Church of *Rome*. For though *A. C.* believes, that the *Roman*, in a true sense, is the Catholique Church, yet here he abstracts from that question, and means no more then he plainly asserts, *viz.* that *the Tradition of the Catholique Church is Infallible*, &c. But whether theirs, or ours, or some other Congregation of Christians be the Catholique Church, that's another question; of which *A. C.* affirms nothing in this place: yet the Relatour
Ibidem. (as if he were somewhat nettled) is pleas'd to say, that *after a long silence he thrusts himself in again*, and desires the Bishop *to consider the Tradition of the Church, not onely as it is the Tradition of a company of fallible men, but as a Tradition of a company of men assisted by Christ and his holy Spirit; in which sense he might easily finde it to be Infallible.*

Truly, in my opinion, *A. C.* deserv'd no rough language for his respects to the Bishop, in being so long and silently attentive to his discourse; though at length, through zeale he became something earnest

earnest in the business, out of a desire to bring his Adversary into the right way: and to this end urged him to consider the Tradition of the Church, not onely as it is a *Tradition of a company of fallible men, but as a Tradition of a company of men assisted by Christ and his holy Spirit*; and not assisted by them in any common way, but in such a manner as reacheth to Infallibility. For such assistance is necessary as well to have sufficient assurance of the true Canon of holy Scripture, as to come to the true meaning and interpretation thereof. Such assistance the Relatour confesseth *the Prophets to have had under the Old Testament, and the Apostles under the New*. The like (we say) *the High Priest with his Clergy* had in the Old Testament, as we gather out of the 17. of *Deuteronomy*, verse 8. &c. where, in doubts, the people were bound, not onely to have recourse to the High Priest, and his Clergy, but to submit and stand to their judgement. Much more then ought we to think, that there is such *an obligation* in the New Testament; which could not stand without Infallibility. Witness the infinite dissentions and divisions in points of Faith amongst all the different Sects of Christians, that deny it. Neither had he any reason to break forth into those exclamations, *Good God, whither will these men go?* For they go no further then Christ himself leads them, by promises made unto them in the places of holy Scripture, which shall be set down hereafter. And the Pastours of the Catholique Church may very well acknowledge this Infallibility, yet make it no occasion to *Lord it over others*, unless he will also accuse the Apostles upon the same account. Neither do they equal the Tradition of *the present Church*, (as the Relatour urgeth) to *the written* word of God; and this hath been shew'd before.

Ibidem.

Ibidem.

Touching what he writes of *Divine Infallibility*, we have already declar'd, that 'tis sufficient to our present purpose to assert Church-Tradition to be Infallible; whether it be *simply Divine*, or no, is another question, to be determin'd, when time and place requires. Whence it follows, that there's no necessity of equalizing Church-Tradition to the Word of God. For we have already acknowledg'd, that 'tis not *in all respects* equal to Scripture. Again he falls from the *Thesis* to the *Hypothesis*. We have nothing now to do with this question, whether the *Roman* Bishop and his Clergy be the Head of the Catholique Church, or no; but whether that, which is the Catholique Church, be able to breed in us Divine Faith, or no, whatsoever Congregation of Christians it be. So that his impeaching the *Roman* Church of errours here, whilst we are in dispute about another question, is wholly out of season.

His answer to St. *Basils* Text, (a) *Parem vim habent ad pietatem*, (that *unwritten Traditions* have *equal force to stir up piety*, *with the written word*) is very deficient. First, 'tis true he speaks of Apostolical Traditions; yet of such as were come down from their times to St. *Basils*: For otherwise how should they have had in his time any force at all to move to piety, as he said they then had? *Parem vim habent ad pietatem*. Secondly, his exception taken against that *Work* of St. *Basil*, from Bishop *Andrews*, and that borrowed from *Erasmus*, and he collecting it onely from the stile, (which yet others far more

Ibidem.

(a) *Lib. de Spirit. sanct. cap.* 17.

ancient, and better acquainted with St. *Basils* stile, then *Erasmus*, acknowlege to be his) this exception, I say, we esteem of no great force. Thirdly, St. *Basils* making the *unwritten* Traditions whereof he speaks, to be such as are not *contrary* to Scripture, proves not Scripture it self so to be the *Touch-stone* of Apostolical Tradition, as that Scripture must therefore needs be of *greater force*, and *superiour dignity*, then that of Tradition. For the Bishop himself grants *Prime* Apostolical Tradition to be *equally divine* with Scripture: and yet 'tis true to say, that those *Prime Traditions* are such, as are *not contrary to Scripture.*

But the sense of *Stapletons* words is quite perverted by the Bishop. For he speaks (as his words clearly intimate) of *later and fresher* Traditions, then are the *Prime* Apostolical, *viz.* such as were begun by General Councils, or perhaps in some particular Church. His words are *recentiorem & posteriorem, sicut & particularem, &c.* which do not signifie such Traditions, as we now treat of, *viz.* Traditions *primely* Apostolical, deliver'd from hand to hand, in all succeeding ages, by the universal and constant Tradition of the Church, and conveighed *as such* unto us by the Tradition of the present Church.

2. *A. C.* urging *the present* Copies of Scripture, &c. presses the Relatour very hard, as I have already shew'd. Now I adde, what if the *Ancienter* Copies disagree? How shall we know which is the
Ibidem. num. 27. true Word of God? His saying that true Scripture may be *more easily known*, then true Tradition, because the one is *written*, and not the other, is not consequent. For *Universal* Traditions are recorded in Authours of every succeeding age: and it seems much more *incident* to have errours slip into writings of so great bulk as is the Bible, which in their Editions pass onely through the hands of particular men, then that there should be errours in publique, *Universal*, and *Immemorial Traditions*, which are openly practis'd throughout all Christendome, and taken notice of by every one in all ages.

To shew the difference therefore betwixt Scripture and Tradition, not onely in their *Originals*, but in their *successive deliverers* from hand to hand, let us compare them together. St. *John* (for example) writes one of his Epistles, and St. *Luke* his Gospel, to particular persons. These, upon the credit of the persons to whom they were written, were deliver'd as *Authentical* Apostolical writings to other Christians, and so by degrees came to be publickly deliver'd, that is, *made known* to the whole *Primitive* Church, and *received* by it: And thence in like manner the Church receiv'd and deliver'd them in succeeding ages. On the other side the Apostles (to descend to some particulars) observ'd the first day of the week as *sacred*, in place of the Sabbath, Baptized Infants, used Altars, &c. This in the very *prime* Institution and practice of it, was not done privately, onely by some one Apostle, or in the presence of one single person onely, but publiquely by all the Apostles, and universally practis'd by all Christians. It was therefore incomparably harder (morally speaking) to doubt (in the beginning) of these Traditions, then whether Saint *John's* Epistle, or St. *Luke's* Gospel were *really* theirs, or no. Wherefore we see, that many Books of the New Testament were *doubted of*, for

for many years, in ſome particular Churches: whereas all, in all places, accounted theſe ſaid Traditions, and their like, to be moſt undoubtedly Apoſtolical, by the *univerſal* uncontradicted practice of them, being deliver'd from age to age under this Notion, *as truly and really deſcending from the Apoſtles.*

Here his Lordſhip ſuppoſes *A. C's.* pen *to be troubled* and *forſake him*, inſinuating thereby to his Reader, that *this trouble* proceeds out of ſome *check of Conſcience.* But under favour, it is not ſo much *A. C's* pen, as his own, that is *here troubled.* For he ſets down in a different letter above eight lines, as written by *A. C.* which notwithſtanding were none of his. This indeed hath ſomething of a *troubled pen*, and peradventure of a troubled conſcience alſo: unleſs we may rather take it for a piece of art, to make *A. C.* ſeem to ſay, that the Copies of Scripture may be conſidered as printed by men aſſiſted with Gods Spirit, whereas he onely ſayes they *may be conſidered as printed, and by authority of men aſſiſted by Gods Spirit, approved to be true Copies.* Was not this a pretty ſleight, to blaſt the credit of his Adverſary? Ibidem.

3. Again, is it not ſtrange to ſee, how he reſtrains the Infallible Aſſiſtance of the Holy Ghoſt onely *to the Apoſtles times?* How come Chriſtians then to inferre, from the places cited by *A. C.* that the Church ſhall never fall away and periſh? For if the aſſiſtance be not to preſerve the ſucceeding Church, at leaſt from ſome kinde of errours *infallibly*, it may, notwithſtanding all the aſſiſtance he allows it here, fall into all kinde of errours one after another; and ſo by degrees the whole Church might fall into a general Apoſtacy, and thereby *periſh.* There muſt therefore be ſome kinde of Infallible Aſſiſtance in the *Apoſtles Succeſſours*, by vertue of theſe promiſes. For otherwiſe how would this Doctrine of his agree with that of other Modern Proteſtant Authours, who grant, that our Saviour by thoſe Texts promis'd an Infallible Aſſiſtance to his viſible Church, and her Paſtours lawfully aſſembled in a General Council, in all points belonging to the foundation of Religion? Nay, how comes he here to take away all Infallible Aſſiſtance of the Holy Ghoſt from the Apoſtles Succeſſours, and yet grant above, that the preſent Church is Infallible in all Fundamentals? Comes not this Infallibility from the Holy Ghoſt? and proceeds it not from the ſaid promiſe of our Saviour?

But what ſhall we ſay to an Adverſary, that forges what Chimerical Doctrine he pleaſes, and then fights againſt it? He would fain impoſe upon his Reader, that *A. C.* in the words cited by him (*num.* 28.) contends, that not onely the Paſtours met together in a full Repreſentative of the Church, but ſeverally and apart are each of them Infallible; which he inveighs againſt, and preſſes ſo far that he would perſwade the ignorant, that *the Jeſuits alſo have a moneths minde to this Infallibility.* Whence draws he, I pray, this conſequence? Forſooth, becauſe *A. C.* averres, that the Holy Ghoſt through Chriſts promiſe, is to aſſiſt *infallibly the Succeſſours of the Apoſtles, the lawfully-ſent Paſtours and Doctours of the Church in all ages.* But what if *A. C's* words cannot be underſtood of *every* Paſtour, or

Doctour

Doctour *apart?* but rather of Paſtours and Doctours lawfully aſſembled in an Oecumenical Council? as indeed he doth; which thus I ſhew.

Every Authour is to be underſtood to mean by his words, what they will properly bear, and is conſonant with the meaning of his other words. Now the whole diſpute wherein the Biſhop and *A. C.* were then engag'd, was whether *the whole* Church might erre in her Tradition of Scripture. So that it was neceſſary for him to apply the promiſes of our Saviour to the Paſtours of the Church, onely ſo far, as thoſe Paſtours were the Repreſentative Church, and their Tradition the Churches-Tradition. This *A. C.* ſignifies expreſly by his words immediately before theſe here cited by his Lordſhip, which the Relatour handſomely conceals, to make his windings the leſs perceptible. For *A. C.* ſpeaks thus. *I ſee no reaſon, why the like two-fold conſideration of the Tradition of the preſent Church may not be admitted; eſpecially when as the promiſe of Chriſt, and his holy Spirits continual preſence, is not onely to the Apoſtles, but to their Succeſſours alſo, the lawfully-ſent Paſtours and Doctours of the Church in all ages.* Where it is evident he took thoſe words as a *Medium* to prove the Infallibility of the Tradition of the preſent Church, thereby tying thoſe promiſes to the Paſtours and Doctours of the Church, as they may be ſaid to be the Church, not as they are ſeparate and *apart*, but as aſſembled in a full Repreſentative of the Church, that is, a General Council.

All therefore that follows, either of *the Pope* as a *private Paſtour*, or of *the Jeſuits*, &c. is to no purpoſe, as proceeding meerly from a miſunderſtanding (or rather perverting) of *A. C's* words. Yet I cannot omit a conſequence, which the Biſhop will needs extort from the Jeſuits *meaning*, as though he had been in his heart, when he wrote
Ibid. n.28. thoſe words. *And though* A. C. *out of his bounty* (ſayes he) *is content to extend it to all the lawfully-ſent Paſtours of the Church*, (where *all* is handſomely juggled into *A. C's* Text) *yet his own Society queſtionleſs he means chiefly.* Is it not fine ſport, the Biſhop here makes, that *A. C.* by *Paſtours of the Church* muſt *chiefly* mean (and that without all queſtion, or diſpute) *thoſe of his own Society?* When 'tis well known, there are ſcarce two *Paſtours* of the Church amongſt all the *Jeſuits* in *Europe.* And then (to mend the matter) that he will have Mr. *Fiſher* and *A. C.* to be thoſe two *Paſtours*, when they neither were *Paſtours*, nor could be, unleſs he will ſuppoſe likewiſe they would break their vow made to Almighty God (for by *Paſtours*, the Apoſtles Succeſſours, are meant Biſhops) never to admit any ſuch dignity without expreſs command of the Pope. But how proves the Biſhop the *Ieſuits* perſwade themſelves they are Infallible? Rabbi *Caſaubon*, κακοῦ κόρακος κακὸν ᾠόν, muſt help him out. An Apologiſt (ſayes *Caſaubon*) averres, 'tis impoſſible for a *Ieſuit* to erre. Who is this *Anonymus* Apologiſt? A *Ieſuit*, or a *Miniſter?* For an Apologiſt and a Jeſuit are no more *convertible terms*, then a *Ieſuit* and a *Miniſter.* How ſhall we know then, whether this nameleſs Apologiſt was a *Ieſuit* or a *Miniſter* perſonating a Jeſuit? The
Matth. 7. 20. Goſpel will tell us; *Ex fructibus eorum cognoſcetis eos.* Is it poſſible

his

his Lordſhip ſhould think himſelf ever able to move wiſe men with ſuch non-proofs as theſe ?

The Relatour having been ſo poſitive in denying the Infallibility of the Church, 'tis ſtrange he ſhould think it needleſs for *A. C.* to urge paſſages of Scripture in proof of it: which though they be *well known in this Controverſie*, yet are they not therefore of leſſe force.

The firſt is in St. *Luke*; where Chriſt ſaith, *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me, &c.* *Luke* 10. 16.

The ſecond in St. *Matthew*; where Chriſt tells us, *I am with you alwayes unto the end of the world.* *Matth.* 28. 20.

The third is in St. *John*; where 'tis written, *The Comforter, the Holy Ghoſt, ſhall abide with you for ever.* *Joan.* 14. 16.

To the firſt of theſe paſſages, viz, *Luke* 10. 16. alledg'd by *A. C.* the Biſhop anſwers, that thoſe who hear the Succeſſours of the Apoſtles *hear Chriſt*, *viz.* when they ſpeak the *words of Chriſt*, but not when they ſpeak their *own words*. But that this is rather to pervert our Saviours words, then to interpret them, is manifeſt. For can the Biſhop bring any ground from the Text, that this reſtraint may not, by ſome other Sectary, who denies the Apoſtles Infallibility no leſs then the Churches, be applied to the Apoſtles themſelves, as well as he now applies it to their Succeſſors ? But his Lordſhip has haply ground for what he ſayes, if not here, yet in St. *Matthew, chap.* 28. *ver.* 20. where they are commanded to teach *all things which Chriſt commanded them.* *Ergo*, ſay I, (and with more reaſon; for the command was given expreſly and immediately to the Apoſtles themſelves) the Apoſtles were neither to be heard, when they preach'd other things, then what Chriſt had commanded them: and ſo both theſe Texts will either include an Infallibility in the Succeſſors of the Apoſtles, or exclude it from the Apoſtles themſelves. Ibid. n. 29.

If he reply, we our ſelves muſt acknowledge a difference in applying this Text to the Apoſtles and their Succeſſours, (for it was true in every one of the Apoſtles *apart*, but it is not ſo, as we confeſs, in every one of the ſucceeding Paſtours) I anſwer firſt, the difference alledged by us is ſo clear and unqueſtionable, that our very Adverſaries agree with us in it. Secondly, 'tis manifeſt by experience it ſelf, that many Paſtours, even of very eminent authority in the Church, have not onely err'd, but invented and maintain'd Hereſies. Thirdly, we have the univerſal Tradition and conſent in all ages, that all Paſtours *apart* are not Infallible. Fourthly, we have plain Scripture for it; *Acts* 20. 30. where the Apoſtle ſayes, that even *from amongſt themſelves*, that is, from amongſt the Paſtours and Biſhops of the Church, (to whom he there ſpeaks, ver. 17, 28.) there ſhould ariſe ſome, in future ages, that ſhould ſpeak *perverſe things*. Fifthly, we ſo interpret the words for future ages, that what is neceſſary for preſerving the Church in the purity of Chriſts doctrine, is ſtill ſubſiſtent in all ages, in the Infallibility of lawful General Councils; whereby we make the words of Chriſt (in both Texts) abſolutely true, without all *ifs* and *conditions*; which our Adverſaries expoſition does utterly fruſtrate in relation to the Church. Sixthly, we (ac-

cording to the most receiv'd perswasion amongst us) preserve that Infallibility in one Supream Pastour of the Church, the Bishop of *Rome*, successively, which they continue neither in one, nor in all the Pastours of the Church assembled together. Let those therefore of his Lordships party bring as strong reasons for the Bishops exposition of this Text of St. *Luke* 10. 16. as we do for ours, and we shall not be unwilling to yield to it: but we (and they too) know that to be impossible.

His answer to the second place (Matth. 28. 20. *I am with you alwayes, even unto the end of the world*) runs in the same strain, with his answer to the former Text; and so requires not our further refutation. We extend those words, *I am with you alwayes, &c.* to the whole Church *Representative*, not to every Pastour *apart*: whereby St. * *Gregories* Text is no wayes against us; for he speaks of Preachers taken severally and *apart*. We say also, with *Rhabanus Maurus*, that Christ in his holy Spirit is alwayes present with his Church *diffusive*, in communicating his Graces unto it: But that supposes, at least denies not a *conjunctive* Infallibility of the Pastours, as a necessary Foundation and support of the Church *diffusive*. Whence it appears how vain the Bishops challenge is, whereby he urges us *to shew any one Father of the Church, that extends the sense of this place of Scripture to Divine and Infallible Assistance, granted thereby to all the Apostles Successours*. For as to *Divine* Assistance, we have all along prov'd it not to be necessary: but as to *Infallible* Assistance, in regard of the whole Church, 'tis clear, that the Fathers, in effect, do attribute such a Prerogative to the Church, *viz.* that Christ doth assist and preserve her from errour; in as much as they teach, (a) *That the Church cannot be adulterated with Heresie.* (b) *That what she once hath received from Christ, she ever holds.* (c) *That she can never fail.* (d) *That her Faith is invincible, even to the very Powers of Hell.* (e) *That she is founded by Christ in the Truth for ever.* (f) *That all the Heretiques in the world cannot pervert the Tradition of her Doctrine*, and the like: which seeing also they limit not to any determinate age, or ages, but extend indefinitely to all, 'tis likewise clear that in the judgement of the Fathers, this Assistance was *granted* and intended by Christ *to all the Apostles Successours*, in the sense above declared. But whether the Fathers ground their Doctrine in this point, upon this particular Text or no, is little material. 'Tis sufficient they acknowledge the thing we contend for, *viz.* the Prerogative of Infallibility and Immunity from errour, in the Church, and that they generally derive it from our Saviours *special Promises* unto the Church, and his *Presence* with it; which *Presence* and *Promises* this Text (with others of like nature) do clearly contain, as the Bishop himself acknowledges. Wherefore with far

Ibid. n.29.

* *In illis donis quibus salus aliorum quæritur (qualia sunt Prophetiæ & Interpretationes Sermonum) Spiritus Sanctus nequaquam semper in prædicatoribus permanet. S. Gregor. lib. 2. moral. cap. 29.*

(a) *Cyprian de unit. Ecclesiæ.*
(b) *Idem Epist. ad Cornel.*
Cyril. Catech. Mystag. 18.
(c) *Ambros. libr. 4. Hexamer. cap 2.*
Hieronym. in cap. 2. Isa. in cap. 9. Amos. in cap. 48. Ezech.
Aug. in Psal. 47. & 101. lib. de agon. Christian. cap. 29.
(d) *Euseb. Cæsariens. de præparat. Evangel. lib. 1. cap. 3.*
Cyrill. Alexandrin. Dial. 4. de Trinitat.
(e) *Cyrill. Alexandrin. lib. 5. in Isa. cap. 54.*
(f) *Chrysostom. in cap. 2. Isa.*

far greater reaſon we return the challenge upon himſelf, and preſs the Relatours party to produce *any one Father*, that ever deny'd the ſenſe of this place to reach to *infallible aſſiſtance*, granted thereby *to all the Apoſtles Succeſſours*, in ſuch manner as we maintain it.

The like anſwer of our ſatisfies his expoſition of the third place, (*John* 14. 16.) For what was promis'd there *for ever* muſt, in ſome abſolute ſenſe (ſo far as is neceſſary to the preſervation of the Church from errour) be verified in future ages.

He frames alſo an anſwer to a fourth place, *viz. John* 16.13. which ſpeaks of *leading* the Apoſtles *into all truth*. This he reſtrains to the perſons of the Apoſtles onely. And he needs not tells us ſo often of *ſimply all*: For ſurely none is ſo ſimple as not to know that, without his telling it. But we contend, that in whatſoever ſenſe *all truth* is to be underſtood in reſpect of each Apoſtle *apart*, 'tis alſo to be underſtood in relation to their Succeſſours, aſſembled in a full *Repreſentative* of the whole Church.

5. Now one main reaſon of this difference between the Apoſtles, and ſucceeding Paſtours of the Church, I take to be this, that every Apoſtle *apart* had receiv'd an immediate Power from our Saviour over the whole Church; ſo that whatever any one of them taught as Chriſtian Faith, all the Church was oblig'd to believe: and conſequently had he err'd in any thing, the whole Church would have been oblig'd to follow and believe that errour. Whereas on the other ſide, the ſucceeding Biſhops (generally ſpeaking) were not to be Paſtours of the whole Church, but each of his own reſpective Dioceſs; ſo that if particular Paſtours preach'd any errour in Faith, the *whole* Church was unconcern'd in it, having no obligation to believe them.

But in regard thoſe *reſpective* Paſtours, when they are aſſembled in a lawful *Repreſentative*, or General Council, are in quality of the Paſtours of *the whole* Church, if they ſhould erre, in ſuch a body, *the whole* Church would be oblig'd to erre with them; which is againſt the promiſes of our Saviour. Hence alſo it follows in proportion, that the Biſhop of *Rome*, being Paſtour of *the whole* Church, when he teacheth any thing in that quality, *viz.* as Paſtour of *the whole* Church, and intending to oblige the whole Church by his Definition, cannot (in the common opinion) erre, for the ſame reaſon.

6. To give alſo the Fundamentall Reaſon for this Expoſition; one, and that a certain way to know, when our Saviours words ſpoken immediately to the Apoſtles, are to be extended to their Succeſſours in all ages, is this; that when the neceſſary good and preſervation of the Church requires the performance of Chriſts words *in future ages*, no leſs then it requir'd it in the Apoſtles times, then we are to underſtand that his words extend themſelves to thoſe ages, unleſs there be ſome expreſs limitation added to his words, tying them to the Apoſtles onely. Thus, when our Saviour commanded his Apoſtles to Preach, Baptize, Remit ſins, Feed their Flocks, &c. Seeing theſe actions are as neceſſary for all future ages, as they were in

in the Apostles time, 'tis manifest, they were to reach to all succeeding ages. Again, in regard he also promised (*John* 16. 13.) to lead the Apostles, by his Holy Spirit, *into all truth*: and seeing 'tis as necessary *now*, for those who act as Pastours of *the whole* Church (as all succeeding Bishops do, when they meet in a lawful Oecumenicall Council) to be led *into all those truths*, into which he promis'd to lead the Apostles, for the reason but now alledged, it evidently follows by vertue of our Saviours promise, that they are alwayes and effectually so led. And though it would be *boldness* (as the Relatour terms it) to enlarge that promise, *in the fulness of it*, beyond the persons of the Apostles, so far as to give to every single succeeding Bishop as Infallible a leading *into all truth*, as each of the Apostles had; yet may it without any boldness at all be affirmed, that the succeeding Bishops, assembled as abovesaid, have an infallible leading *into all truth*, as being then Representative Pastours of *the whole* Church, to teach and instruct her what she is to believe.

St. *Austins* (a) words therefore, which the Bishop cites, calling them *in a manner Prophetical*, are not with the least shadow of reason applyable to us, but to a world of Phanaticks sprung from the stock of Protestancy, and who still pass under the general notion of Protestants. And this I may boldly assert, in regard 'tis clear, that the said great *Saint* and *Doctor* held the self-same Doctrine we here maintain: while (for instance) he accounts our obligation to communicate Fasting, to have proceeded from the Holy Ghost; of which Will of the Holy Ghost we are not ascertain'd, by any Text of Scripture, but by the Church alone. (b) *'Tis manifest* (sayes he) *that when the Disciples first received the Body and Blood of our Lord, they did not receive Fasting. Must we therefore calumniate the Universall Church for alwayes receiving Fasting? Since the Holy Ghost was pleased herewith, that in honour of so great a Sacrament, the Body of our Lord should enter into a Christians mouth before any other meat. For this cause this Custom is observ'd throughout the world.* I might easily produce several other instances to the same effect, if this one were not sufficient, as I presume it is.

(a) *Omnes autem insipientissimi Hæretici, qui se Christianos vocari volunt, &c.*

(b) *Liquido apparet, quando primum acceperunt Discipuli corpus & sanguinem Domini, non eos accepisse jejunos. Nunquid tamen propterea calumniandum est universæ Ecclesiæ, quòd à jejunis semper accipitur. Hoc enim placuit Spiritui sancto, ut in honorem tanti Sacramenti, in os Christiani prius Dominicum corpus intraret, quam cæteri cibi. Nam ideò per universum orbem mos iste servatur. Epist.* 118. *ad Jannar.*

7. Neither hath the Bishop any ground to averre, that this promise of settling the Apostles *in all truth*, was for the persons of the Apostles onely; because the Truths, in which the Apostles were settled, were to continue inviolably in the Church. What wise man would go about to raise a stately Building to continue for many ages, and satisfie himself with laying a Foundation to last but for few years? Our Saviour, the wisest of Architects, is not to be thought to have founded this incomparable Building of the Church upon sand; which must infallibly have happened, had he not intended to afford his continuall Assistance also to the succeeding Pastours of the Church, to lead them, when assembled in a General Council, *into all those Truths*, wherein he first settled the Apostles, as *Vincentius Lirinensis* above cited

cited attests. (c) The Church never *changes*, nor *diminishes*, nor *addes* any thing at all, (*nihil unquam*) no she *changes* nothing: She neither *cuts off* any thing *necessary*, nor *adjoyns* any thing *superfluous*; she *loses* not what is *her own*, she *usurps* not what *belongs to another*, &c. but onely *polishes* and *perfects* what was begun before.

(c) *Christi verò Ecclesia, sedula & cauta depositorum apud se Dogmatum custos, nihil in iis unquam permutat, nihil minuit, nihil addit; non amputat necessaria, non apponit superflua; non amittit sua, non usurpat aliena; sed omni industriâ hoc unum studet, ut vetera fideliter sapienterq; tradendo, &c.*

He tells us next, he will grant to *A. C.* that *Tradition and Scripture, without any vicious Circle do mutually confirm the Authority either of other*, provided that *A. C.* will grant his Lordship, that they do it not *equally*. This is kindely done. But what if *A. C.* will not be so good natur'd as to grant so much? What would the Relatour do in that case? Call you this answering, or rather making *Meanders*? He'l grant to *A. C.* what he cannot deny by reason of its evidence, if in return thereof *A. C.* will acquiesce to that which is so apparently false, that he had already refus'd to grant it: and in the mean time his Lordship gives no absolute answer to the difficulty. Num. 31.

8. To *A. C's* similitude of the *Words* and *Letters Credential* of an Embassador, he sayes, that the Kings Letters confirm the Embassadors Authority *infallibly*, and the Embassadours word *probably* onely. But to whom do those Letters confirm it *infallibly? To all that know the Seal and hand*, sayes the Bishop. That's pretty. Suppose then he go to a Forreign King, who neither knows Seal nor Hand; how will those Letters confirm infallibly the Embassadours authority? To this here's not a word of answer: yet this is the question. For we now dispute, how we come to know *infallibly*, that the Scripture is Gods Word; and this is neatly put off by a dexterous *Turn*. 'Tis true, the Kings Letters may give some moral Testimony to purchase credit to the Embassadour, supposing, that he who gives himself out for an Embassadour, do either by private Letters, Informations, or other Motives, gain so much credit, as to merit the repute of a person of worth and honour, and therefore not likely to wrong his King and himself in a matter of so high concern. Ibid. n. 31.

Wherefore standing in this similitude, the Kings Letters are *Letters of Credence*, because they are written in the usual form of such Letters, and deliver'd from the hand of such a person, as for other reasons deserves the repute of an honest man, so as (according to the style of all Royal Courts) he is not to be receiv'd as Embassadour without those Letters. Where we see (to fit this instance to our present purpose) that the first Motive, inducing the Forreign King to receive either the Person, or the Letters, are those reasons, whereby the King is perswaded the Embassadour is a person of credit, to which correspond our Motives of Credibility, for receiving the Church as most deserving all credit with us; who afterward affirming her self in her Prelates to be Christs Embassadour, we receive her as such, and give credit to what she sayes or does; next she producing also Christs *Letters of Credence*, the holy Scriptures, which affirm that her Prelates are his Embassadours, we are yet further confirm'd in the whole affair. But in case we should so far give way to the

Relatours answer in this particular, as to yield that the Letters *infallibly* give credit to all that know the Seal and Hand; sure he must say, that if this make them *infallibly certain*, they must also *know infallibly* that Seal and Hand: for by knowing them onely *probably*, they can never be *infallibly* certain of the Letters. Now if they know that Seal and Hand *infallibly*, they will also *infallibly* know that they are true Letters of Credence, even independently of the Embassadours assertion. Whence it follows, that if we can be *infallibly* certain of any thing corresponding to the Seal and Hand of God in the Scriptures, we likewise shall be *infallibly* certain, that they are his Letters, whether the Church, as Gods Embassadour, attest them or not. So that this way reduces all to the *sole light* of Scripture, which is against his Lordship, and already rejected by him.

But after all how can one be *infallibly* certain of that Seal and Hand, unless he be as certain of the Embassadours sincerity, who brought them? otherwise there can be no Infallibity of his Embassie. How many wayes are there of counterfeiting both Seal and Hand? Nay, how many wayes of obtaining them surreptitiously? May not the Embassadour himself, or some other interessed person, procure them by some artificial practice? May they not combine with the Secretary of State to impose upon his Majesty, by drawing him to sign one thing for another. But enough of this, it being a matter so obvious to the understanding.

Let us now follow the Bishop page by page; who stomacks very much at this Assertion of *A. C. That these Letters* (the Scriptures) *do warrant, that the people may hear and give credit to those Legates of Christ, as to Christ himself. Soft,* (sayes the Bishop) *this is too high a great deal; no Legat was ever of so great credit, as the King himself.* Durst I be so bold, I might *soft* it to his Lordship too, and tell him he sayes too much a great deal. Where, I beseech him, doth *A. C.* say in the forecited words, *that a Legat is of as great credit, as the King himself.* I'm sure in his words there is no such sentence. He averres indeed, *that we may give credit to those Legats, as to Christ the King himself*; but he sayes not that we may give *as much*, or *as high* credit to the one as to the other. This was the Bishops *Turn* onely. There is therefore a more eminent degree of credit to be given to a King then to his Legate, and yet we give credit to the Legate as to the King himself, that is, we doubt no more of the one then of the other. And I would gladly know, if his Lordship had heard our Saviour speak in his life time, and his Apostles preach after our Saviours death, whether he would have doubted of the truth of the Apostles doctrine, any more then of the doctrine of Christ himself, whose Legates they were. To give credit therefore to them as to Christ himself, is as undoubtedly to believe them as Christ himself, though with a higher degree of respect and regard to Christ, then to them. And our Saviour affirm'd as much, when he said, *He that hears you, hears me*, Luke 10. 16.

Ibidem.

Next he tells us, that *A. C.* sayes, *that company of men, which delivers the present Churches Tradition, hath in them Divine and Infallible Authority, and consequently are worthy of Divine and Infallible Credit,*

Ibidem.

sufficient

sufficient to breed in us Divine and Infallible Faith. Has he not here plaid the Divine and Rhetorician both at once? What means this Rhetorical repetition thrice together? But the worst is, *A. C's* words are misapply'd, and miscited by an artificial *Turn* in the Labyrinth. He accuses *A. C.* of attributing *Divine Authority* twice over, and that absolutely, without any restriction or modification, to that company of men, which delivers the present Churches Tradition: and then sayes, their *Divine Authority* and credit is so great, that 'tis sufficient to breed in us *Divine* and *Infallible* Faith. Now, Reader, judge, whether *A. C.* applies this *Divine* Authority to that company of men, or to the Holy Scriptures. *A. C.* there discoursing of one, who considers Church-Tradition as 'tis deliver'd from a company of men assisted by the Holy Ghost, speaks thus, *He would finde no difficulty in that respect to account the Authority of Church-Tradition to be Infallible, and consequently not onely able to be an Introduction, but also an Infallible motive, or reason, or at least a condition EX PARTE OBJECTI, to make both it self and the Books of Scripture appear infallibly (though obscurely) to have in them Divine and Infallible Authority, and to be worthy of Divine and Infallible credit, sufficient to breed in us Divine and Infallible Faith.* These words *in them* are clearly referr'd to *Books of Scripture*, not to any *company of men*; and those words *sufficient to breed in us divine Faith* have relation to the Authority of the Books of Scripture, and not to *those men.*

For though he put before two Antecedents, *it self*, (that is, Church Tradition) and *Books of Scripture*, to both which *in them* may seem to have relation, yet it is one thing to affirm that Church-Tradition hath *in it Divine and Infallible Authority*, and another to affirm, that *those men* so assisted have *in them* Divine and Infallible Authority, as he accuses *A. C.* to have said. For seeing that in *Church-Tradition* is included *Apostolical* Tradition, in *A. C's* principles, and that, even according to our Adversary, Apostolical Tradition is of *Divine* Authority, it will be true to assert, that Church-Tradition hath *in it* Divine Authority, even though those men delivering it had not *in them* any *absolute Divine*, but onely *Infallible* Authority.

Our Apology for *A. C.* being ended, let us see how his Lordship goes about to prove Scripture to be Gods Word. For the better understanding whereof, 'tis necessary to know what he is to prove. He tells us, that *this his Method and manner of proving Scripture to be the word of God, is the same, which the Ancient Church ever held, &c.* Now his Lordships *Method* and *manner* of proving this includes two particulars. The first that Church-Tradition is onely a humane, moral, and fallible inducement, able onely to found a *moral perswasion* that Scripture is the Word of God; but insufficient to conveigh *infallibly* to us the *Apostolical Tradition* of the Scriptures-being-Gods word: whence he concludes, that before *the reading* of Scripture we cannot, in vertue of that *Apostolical Tradition* thus conveighed to us, believe with Divine Faith that Scripture is the Word of God. This is the first part of his Position. The second is, that Scripture, by *the internal light* which is in it, founds a *Divine* Faith that it is the Word of God, when we frame a high *Moral* esteem of it, and are induc'd to read

Ibid. n. 32.

read it as a thing moſt likely to be Gods Word, by the *fallible* Teſtimony of the Church. While therefore he here undertakes to prove, that his *Method* and *Manner* of proving Scripture to be the Word of God, is according to the uſe of the ancient Church, let us have an eye to theſe two points, and ſee whether his Authorities prove them, or no. Firſt then his Authorities muſt prove, that before we read Scripture it ſelf, we have not *Divine* Faith, but onely a *Moral* perſwaſion, by Church-Tradition, that it is the Word of God.

He cites firſt *Vincentius* (a) *Lirinenſis*, (*lib.* 1. *cap.* 1.) who makes our Faith to be confirmed both by *Scripture* and *Tradition* of *the Catholique Church.* The Faith he here ſpeaks of is not any *humane*, *fallible* perſwaſion, but *true*, *Chriſtian*, and *Divine* Faith; for he oppoſes it to Hereſie, and calls it *Sound Faith*, and *his Faith*, (*Fidem ſuam*, the Faith of a Chriſtian) nay, he ſayes *the Tradition* of the Catholique Church muſt needs as truly *munire fidem*, (confirm *Divine* Faith) as Scripture, though Scripture does it in a more high and noble manner, as being the *immediate*, *prime Revelation* of God. This then proves not his intent, but the quite contrary. Secondly, *Henricus à Gandavo* ſayes expreſly, *Credunt per iſtam famam*, (they *believe* by this Relation of Church-Tradition) and this is ſuch a Belief, that Chriſt is ſaid *to enter their hearts* by means of the Church. *Chriſtus intrat per mulierem, id eſt, Eccleſiam.* But Chriſt cannot enter into a Soul by a meer *humane fallible* perſwaſion, but by *Divine* Faith onely. *A Gandavo* goes on. *Plus verbis Chriſti in Scripturis credit, quam Eccleſiæ teſtificanti; ergo credit Eccleſiæ.* He believes the Church; but how can he believe without Faith? A little after *à Gandavo* ſayes, *Primam fidem tribuamus Scripturis Canonicis, ſecundam ſub iſtâ Definitionibus & Conſuetudinibus Eccleſiæ Catholicæ.* Here's *prima & ſecunda fides:* But yet both of them are properly and truly Faith. And to the end all may underſtand he means no other, but *Supernatural* and *Divine* Faith, as to be given both to the Scriptures and the Church, he addes a third
Ibidem. manner of giving credit to others, *Poſt iſtas ſtudioſis viris, non ſub pœnâ perfidiæ, ſed proterviæ.* After theſe two, viz. Scriptures and Church-Definitions, he ſayes we *believe* alſo *learned men*, but in a far other degree of aſſent, from that which was given to the Scriptures, and to the Church; *non ſub pœnâ perfidiæ, ſed proterviæ:* For the credit we give to them obliges not under pain of *Infidelity*, or errour in Faith, (if we diſſent from them) but under pain of *pertinacious pride*, in preferring our ſelves before them.

Seeing therfore he addes this limitation to the third kinde of belief onely, he tacitely grants, that if we contradict either Scripture, or Church, it is *ſub pœnâ perfidiæ*, under pain of *Infidelity*, and not of *Proterviouſneſs* onely. *Ergo*, he accounts the Definitions of the Church ſufficient to aſſure us *infallibly* of Divine Truths; otherwiſe it would not be *Infidelity*, Errour in Faith, or Hereſie, to contradict
Ibidem. them. Laſtly, *à Gandavo* is cited in theſe words, *Quod autem credimus poſterioribus, &c.* Here is *credimus* again, and that with a *Divine* Faith,

(a) *Quod ſi ego, ſive alius quis vellet exurgentium Hæreſum fraudes deprehendere, laqueoſq; vitare, & in fide ſanâ ſanus atque integer permanere, duplici modo* munire fidem ſuam, *Domino adjuvante, deberet. Primò ſcilicet* Divinæ legis Authoritate, *deinde* Eccleſiæ Catholicæ Traditione. *Lirinenſ. adverſ. Hæreſ. lib.* 1. *cap* 1.

Faith, in regard of the Church: for he asserts presently, that it is clear, (*constat*) that the writings of the Scripture, and other Articles of Faith, preach'd by the former Pastours, are not changed by their Successours; and this does *constare ex consensione concordi in eis omnium Succedentium usq; ad tempora nostra*, by the unanimous consent of all Succeeders, even to our present times. But sure a thing that is fallible, uncertain, and questionable, cannot be said *constare* (to be clear and unquestionable) as he affirms the unanimous consent of succeeding ages to be. Now the Bishop minces it in his Translation of the word *constat*, turning it *now it appears*. For a thing may be said to *appear* either clearly, or obscurely. He should therefore have rather translated it, *now it evidently appears*, had he not intended to make some pretty Turn by his Translation. Hence is evinced, that every one of his Authorities, brought to prove, that Church-Tradition founds onely a *probable humane* perswasion that Scripture is Gods Word, rather evince the quite contrary.

The second point to be concluded is, that Scripture, thus led in by the Church, proves it self Infallibly and Divinely, by its internall light to such as had no supernatural Faith precedently. This he labours to evince from some expressions of the Fathers, who use sometimes the like proofs, to shew that Scripture is the Word of God. But first, do they alwayes bring these proofs to such as had no Divine Faith before of Scriptures-being Gods Word? Do they not use them, both for themselves and others, who precedently had a Divine Faith of that point? Secondly, do the Fathers say, that those proofs of theirs are the *Primary*, *Infallible*, and *Divine* proofs of Scriptures-being the word of God? or do they not rather use them as *Secondary* arguments, perswasive onely to such as believed Scripture to be Gods Word precedently to them? Thirdly, do they use onely such proofs, as are *wholly internal* to Scripture it self? All these conditions must be made good, to make a full proof for his purpose, out of them.

Now touching the two first conditions, 'tis evident these proofs were made by Christians, namely the Holy Fathers, and commonly to Christians, who lived in their times. And as clear is it, that they never pronounced them to be the *Primary*, *Infallible*, and *Divine* Motives of their belief in that point, nor used they them as such. And for the third condition, *viz.* of the proofs being *internal* to Scripture, they are not all such. For first that of *Miracles* is externall. The Scriptures themselves work none; neither were ever any Miracles wrought, to confirm, that all the Books now in the Canon (and no more) are the word of God. Secondly, the Conversion of so many people and Nations, by the doctrine contain'd in Scripture, is also external to Scripture, unless haply it came by reading the Scripture, and not by the declaration and preaching of the Church; which he proves not, and the contrary is rather manifest. Again, many other Books beside Scripture contain the same doctrine, yet are not thereby prov'd to be Gods Word. Were not many thousands converted to that *humble* doctrine of Christ, before divers of the Canonical Books were written? Nay, many whole Nations (as St. *Irenæus*, already

alledged, witnesses, some hundreds of years after the said Books were written) who knew nothing at all of Scripture.

But suppose these four proofs mentioned by the Bishop, *viz.* first *Miracles*; secondly *Doctrine nothing carnal*; thirdly *performance of it*; Fourthly, *The Conversion almost of the whole world by this Doctrine*, had been, all of them, *internal* to Scripture, yet how prove they *Infallibly* and *Divinely* that Scripture is the Word of God. *Perswade* truly they may, but *convince* they cannot. Touching the first, how will it appear, that Miracles were ever wrought in *immediate* proof of the whole Bible, as it is receiv'd in the Canon? As for the second, how many Books are there, beside Scripture, which have nothing of *Carnal Doctrine* at all in them? Concerning the third and fourth, how can it ever be prov'd, that either *the performance* of this Doctrine, or *the Conversion* of Nations is *internal* to Scripture?

But who can sufficiently wonder, that his Lordship for these four Motives should so easily make the Scripture give *Divine* Testimony to it self, upon which our Faith must rest, and yet deny the same priviledge to the Church? Seeing it cannot be deny'd, but that every one of these Motives are much more immediately and clearly applyable to the Church, then to Scripture. For first, *Miracles* have most copiously and familiarly confirmed the Authority and lawful Mission of the Pastours. Secondly, the Doctrine of Gods true Church hath nothing of *Carnal* in it. The *Performance*, or verifying of this Doctrine, is onely found in the Members of the Church. Lastly, it is the Church that hath preach'd this *humble Doctrine* of Christ, and that hath converted, and still doth convert Nations to the belief of it, and submission to it. Who sees not by this, that while he disputes most eagerly against the present Churches Infallibility, he argues mainly for it?

CHAP. 9.

An End of the Controversie touching the *Resolution* of Faith.

Argument.

1. *St.* Austins *words explicated.* 2. *The Bishop cannot avoid* the Circle, *without mis-stating the Question.* 3. *He waves the difficulty.* 4. *St.* Cyril, *and St.* Austins *words examined.* 5. *The Bishops* eight Points *of Consideration weighed, and found too light.* 6. *According to his Principles no man can* lawfully *say his Creed, till he have learnt the Articles thereof out* of Scripture. 7. *His* Synthetical *way, one of the darkest passages in his Labyrinth.* 8. Scripture, *when and by whom to* be supposed *for Gods Word.* 9. *His Lordship argues* a dicto secundum quid,

quid, ad dictum simpliciter. 10. *Brings* non-cognita *for* præcognita; *and proves what he affirms ought not to be proved.* 11. *The Jews* Resolved *their Faith into* Tradition, *as the Church of* Rome *now doth.* 12. Moral *Certainty, not absolutely* Infallible.

1. 'TIs now high time to put a Period to this Controversie touching the Churches *Infallibility*, and *Resolution* of Faith; which I should have done long since, had not our Antagonist led us so long, and so intricate a Dance, through the redoubled Meanders of his Labyrinth. St. *Austins* proving Scripture, by an internal Argument (*lib.* 13. *cap.* 5. *contr. Faust.*) makes little for the Bishops purpose, unless St. *Austin* either affirm that Argument to be such, as Faith may fully rest upon, as its *primary, formal Motive* and *Object* for proof of Scripture, or that he himself prove it to be so. For St. *Austin* often urges Arguments, which are onely *Secondary* and probable, yea sometimes purely conjectural, in this kinde. See an example of this in the (a) margin. What the Bishop quotes out of *Thomas Waldensis*, Doct. Fid. Tom. 1. lib. 2. Art. 2. cap. 23. num. 9. (*that if the Church should speak any thing contrary to Scripture, he would not believe her*) is most true; but it is likewise as true, (what St. *Austin* said above, *contr. Epist. Fundament. cap.* 5.) that if the Scripture should speak any thing contrary to the Church, we could not believe *that* neither. The truth is, both the one and the other, that is, both *Waldensis* and St. *Austins* expressions proceed *ex suppositione impossibili*; and are wholly like that of St. *Paul*, (*Gal.* 1.) *If an Angel from heaven preach any thing, otherwise then we have preached, let him be accursed.* § 16. n. 32.

(a) *Sicut ergo ego credo illum librum esse Manichæi, quoniam ex ipso tempore, quo Manichæus vivebat in carne, per Discipulos ejus certâ successione Præpositorum vestrorum ad vestra usque tempora custoditus atque perductus est: sic & istum librum crede esse Matthæi, quem ex illo tempore, quo Matthæus ipse in carne vixit, non interruptâ serie temporum Ecclesia certâ connexionis successione usque ad tempora ista perduxit. Aug. lib.* 28. *contr. Faustum, cap.* 2.

2. But for all these *Turns and Windings* it will be hard to free the Bishop from a vicious Circle. For if he allow not Scripture to be believ'd with *Divine* Faith by vertue of the Churches Testimony and Tradition, what answer can be made to this Question, *Why believe you infallibly that Scripture is Gods Word?* If he say, for the Tradition of the Church, it will not serve: seeing he is suppos'd to have no *Divine* Faith, that Scripture is Gods Word, from the sole Testimony of the Church. Yet when both parties press this Circle against each other, they alwayes suppose, that Scripture is *Infallibly* and *Divinely* believ'd for Gods Word, in some true sense, by means of the Churches Testimony. Otherwise it were as impertinent to press this Question to a Christian, (*why believe you the Scripture to be the Word of God*) that has no further certainty of it, then what is drawn from a probable and humane Testimony of the Church, as if it were propounded to a Heathen, who had onely heard Scripture recommended for Gods Word, by persons very worthy of credit. For both of these were equally to answer, that they deny'd the supposition of an *Infallible* Belief, since they did not believe (as Christians take the word *Belief*) that it is Gods Word. And then no marvel if there be no Circle committed, when there is no *Christian* Belief,

which

which both ſides preſuppoſe as a ground of this Circle, where ever it is found.

When therefore the Relatour ſpeaks of *proving Scripture by the Church*, unleſs he mean *proving* it by a *Medium* ſufficient to aſſure us *infallibly* that it is the Word of God, (which he conſtantly refuſes to grant) though he fall not into a Circle, yet he falls into a Semi-Circle, that is, a *Crooked Turn* in his Labyrinth, by miſ-ſtating the queſtion, and bowing it another way, then it ought to be, and alwayes is propounded in this Controverſie, as I ſaid above. Wherefore if the Church give onely a humane Teſtimony to induce me to a *fallible* aſſent that Scripture is the Word of God, and Scripture afterwards by its own light gives me an infallible Certainty, that the Teſtimony of the Church was true, there could never have been the leaſt ground for wiſe and learned men to move this difficulty of a *vicious Circle* one againſt another; no more, then when I believe it probable, that to morrow will be a fair day, becauſe *Peter* tells me ſo, and after I know certainly that *Peter* told me true, becauſe I ſee the next day to be fair, by its own light.

His Lordſhip therefore was either to ſuppoſe, that thoſe *Beginners* and *Weaklings* he ſpeaks of, have ſome degree of *Divine* Faith, that Scripture is the Word of God, by means of the Churches Tradition, antecedently to the reading of Scripture, or he commits the fallacy term'd *ex falſo ſuppoſito*, (of making a falſe ſuppoſition) and ſo by avoiding one errour falls into another. For unleſs he believe *infallibly* that Scripture is Gods word, upon the Teſtimony of the Church, as a true Cauſe and Motive of his Infallible Belief, he doth not anſwer the queſtion, ſeeing all that affirm they believe this for the Churches Teſtimony, underſtand it ſo: and if he do, he forſakes his own principles, falls to us, and conſequently into that pretended Circle he objects againſt us, if his objections be of force.

His Lordſhips Reſolution of Faith into *Prime Apoſtolical Tradition*, we have * above evinced to be impoſſible, ſuppoſing the immedi-
* Chap. 6. num. 1, 2. ate, or preſent Church-Tradition to be fallible: but were it poſſible, we have alſo evidenced, that it deſtroys his own grounds, *viz.* of *ſole Scriptures*-being the Foundation of our belief. When therefore he averres, *that we may reſolve our Faith into Prime Tradition when it is*
Ibid. n. 33. *known to be ſuch*, if he means by *known* (as he muſt) ſuch a knowledge as may ſuffice to make that *Prime* Tradition *an object* of Faith, he wheels quite about to amuſe his Reader, and ſayes in effect, *we may then* reſolve our Faith into Tradition, when that comes to paſs, which himſelf holds impoſſible ever to happen. For if *Prime Tradition* can be onely gather'd by the perpetual ſucceeding Tradition of the Church, (as 'tis certain it can onely be) and that Tradition be fallible, (as the Biſhop perpetually contends) how ſhall any *Prime Tradition* be known ſufficiently to make it ſelf *an object* of Faith, ſince nothing can do that, but an Authority Infallible, rendring us *Infallibly* certain of that Tradition?

Hence he runs two contrary wayes at once; deſirous on the one ſide to reſolve Faith into *Prime Tradition*, that he may not ſeem repugnant to the Ancient Fathers; and yet on the other ſo willing to be

be repugnant to us, that by his grounds he makes that Resolution wholly impossible: and to blinde these contrarieties, pretends that Church-Tradition, being not *simply Divine*, cannot be such as may suffice for a *formal object* of Faith, whereinto it is to be resolv'd; when yet he knew full well the difficulty lay not there, and that his Adversaries never affirm'd it was *simply Divine*, or the *formal object* of Faith, but spake alwayes warily and reservedly, abstracting from that question as not necessary for the solving of his arguments, or defence of the Catholick Faith against him. Let the Bishops Adherents but confess, that the Testimony and Tradition of the Church is truly *infallible*, and we for the present shall require no more of them. For that *Infallibility* suppos'd, we have made it manifest, that *Prime Tradition* is sufficiently derived to us in quality of *the formal object* of our Faith, whereon to rest: which in his Lordships principles is impossible to be done.

4. Concerning the Relators endeavor to reconcile the Fathers, whom he conceives to speak sometimes contrary to one another, *touching Scripture and Tradition*, though he doth not much oblige us in the number of those he brings in favour of our assertion, (for he names onely two, and one of them somewhat lamely cited with an *&c.*) yet surely we are to thank him for his fair and candid exposition of those, he quotes against us. For he professes, that when ever the Fathers speak of relying *upon Scripture onely, they are never to be understood with exclusion of Tradition*; wherein doubtless his Lordship delivers a great truth, and nothing contrary to us. But as for his challenge which follows, we cannot but say that's loud indeed; but the sound betrayes its emptiness. He will oblige us to shew that the holy Fathers maintain that, which we need not affirm to be held by them. For we never yet said, that our Faith of the Scriptures being Gods Word is *resolved into the Tradition of the present Church*, but into *Prime* Apostolical Tradition; of which we are *infallibly* certified by the Tradition of the present Church: it being a *condition*, or *application* of *Prime* Tradition to us. And by this manner of defending our Tenets, we have both gone along with *A. C.* and those Divines, who affirm the voice of the Church not to be so *simply* and *absolutely Divine*, as is the holy Scripture; and given a full solution to all the Relatours arguments: the most of which suppose us, upon a false ground, necessitated to acknowledge the voice of the Church, to be so *absolutely* and *simply* Divine, that our Faith is to rest upon it, as its *ultimate Motive* and *formall Object*, which must be no lesse then *absolute Divine* Authority.

But supposing we held our Faith to be so *resolv'd*, would his Lordship press us to shew those very terms, *resolving of Faith, &c.* in the Ancient Fathers; it being a *School-term*, not used in their times? It seems he would, by his false citation of St. *Austin* in these words; *Fidei ultima resolutio est in Deum illuminantem. S. Aug. contr. Fund. cap.* 14. where there is no such Text to be found; nor any where else (I am confident) in all St. *Austin*. For us it is sufficient, that the Fathers frequently say, *We believe Scripture for Tradition, we would not believe Scripture, unless the Authority of the Church moved* Ibidem.

us, that Traditions move to piety, no less then Scripture, &c. But since he urges to have our Resolution of Faith shewed him in those terms, in the Fathers, we challenge his Defenders to shew any Father, who saith, that we cannot believe Scripture to be the Word of God, infallibly, for the Churches authority, but must resolve it into the light of Scripture.

5. I come now to his *Considerations*, and begin with the first point, touching his proving Scripture to be a Principle in Theology, that must be pre-suppos'd without proof, because *in all Sciences there are ever some Principles presupposed.* I answer first, he confounds Theology, a Discursive Science, with Faith, which is an act of the understanding produced by an Impulse of the will, for Gods Authority revealing, and not deduced by discursive Principles; and consequently holds no parallel with any Science whatsoever, in this particular. Secondly, I say, I have already answered this matter to the full, *chap.* 7. *num.* 7. and *chap.* 6. *num.* 5. in the Dialogue: to which places I refer the Reader for further satisfaction. Must we make that a *Prime* principle in the Resolution of our Faith, which has further principles, and clearer *quoad nos* to move our assent to them? He himself acknowledges, that Scripture was *ascertained* for Gods Word to those of the Apostles times, by the Authority of *Prime Apostolical* Tradition: how was it then a Principle? which cannot, ought not to be proved, but must be presupposed by all Christians.

Ibidem. Num. 34. Punct. 1.

Punct. 2. Concerning his second point, the difference betwixt Faith and other Sciences we acknowledge. For there the thing assented to remains obscure; which in Sciences is made clear: and all the difficulty is, to be certifi'd of the Divine Authority, assuring us that Scripture is Gods Word; of which we cannot be *ascertain'd* without sufficient Motives, inducing us to give an *Infallible* Assent to it. But no *fallible* Motives can produce *Certainty.* There must be therefore some *Infallible* Motive to assure us; and seeing he denies the Church to be it, and we have prov'd that it cannot be *the sole light* of Scripture, we must have some further light, clearer *quoad nos*, then God hath reveal'd to us in Scripture: which is plainly contradictory to his Proposition.

Punct. 3. His third point contains no more in summe, then what I have said above in my first Answer to his first point of Consideration. I shall not therefore quarrel with it.

Punct. 4. As to his fourth point we grant, that the *Incarnation of our Saviour, the Resurrection of the dead, and the like Mysteries cannot finally be resolv'd into the sole Testimony of the Church*, (nor did we ever do it) but into the Infallible Authority of God, as we have often confessed.

Punct. 5. In his fifth point recommended to *Consideration*, there are also divers things, which the Relatour himself should have better considered, before they fell from his pen. For first, he asserts on the one side, *that Faith was never held a matter of Evidence*; and *that had it been clear, in its own light, to the Hearers of the Apostles, that they were inspir'd in what they preacht and writ, they had apprehended all the Mysteries of Divinity by Knowledge, and not by Faith.* Yet on the other side, almost with

with the ſame breath, avoucheth, that *it appeared clear to the Prophets, and Apoſtles, that what ever they taught, was Divine and Infallible Truth,* and *that they had clear Revelation.* What is this in effect, (ſuppoſing the Truth of his firſt Propoſition) but to exclude the Prophets and Apoſtles from the number of the Faithful, and make them, in that reſpect, like the Bleſſed in Heaven, *Comprehenſores*, while they were yet in *the way*? Which is manifeſtly contrary to their own frequent profeſſions, that they *walked by Faith*, (*a*) *not by Sight*, and that they ſaw onely *per ſpeculum, in ænigmate.* (*a*) 2 Cor. 5. 7. 1 Cor. 13. 12.

Secondly, in point of Miracles he avers, that they are not *convincing* proofs alone and of themſelves. Sure the Biſhop thought no proof *convincing*, but what is actually *converting:* which is a great miſtake. For true Miracles are in themſelves *convincing* proofs, ſince in themſelves they *deſerve* belief, whether they actually convert, or not, and leave the Hearers *inexcuſable* in Gods ſight for not believing. Otherwiſe why ſhould our Bleſſed Saviour have ſaid, *Had I not done among them the works, which no other man did, they had not ſinned*; and again, *woe be to thee Corozain, woe be to thee Bethſaida; for had the Miracles, done amongſt you, been wrought in Tyrus and Sidon, they had long ſince done Pennance in ſackcloth and aſhes.* Likewiſe, *The works, which I do in my Fathers name, bear witneſs of me*: and, *though you believe not me, believe my works.* Joan. 15. 24. Math. 11. 21. Joan. 10. 26, 38.

Thirdly, the Biſhops reaſons, brought in diſparagement of Miracles, ſeem as ſtrange as his Doctrine. Firſt (ſaith he) the Apoſtles Miracles were no *convincing* proofs alone of the Truth they atteſted, becauſe (forſooth) *there may be Counterfeit Miracles*; juſt as if a man ſhould ſay, *Simon Peters* Miracles did not convincingly oblige men to believe, becauſe *Simon Magus*'s did not. Secondly, they are not *convincing* proofs, *becauſe even true Miracles may be marks of falſe Doctrine in the higheſt degree.* Is not this a ſtrange Paradox? Do not all Divines, even Proteſtants themſelves, confeſs, that true Miracles are not feaſable, but by the *ſpecial* and extraordinary power of God? That they are *Divine* Teſtimonies? and that by them God ſets, as it were, his Hand and Seal to the truth of the Doctrine atteſted by them? Say they not 'tis Blaſphemy to affirm, that God bears witneſſe to a Lye? (*b*) See the Margin. It may well ſuffice therefore to leave our Adverſary to the reproof of his own Party. Neither need we take notice of his Scripture-Texts, ſince they cannot without impiety be underſtood of any other, then *falſe* and *feigned* Miracles.

(*b*) *Nam quis vel cogitet absq; Blaſphemiâ, Deum commodaturum ſuam propriam vim virtutemque mendacio? Chamier. Tom. 2. Controv. lib. 16. cap. 14. pag. 677.*

Sigilla ſunt veræ doctrinæ. Calvin. Harm. in Marc. cap. 13. p. 302.

Nihil aliud ſunt, quam Doctrinæ ſuæ ſigilla. Idem. Harm. in Mat. cap. 10. pag. 124.

True Miracles we ſhall hold as *Gods Seals* of Divine Truth. Biſhop *Morton*, on the Sacrament, *lib.* 4 *cap.* 2. §. 2.

The ſixth Point, concerning the *light of Scripture*, hath nothing but what is already anſwered, *chap.* 7. *num.* 5, 6, and 7. Were Scripture, by its own light, capable of being the *Prime*, Infallible Motive of our Belief that 'tis Gods Word, though it need not be ſo evident as the Motives of Knowledge, yet at leaſt it muſt have ſomething in it, to make that *Infallible* Belief not *imprudent:* Punct. 6.

which

Which in the Relatours Principles is not found.

Punct. 7. The Flourishes of his seventh *Consideration* are very handsome; but the *Dilemma* in his Consequence flows not immediately from his Premises, *viz.* that *either there is no revelation, or Scripture is it.* For if he would prove, that Scripture must be it if there be any, by the sole light of Scripture, (as he hath hitherto pretended) I have evidenc'd it to be inconsequent. Would he prove Scripture to be that Revelation (supposing there be any) by the intervention of Church-Tradition, assuring us that it is such, it is true, but Diametrically opposite to his Principles. Again he wheels a little about. For no man ever deny'd that Scripture is Gods *Revelation*, supposing he hath made Revelations, so that in proving this he hurts not his Adversary: but his Province was to prove that Scripture *onely* was Gods Revelation. Why then omits he here the word *onely*, which caused the whole Controversie?

Punct. 8. His last *Consideration* is a dark *Meander.* For the Motives of Credibility he there musters up, preceding the light of Scripture, are indeed of force to justifie ones Belief that Scripture is Gods Word, when 'tis receiv'd, as the Ancients did receive it, upon the Infallible Authority of Church-Tradition; but never otherwayes. And our present Question is not, whether his Lordship does well in believing Scripture to be the Word of God, as all those Motives of Credibility, here mentioned by him, perswade; but whether he doth well in teaching, that Scripture ought to be believ'd with *Divine* Faith, for its onely inbred light, as *the formal Object.* And in this opinion I would gladly know, how the recounted Motives can justifie his proceeding. For though no man can doubt, but most of those Motives may be applied to our Belief in the Articles of our Creed, yet (in his opinion) they will not justifie the Believing those Articles with *Divine* Faith, independently of Scripture, which he makes the whole Foundation of believing them with Divine Faith.

Punct. 9. 6. Its worth noting, what we hear him now at last acknowledge, (for all the rest in this page is a meer repetition of what hath been already answered) *viz.* that *being arrived to the Light of the Text it self, and meeting with the Spirit of God, &c. then and not before, we are certain that Scripture is the word of God, both by Divine and Infallible proof.* So that here he manifestly acknowledges, that those, who are not arrived to the light of Scripture in it self, have no *divine* nor *infallible* proof of its being Gods Word; and consequently have no Divine Faith of the mysteries of Christian Religion; and so are neither truly Christians, nor capable of salvation: which consequences how horridly they will sound in the ears of the unlearned, I leave to the Reader.

And to make them more sensible of the foulness of this errour, let them consider, that when young and unlearned Christians are taught to say their *Creed,* and profess their belief of the Articles contained in it, before they read Scripture, they are taught *to lye*, and profess to do that, which they neither do, nor can do in his Tenet: and consequently, since it is unlawfull to *lye*, (and much more in matters of Religion, then in others) it will also follow, that it is unlawfull

for

for any one to teach unlearned persons their Creed, and as unlawfull for them either to learn it, or rehearse it, before they have seen those Articles proved by Scripture. For by this word *Believe* there must be meant (as all agree) a *formal*, Christian, and *Divine* Faith of those Articles.

7. Finally we are told of his Lordships good intention in having proceeded *in a Synthetical way, to build up the Truth for the Benefit of the Church, and the satisfaction of all Christianly disposed.* But he had done much better, had he proceeded in an *Analytical* way; for in that was the difficulty, namely to assign the first Principle, on which our Faith is grounded, in the Resolution of Faith; which we are far from apprehending by this *Synthetical* way; which confounds the Reader with Multiplicity of Arguments, and weakens the Authority of the Church: without which he might tire himself and others, but never be able to make a clear Resolution of Faith. Ibidem.

Well therefore might *A. C.* without note of *Captiousness*, require the *Analytical* way, yet give all *all due respect to Scripture.*; though the Relatour (it seems) would willingly insinuate the contrary. For the Question being started, *whether the Scriptures onely, or besides them, unwritten Traditions, were the Foundation of our Faith*; the Bishop maintain'd the first, and *A. C.* the second. Now *A. C.* could not more directly, nor efficaciously overthrow his Lordships Tenet, then by proving, that the Assurance we have even of Scriptures themselves relyes upon Tradition, or the unwritten Word of God: which therefore must necessarily be the Foundation of our Faith.

His endeavour to bring *A. C.* and us into a Labyrinth (like his own) of a *vicious Circle*, by retorting the Question (which he calls *captious*, it may be, because himself was taken in it) I have already prov'd ineffectual; because both *A. C.* and our other Authours, give the motives of Credibility, as a preceding and *uncircular* ground for the Infallibility of Church-Tradition. So that the Relator cannot retort the Question so easily as he imagines, nor rid his hands so soon of the *Jesuit*, by demanding, *How he knows the Testimony of the Church to be Divine and Infallible?* falsely supposing us to say, that the Churches Infallibility is founded upon the Testimony of Scripture, and the Scriptures Infallibility upon the Testimony of the Church: the contrary whereof I have sufficiently deliver'd and declared, *chap.*5. When therefore he demands, *how we know the Testimony of the Church to be infallible*, we answer, that we prove it independently of Scripture, by the Motives of Credibility, immediately shewing it to be evidently credible in it self; as the like motives made this point evidently credible to the Faithful heretofore, that the Prophets and Apostles were Infallible. And 'tis evident to any judicious man, that herein is not the least shadow of a Circle.

8. The Relatour will not yet permit us to put a period to this Question; but wrangles with *A. C.* for telling him, what he thought his Lordship said. But I had rather dispute, what he doth, or can say in this matter. He expounds his own minde thus, *That the Books of Scripture are Principles to be supposed, and need no proof in regard of those men, who are born in the Church, and in their very Christian Education,* § 17.

suck it in, and are taught, so soon as they are apt to learn it, that the Books, commonly called the Bible, or Scripture, are the Word of God. But here he ought to have reflected, that to make good this supposition, so far as to the breeding in us a *Supernatural* Act of Faith, it must also of necessity be supposed, at least tacitely, that the Scriptures are delivered to us by the Infallible Authority of the Church. Wherefore in this assertion that Scripture *onely* is the Foundation of Faith, he contradicts what he ought to have presuppos'd, *viz.* that Scripture was held to be Gods Word for the Authority of the Church. So that though it be against Art and Reason *to question the Subject*, or put our Adversary to prove Scripture to be the Word of God, when we dispute whether Transubstantiation, Purgatory, or the like *Predicates*, be contain'd in Scripture; yet against one that denies the necessity of Tradition, we require a proof of Scripture it self, as knowing he could not have any other good ground of supposing Scripture to be Gods Word, besides the Tradition of the Church: which he now denying, doth either contradict himself, or deprive the Scripture of all Authority.

Wherefore I make no difference at all in this point between a *natural man*, and a man *newly entring*, or *doubting in Faith*, and those who pretend *to be grown up in Faith*, and yet impugne the Tradition of the Church. For all these are after one and the same Method to be dealt with, that so they may be brought to admit the true grounds of proving Scripture to be the Word of God. It was therefore no *familiarity with impiety*, nor desire to *catch* advantage, that mov'd *Bellarmin* and *A. C.* to demand, how Scripture could be prov'd the Word of God: for they were forced to it by their Adversaries denying the Necessity of Tradition. And the advantage is to your selves; that by this *Medium* (which Protestants ever decline) you may discern the weakness of your own Foundation.

§. 18. n. 1. In the very Porch of this Paragraph the Bishop (as if he had untied the *Gordian* knot of Mr. *Fishers* Arguments) brags *he set him to his Book again.* But I am confident, it was rather the *not untying* this knot, that mov'd him to repeat what he had writ before. For this repetition shew'd clearly, the Bishop said no more then what Dr. *White* had said before him; and consequently that Mr. *Fishers* words spoken to the Doctour, were sufficient to solve all the Bishop had said. Wherefore as the Bishop did *actum agere*, (do onely what was done by the Doctour before) so he made Mr *Fisher dictum dicere*, (to say again what was said before) since there needs no *new Solution*, where no *new difficulty* is propounded. And when we hear him talking of *Metaphysical Principles*, it seems they are too clear to be answered; and therefore he waves them, as too quaint niceties to be reflected upon by the Reader.

Neither does *Bellarmin*, artificially cited in his Margin, any way favour his Lordship. For when he gives an Advertisement, that all Hereticks suppose with Catholicks, as a general Principle, *that the Word of God is a rule of Faith*, he speaks not of the *sole written* Word, (as the Bishop will needs misinterpret him) but of the Word of God *abstractively*, or as it embraces both *the written* and *unwritten*

ten Word. *His omnibus Quæstionibus* (ſayes he) *præmittenda eſt Controverſia de VERBO DEI, &c.* even as our Adverſary cites him; he ſayes not *de VERBO DEI SCRIPTO*, but *de VERBO DEI.*

The Biſhop and *Hooker* avoid not the difficulty by calling it a *ſuppoſed Principle amongſt Chriſtians.* For if they *ſuppoſe* this with any ground, they muſt *ſuppoſe* it founded upon *Tradition.* And therefore *A. C*'s Argument has ſtill the ſame force, even in this ſuppoſition of a *Præcognitum*, as before. For when a thing is admitted as a Principle by both parties, in any particular Debate touching Religion, 'tis preſuppoſed onely as a *Præcognitum* to that difficulty, not as an *abſolute Prime* Principle in Religion; and is left in that Order of *Priority* or *Poſteriority* of Principles, which its proper nature requires. Wherefore though both the Relatour and Mr. *Fiſher* had ſuppoſed Scripture as a Principle agreed on by both parties, in order to ſome further Queſtion, depending of Scripture, (which notwithſtanding could not be done in this preſent Controverſie, where the Queſtion was about the Priority of *Tradition*, in order of Principles before *Scripture*) yet Scripture is then to be preſuppoſed onely as a Principle to that particular Diſpute, and cannot be thereby made a *Prime* Principle, abſolutely and univerſally in Faith. Suppoſe (for example) the Diſpute were *whether Extream Unction were a Sacrament*, in this Diſpute 'tis to be ſuppoſed as a Principle granted by both parties, *that there are ſome Sacraments.* But hence follows not, that it is ſuppoſed as an *abſolute prime* Principle in Religion, which neither can nor ought to be proved by other precedent Principles, (to wit, *Scripture* or *Tradition*) that there *are ſome Sacraments.* Ibidem.

His Lordſhip confeſſeth again, that Tradition muſt lead the way, *like a preparing Morning-light to Sun-ſhine*; but then we *ſettle* not for our direction *upon the firſt opening of the Morning-light*, but upon *the Sun it ſelf.* His meaning is, that although Tradition muſt go before, yet we ought not to rely upon it *as the ground* for which we admit Scripture, but we are to fix our eyes onely upon *the brightneſs* of Scripture it ſelf. But I demand, how knows the Relatour, this Light is rather *a Beam* then a *Dream*, by which he is deceiv'd by the watchful Enemy of Mankinde, who *transforms himſelf into an Angel of Light?* 'Tis true, the Scripture is called *a Light*; but 'tis like a Candle in a dark Lanthorn; or the Sun under a Cloud, in regard of all thoſe, who deny the Infallibility of the Church, and appears in full light onely to them who acknowledge it.

After ſome flouriſhes the Biſhop mindes us, that there is leſs light in Principles of *Faith*, then thoſe of *Knowledge.* But *A. C.* urgeth thus. "Though a *Præcognitum* in Faith need not be ſo clearly "known, as a *Præcognitum* in Science, yet there muſt be this proportion, that as *primum præcognitum*, the firſt thing foreknown in a "*Science*, muſt be *primo cognitum*, needing not another thing, pertaining to that Science, *prius cognitum*, (known before it:) ſo if in *Faith* "Scripture be the *firſt* and *onely Foundation*, and conſequently the "firſt thing foreknown, (*primum præcognitum*) it muſt be in *Faith* "*primò cognitum*, needing not any other thing pertaining to Faith,

"*prius*

"*prius cognitum*, (known before it.) This ſuppoſed Church-Tradition, which is one thing pertaining to Faith, could not (as the Biſhop "ſaith it is, and as indeed it is) be *known firſt*, and be an Introduction to the Knowledge of Scripture. Theſe are *A. C's* words, pag. 51. not thoſe ſet down by his Lordſhip, and therefore he had no reaſon to ſay he *is ſorry to ſee, in a man very learned, ſuch wilfull miſtakes*; but had rather cauſe to employ his ſorrow for himſelf, ſince he could not otherwiſe avoid the difficulty, then by corrupting his words, whom he pretends to anſwer. For by omitting the *Parentheſis*, and changing the words he makes *A. C.* teach, not his own, but in part the Biſhops Doctrine.

A. C. therefore miſtook not at all, but preſt home his Argument in this manner: which the Biſhop ſolves not by ſaying, *he confeſſeth every where Tradition to be the Introducer to the knowledge of Scripture.* For the *primum præcognitum* we ſeek for, is not ſuch a one as the Relatour makes Tradition, *viz.* an *Introducer* onely, but ſuch a one, as we may rely upon for an Infallible Teſtimony in the Reſolution of Faith. Nay I adde, Scripture is not a *primum præcognitum* even to this Queſtion, *whether the Scriptures contain in them all things neceſſary to ſalvation.* For if in this Propoſition it be ſuppos'd that Scripture is the Word of God, it muſt alſo, at leaſt implicitely, be ſuppos'd as prov'd by Tradition: and conſequently both in this and all other Queſtions, Tradition muſt be the *præcognitum*, and *primò cognitum.*

9. But put caſe, the Biſhop held the Scriptures-being the Word of God, as a *ſuppoſed Principle*, meerly *in materiâ ſubjectâ*; yet ſhould he not have ſaid abſolutely, (as he doth) *That the Books of Scripture are Principles to be ſuppoſed, and need not to be proved*; but ſhould have ſaid, *we are now to ſuppoſe Scripture to be the word of God in order to this Queſtion, and are not to prove it.* But the truth is, in this Queſtion of Mr. *Fiſher*, viz. *How the Biſhop knew Scripture to be Scripture*, even as it related to the preſent Controverſie betwixt them, Scripture was not to be ſuppoſed, *as a Principle*, to be Gods Word. For the Queſtion then agitated was not, *whether Scriptures contain in them all things neceſſary to Salvation*, there being no mention of that, but onely *whether the Creed contained all Fundamental Points?* And the immediate occaſion of Mr. *Fiſhers* demanding this Queſtion, was this anſwer of the Biſhop, *viz. That the Scriptures onely, not any unwritten Tradition, was the Foundation of their Faith.* Whereupon Mr. *Fiſher* demanded, *how he knew Scripture to be Scripture*, and in particular, *Geneſis*, *Exodus*, *&c.* Theſe are believed (ſayes Mr. *Fiſher*) to be Scripture, yet not *proved* out of any place of Scripture. Now 'tis manifeſt, that in this Debate Mr. *Fiſher* had Logically right to demand this Queſtion, it being a direct *Medium* and Argument to infringe the Biſhops Tenet. For by this means his Doctrine was evinced to be falſe; becauſe if there be *ſome point* of Proteſtant Faith not founded in Scripture, *Scriptures onely* are not the Foundation of their Faith. Whence it follows, that even though the Queſtion had been *whether Scriptures contain in them all things neceſſary to Salvation*, yet Scriptures in order to that were not to be *ſuppos'd* to be the Word of God, ſince

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the very believing them to be ſo (at leaſt in his principles) is a point neceſſary to ſalvation; which gives right to his Antagoniſt to diſprove his aſſertion, by inſtancing that Scriptures-being the word of God is not contained in Scripture.

10. His Lordſhip here undertakes a hard task; and pretends to make it appear to *A. C.* how Scripture is a *præcognitum* even in the ſtricteſt ſenſe. But behold his reaſon. Scripture is a *præcognitum, becauſe 'tis known in clear light by God, and the Bleſſed in heaven.* Is not this an invincible argument? I am ſorry to ſee him ſo much miſtake the Queſtion. For we are not in ſearch after a *præcognitum* in order to God and the Saints in heaven; but in relation to us upon earth; to whom it is as much unknown, whether God and the Saints ſee Scriptures to be his Divine Oracles, as it is, whether the ſame Scriptures be Gods word, or not, abſtracting from Tradition. Is not this (in reſpect of us) to bring *non-cognita* for *præcognita?* Beſides, what avails it me for the Reſolution of my Faith, that the Revelation is clear to God and his Saints, unleſs I know it be ſo? who have no other light for its admittance, then the Tradition of the Church. Ibid.num.4.

Having labour'd to prove, that *Scriptures are the Oracles of God,* from the clear ſcience God and the Saints have of them (which *clear Science* of theirs is derived by Apoſtolical Tradition to the Church) the Relatour drawes a concluſion quite contrary to his Premiſes, namely, that *Scripture is to be ſuppoſed Gods word,* and needs no precedent proof. If it needs no proof, why does his Lordſhip endeavour to prove it by ſuch a ſtrange kinde of Argument? Had he indeed ſaid, Scriptures being prov'd by another principle to be the word of God, muſt be ſuppos'd to be ſo by all that admit that proof, he had ſaid a manifeſt truth. But on the one ſide to hold it muſt be prov'd by a further principle, and on the other to maintain, that it needs not be prov'd at all, cannot but ſeem a ſtrange *Vertigo* to any Logical head. As to his concluſion in theſe words, *And therefore now to be ſuppos'd (at leaſt by all Chriſtians) that the Scripture is the word of God,* I anſwer, if he means by *now to be ſuppos'd for Gods word* as prov'd ſuch by Apoſtolical Tradition 'tis moſt true: but if he mean 'tis to be *ſuppos'd* the word of God, without any *precedent* proof in order to us, its all out of joynt, and his anſwer contrary to his own principles.

11. Touching the Jewes, they had the like proof for *the Old* Teſtaments-being the word of God, that we have for *the New.* For theirs was delivered by *Moyſes* and the *Prophets*, and ours by the *Apoſtles*; who were *Prophets* too. And as they that came after, received the Old Teſtament from the Tradition of the Church; ſo do we now. And this is it that St. *Chryſoſtome* affirms. *We know why. By whoſe Teſtimony do we know? By the Teſtimony of our Anceſtors.* Which words, being ſpoken without reſtriction, and in anſwer to the queſtion propoſed, muſt of neceſſity be underſtood as well of the *immediate*, as *prime* Anceſtors; however the Biſhop labours by his Gloſs to exclude the *immediate* ones; which is incompatible with Reaſon; ſince the witneſs that is able to make me know any thing, muſt atteſt it immediately to me, that ſo I may hear his teſtimony my ſelf. Ibid.num.5. *Homil.57.in Joan.c.9.*

Now the Jewes, who liv'd many hundred years after *Moyses* and the *Prophets*, did not, could not hear *them* immediately, therefore *Moyses* and the *Prophets* could not give them an *immediate* testimony. And since they had none, that witnessed this immediately to them, but those of the *present* Jewish Church (who with a most *full* consent deliver'd what they had receiv'd from those who flourished in the next age before them) they could not know that their Ancestors taught it, but by those of their present age: and consequently it was not their *prime* Ancestors onely, that made them know it, as the Relatour would insinuate. This is most clearly signified, *Psalm.* (*a*) 77. *ver.* 3. &c. where the Children of *Israel* were to receive the Law and Works of God successively by Generations, one immediately from another. And the same is also commanded them (*b*) *Deut.* 6. *ver.* 6, 7, 20. *viz.* that fathers should instruct their children concerning the great Works and Mercies of God, &c.

(a) *Quanta audivimus & cognovimus ea: & patres nostri narraverunt nobis. Non sunt occultata à filiis eorum, in generatione alterâ. Psalm.* 77. 3, 4 *&c.*

(b) *Eruntq; verba hæc, quæ ego præcipio tibi hodie in corde tuo; & narrabis ea filiis tuis. Deut.* 6. 6, 7. *Cumque interrogaverit te filius tuus cras, dicens, Quid sibi volunt Testimonia hæc & Cæremoniæ atque Judicia, quæ præcepit Dominus Deus noster nobis? Dices ei, servi eramus Pharaoni in Ægypto, &c. Deut.* 6. 20, 21.

As to what the Bishop observes touching the word *Knowledge*, which is attributed to the Jews by holy Scripture, as also by St. *Chrysostome* in the place above cited, it imports not *evident*, or Scientificall Knowledge properly so called, but a firm and perfect *assurance* onely; otherwise our Faith would neither be *free*, nor meritorious. His distinction therefore betwixt *hearing* and *knowing* is but a slender one, both because the Royall Prophet intimates, that the succeeding ages *know* the prodigious works of God by *hearing* them from their immediate Ancestors (*Psalm* 77. 6.) and because they that heard *Moyses*, the *Prophets*, our *Saviour*, and the *Apostles* speak, *knew* as perfectly by that *hearing*, as could be *known* in matters of Faith; and likewise because St. *Paul* saith (*Rom.* 10. 17.) *Fides ex auditu*, (Faith comes by hearing) and lastly, because his Lordship himself asserts, that Scripture is *known* (in this sense) to be the word of God, by *hearing* from the mouthes of the Apostles.

Now to averre, that they resolved their Faith *higher and into a more inward principle, then an ear to their immediate Ancestors and their Tradition*, is a truth delivered by me all along this debate. For I have always held the voice of the *present* Church to be onely an Infallible Application to us of the *Prime Divine* Tradition concerning Scriptures, for which *prime* Tradition *onely* we believe Scripture to be the word of God, as for the *formal* motive of our Belief. To his *Quere* therefore touching the Jewes proceeding in the like controversie, I answer, when it shall be shewn, that any of the Jews held the Old Testament for their *sole rule* of Faith, to the exclusion of Tradition, I shall then be ready to shew what the Bishop here demands, *viz.* that in controversies of Religion *one Jew put another to prove, that the Old Testament was Gods word.*

But to return to their resolution of Faith, certain it is, they had alwayes, at least very often, *Prophets* amongst them: insomuch that *Calvin* himself confesseth, *that God promised to provide, there should never be wanting a Prophet in Israel.* Moreover besides these, 'tis well

Calvin. lib 4. *Instit. c.* 1. §. 5.

well known, there was in the Jewish Church a permanent *Infallible Authority*, consisting of the High Priest and his Clergy, to which all were bound to have recourse in doubts and difficulties of Religi- Deut. 17.
gion, as is expressed in Holy Writ. Wherefore we have not the 18. &c.
least reason to doubt, but the Jews would have proceeded the same way in all difficulties concerning Scripture and Tradition, that we do, though his Lordship would perswade us the contrary.

12. Mr. *Fisher* is here brought in (as he was once before) for aver- §. 19. n. 1.
ring, that *no other answer could be made* of the Scriptures-being Gods word, *but by admitting some Word of God unwritten to assure us of this point:* to which the Relatour replies, that *the Argument would have been stronger*, had he said, to assure us of this point by *Divine Faith.* But certainly Mr. *Fisher* meant such an assurance, and no other, as appears by the expression he uses, *viz. to assure us in this point.* What *point?* That Scriptures are the Word of God: which being *a point of Faith*, he could not be thought in reason, but to require an assurance *proportionable* to a point of Faith, that is, infallible assurance, sufficient to breed in us Divine Faith; though it be also true, that no *certain* assurance at all, touching this matter, could be had, without admitting the infallible Authority of the Church. For, (as it hath been urged heretofore) many Books of Holy Writ have been doubted of upon very good grounds, and the rest questioned as corrupted: So that without the infallible assistance of the Holy Ghost it were impossible in this case to come to any *certain* determination at all: much less could we arrive to an infallible certainty.

Sure I am, the School doth not maintain, with his Lordship here, that *Moral certainty is infallible.* Philosophers are so far from this, as to admit, that even Physical certainty falls short of infallibility, as being lyable to deception. As for example, when I have my eyes open, and look upon the wall, I have Physical certainty, that it is the wall which I see; but I have no infallible certainty of it: for by the power of God it may be otherwise.

Now the reason, why a moral and humane authority, so long as 'tis *fallible*, can never produce an *infallible* assurance is, because all certainty grounded upon *sole Authority*, can be no greater, then the Authority that grounds it. Since therefore (according to the Relator) all humane Authority is *absolutely fallible*, 'tis impossible it should ground in us an infallible certainty. This Doctrine is expresly delivered by the Bishop, §. 16. *num.* 6. where speaking of the Scriptures he saith, *If they be warranted unto us by any Authority LESS THEN DIVINE, then all things contained in them (which have no greater assurance then the Scripture, in which they are contained) are not objects of Divine Belief, which once granted, will inforce us to yield, that all the Articles of Christian Belief have no greater assurance, then humane and moral Faith, or Credulity, can afford. An Authority then SIMPLY DIVINE must make good the Scriptures infallibity, at least in the last resolution of our Faith in that point. This authority cannot be any testimony, or voice of the Church alone: for the Church consists of men subject to errour.* Thus he. No *humane* testimony therefore (in the Bishops opinion) can *make good* the Scriptures infallibility,

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that is, give us an infallible assurance of that, or any other point of Faith. But how this can stand, with what he delivers §. 19. *num.* 1. (when speaking of the very same question, *viz.* of *Scriptures-being Gods Word*, he positively affirms, we may be even *infallibly assured thereof by Ecclesiastical and Humane proof*) I see not, let the Reader judge. This is not the first contradiction we have observed in his Lordships discourses.

Ibidem. Nor will it serve his turn to say (as he doth) that by *infallible assurance* may be understood no more, *then that the thing believed is true, and truth, QUA TALIS, cannot be false.* For however he playes with the word *infallible*, yet that cannot touch *assurance.* For the infallibity he there talks of is onely in the *object*, and that in *sensu composito* too, *viz.* onely so long as the object remains so. But *assurance* relates to the *subject*, or person believing, and his act; which is the thing we chiefly mean, when we teach that Faith is of divine and infallible certainty. For otherwise in the Bishops sense of infallibility, there is no true proposition (how *contingent* and uncertain soever in it self) of which we might not be said to be infallibly certain. So (for example) should I say meerly by guess, *The Pope is now at Rome*; or *in the Conclave*, and it were so *de facto*, I might be said to be *infallibly* certain of it; which is extreamly absurd, as confounding *verity* with *infallibility*; which no true Philosophy will admit. Wherefore it is ridiculous to distinguish (as the Bishop does here) one infallibility *cui non subest falsum*, (viz. which is not *de facto* false, yet may be false) and another *cui non potest subesse falsum*, (which neither is false, nor can be false) since all Infallibility is such, *cui non potest subesse falsum.*

To obtain therefore an infallible assurance of Scriptures-being the Word of God, we must of necessity rely upon the never-erring Tradition of Gods Church: all other grounds assignable are uncertain, and consequently insufficient to breed in us supernatural and divine Faith. But enough of this. Yet before I go further, I cannot omit to observe the Bishops earnest endeavour to possess the Reader, that the Scriptures (both the old and new) are come down to us so unquestionably by meer humane Authority; *that a man may thereby be infallibly assured that they are the word of God, by an acquired Habit of Faith*: when he could not be ignorant, that there is hardly any Book of Scripture, which hath not been rejected by some Sect, or other, of Christians, and that several parts, even of the new Testament (which most concerns us) were long doubted of by divers of the Fathers and ancient Orthodox Writers, till the Church decided the Controversie. Nay, that their great reformer, *Luther* himself, admits not for Canonical Scripture the Epistle to the Hebrews, the Epistle of Saint *James*, the Epistle of Saint *Jude*, nor any part of the Apocalypse, or Revelation. Call you this candid dealing? is it not rather to say and unsay? or indeed to say any thing, in defence of a ruinous Cause?

Ibidem. (margin, beside "questionably by meer humane Authority")

Ibid. num. 2. After this the Relatour, pretending *to come close to the particular*, sayes, *The time was, before this miserable rent in the Church of Christ, that you and wee were all of one belief.* I wonder whom he means by

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that *WEE* of his before the Rent, seeing the said *WEE* began with and by that Rent, not made *by us*, but by those that *went out from us*, and deserted the Catholique Church and Faith, in which they were bred up; and so became a *WEE* by themselves: which before *the Rent* so made, had no other then a meer *Utopian*, or *Chimerical* Being. Yet (as it seems by his Lordships discourse) they are pleas'd in fancying themselves *Reformers of our Corruptions*, while they themselves are the *Corrupters*. They think themselves safe in *holding the Creed*, *and other common Principles of Belief*; but so did many of the ancient Heretiques, who yet were condemn'd for such by lawfull œcumenical Councills. They glory *in ascribing* (as he sayes) *more sufficiency to the Scripture, then is done by us*, in that they affirm it *to contain all things necessary to Salvation*: while by so doing (in the sense they mean it) they contradict the Scriptures themselves; which often sends them to Traditions. Call you this *giving honour* to the Scriptures? This indeed is not onely enough, but *more then enough*, as the Bishop expresses it himself. Ibidem.

He tells us, that for *begetting and settling a Belief of this Principle*, viz. *that the Scripture is the word of God*, *they go the same way with us, and a better too*. He means they go some part of the way with us, and the rest by themselves. But certainly he ought rather to have continued in our way to the end, then for want of a good reason why he left it, to pin this falshood upon us, *That we make the present Tradition alwayes an Infallible Word of God unwritten*. Apostolicall Traditions we hold for such indeed, since to be *written* or *not-written* are conditions meerly accidental to Gods Word: but the Tradition of the present Church, by which we are *infallibly ascertain'd* of the truth of those Apostolical Traditions as much as of the Scriptures themselves, we oblige not any man to receive it for Gods *unwritten Word*, as the Bishop would make you believe.

Their way (sayes the Bishop) is better then ours, *because they resolve their Faith* (touching this Principle) *into the written word*: which is, in plain English, that they resolve their Faith of the Scriptures being Gods Word into no Word of God at all: since there is not any *written* Word of God to tell them, that this or that Book, or indeed any Book of their whole Bible is the Word of God. They therefore ultimately resolve their Faith of this point into little more then their own fancies; and consequently have no Divine or Supernatural Faith of this Article at all: which neverthelesse is by them laid for the *Basis*, or ground-work of their Belief of all other points of Christian Religion. Behold the excellency of their *better way then ours*: who ultimately resolve our Faith hereof into Gods *unwritten* Word, *viz.* the Testimony of the Apostles *orally* teaching it to the Christians of their own dayes. And of this *Apostolical Testimony*, *Tradition*, or *unwritten Word* of God, all the succeeding Christians of Gods Church, even to this day, have been rendred certain by the Infallible (I say not *Divine*) Testimony, or Tradition of the said Church of Christ. Ibid.num.2.

Lastly, the Bishop to close this Dispute, speaks again to that well known place of St. *Austin*, * *Ego vero Evangelio non crederem, nisi me* *Catho-*

* *Contr. Epist. Fund. cap* 5.

Catholicæ Ecclesiæ commoveret authoritas: which he attempts to solve by telling us, that the Verb *commovere* is not applyable to *one Motive alone*, but must signifie to *move together with other Motives.* To this I answer, that he must be a mean Grammarian, who knows not this to be a great mistake, when no plurality of Motives is expressed. Secondly, that in case St. *Austins* word *commoveret* were to be taken in the sense the Bishop gives it, *viz.* to *move together* with Scripture, yet his Lordship would gain little by it: since his Faith were consequently to be resolv'd into it, as being a *Partial Motive* of his Faith. Now it cannot be denyed in true Philosophy, that if one *partial Motive* be fallible, the Act produced by that *Motive* must of necessity have a mixture of Fallibility in it; every effect participating the nature of its cause. So even in Logick should a Syllogism have for one of its Premises a Sentence of Scripture, and for the other but a probable Proposition, the Conclusion could be no more then probable. And this Doctrine is according to what St. *Austin* delivers in the place above cited, when speaking of the Churches Authority he sayes, *Quâ infirmatâ, jam nec Evangelio credere potero*, which being weakened, (or call'd in question) I shall no longer be able to believe the Gospel it self.

Thus, by Gods favour, we are come to the end of this grand Controversie, touching *the Resolution* of Faith: wherein I have not onely shewn the insufficiency of the several *wayes* and *methods* propounded by the Bishop; but cleared and established our own Catholick way of *Resolving* Faith.

The Infallible Tradition of the present Church is the sole Clew, that guides us through the dark and intricate *Meanders* of our Adversaries Labyrinth. 'Tis the onely expedient, by which we can Infallibly resolve our Faith into its *Prime* and *Formal* Object, Gods Revelation. This thred is fastened to the undeniable Motives of *Credibility*, accompanying and pointing out the true Church: which Motives are the ground, or reason, why we believe the Church to be Infallible independently of Scripture: whereby we avoid even the shadow of a Circle.

Now our Adversary, on the other side, though he grants true Christian Faith to be essentially Divine and Infallible, and that Divine Revelation, or Gods Word, is the ultimate Foundation, or Formal Object, of Faith; as also that we cannot believe with true Divine Faith, unless we have some *infallible* ground and Authority to assure us of the said Divine Revelation, or Word of God: yet does he not ('tis therefore to be suppos'd he could not) shew any such *infallible* Authority, or ground for his believing Scripture, or any other point of Faith, to be Divine Revelation, or the Word of God. The *private Spirit*, however mask'd under the title of Grace, hath been found to come far short in that respect: the *inbred Light* of Scripture it self has been evidenc'd to be too weak and dimme for that purpose. Neither can these defective means, *viz.* of *private Spirit* and *inbred Light* of Scripture, be ever heightened, or improved to that Prerogative, to wit, of giving *Infallible assurance*, by the Tradition of the present Church, unless that Tradition be granted to be

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Infallible: which the Bishop absolutely refuses to admit; and thereby leaves both himself and his own Party, destitute of such an Infallible ground for beleeving Scripture to be Gods Word, as himself confesses necessary for attaining Supernatural and Divine Faith. The consequence I leave to the serious consideration of the judicious Reader. I beseech God he may make benefit of it to his Eternal Felicity.

CHAP. X.

Of the Universal Church.

ARGUMENT.

1. *The Ladies Question, what it was, and how diverted by the Bishop.* 2. *In what sense the* Romane *Church is stiled THE* Church. 3. *Every* True *Church, a right, or Orthodox Church, and why.* 4. *The Ladies Question, and* A. C's *miscited.* 5. *How THE* Church, *and how* Particular *Churches, are called* Catholique. 6. *why, and in what sense 'tis not onely* true, *but* proper, *to say* the Romane-Catholique *Church.* 7. *The Bishops pretended Solutions of* Bellarmins *Authorities, referr'd Chap.* 1. *to a fitter place, here more particularly answered.*

1. THe Lady at length cuts off the the thred of his Lordships long Discourse, and by a Quere gives a rise to a new one. Her demand (according to Mr. *Fishers* relation) was, *whether the Bishop would grant the Romane Church to be the right Church?* What was the Bishops answer to this? He granted *that it was.* But since (it seems) he repented himself for granting so much. For afterwards in his Book he deny'd, that either the Question was askt in this form, or that the Answer was such. §. 20. n. 1.

Had we the Ladies Question in some Authenticall Autography of her own hand, it would decide this verbal Controversie. However 'tis very likely the Lady asked not this Question *out of curiosity*, since she desired onely to know that which might settle her in point of Religion, being at that time so deeply perplexed as she was. Now what satisfaction would it have given her to know, that the Church of *Rome* was a *particular* and *true* Church, in the precise Essence of a Church, in which she might *possibly* be saved, if it were neither *THE true Church*, that is the Catholique Church, out of which she could not be saved; nor *the right Church*, in which she might *certainly* be saved. This onely was her doubt, as appears by the whole Dispute; this having been inculcated to her by those of the *Romane* Church: and 'tis likely, she fram'd her question according to her doubt. But whatever her words were, she was to be understood to demand this alone, viz. *Whether the Romane were not the True, Visible, Infallible*

Church, out of which none could be saved: for herein she had from the beginning of the Conference desired satisfaction. See Mr. *Fishers* Relation, pag. 42. wherein it is said, The Lady *desired —— to have proof brought to shew, which was that Continual, Infallible, Visible Church, in which one may, and out of which one cannot attain Salvation.*

2. To our present purpose 'tis all one, in which of these terms the Question was demanded. For in the present subject the *Romane* Church could not be any Church at all, unless it were *THE Church*, and *a right Church.* The reason is, because St. *Peters Successor* being *the Bishop of Rome*, and *Head of the whole Church*, (as I shall fully prove anon) that must needs be *THE Church* κατ' ἐξοχὴν, if it be any Church at all. In like manner if it were not *a right Church*, it might be a *Synagogue*, or *Conventicle*, but not a *True Church of Christ.* For "that implies a company of men agreeing in the profession of the "same Christian Faith, and Communion of the same Sacraments, "under the Government of lawfull Pastours; and chiefly of one "Vicar of Christ upon Earth. 'Tis evident, this Church can be but One; and therefore if it be a *True* Church, it is a *Right* Church.

This notwithstanding hinders not the *Universal* Church from being divided into many Diocesses; all which agreeing in the same Faith and Communion of the same Sacraments, and in the acknowledgement of the same *Vicar of Christ*, make up One and the same *Universal Church.* But where there is difference in any of these, the Congregation that departs from the abovesaid *One Faith*, *Communion*, and *Obedience*, of necessity ceases to be a Church any longer. Why so? Because *Bonum ex integrâ causâ, malum ex quolibet defectu.*

'Tis true, *THE Church* signifies most properly either *the whole Catholique Church*; or if it be applied to a particular Church, *the Chief Church*, and by consequence the Church of *Rome*; St. *Peter* having fixed his Chair to that place, and by that means made his Successor Bishop of *Rome.* But had St. *Peter* placed his Chair elsewhere, that Church, where ever it had been, would have been called *THE Church,* as the *Roman* Church now is. The *Roman* Church therefore is stiled *THE Church*, because 'tis the Seat of the Vicar of Christ, and chief Pastour of the Church *Universal:* yet all other Churches are *true*, *right*, and *Orthodox* Churches of Christ, otherwise they would be no Churches at all. In a word, I would fain see some grave Ancient Father, who ever maintained a Congregation of Christians to be a *true* Church, and yet held it not to be Orthodox.

3. This being so, all his Lordships subtleties fall to the ground: which suppose, that some Congregation of Christians may remain a *True* Church, and yet teach false Doctrine in matters of Faith. For how can you call that *a True* Church, in which men are not taught the way to Heaven, but to eternall perdition? Such needs must be all false Doctrine in matters of Faith; because it either teacheth something to be the Word of God, which is not; or denyes that to be his Word, which is: to erre in this sort is certainly to commit high and mortal offence against the honour and veracity of God; and conse-

quently

quently the direct way to eternal perdition: yea, whatever Congregation of Christians teaches in this manner, if it be done through malice, they are *Seducers*; if through ignorance, they are *seduced, and blinde Guides*, and so lead the blinde into the same destruction with themselves: to neither of which inconveniences can *the whole* Church be lyable, if there be Truth in the Promises of Christ.

The example then of a man, who may be tearm'd *a man*, though he be not honest, comes not home to our case. Had the Bishop in lieu of the word *Man* put *Saint*, (which essentially includes both *Man* and *Holiness*) the Parallel would have held better. For the word *Church*, in our present debate, implies not a simple, or uncompounded term, as that of *man*, but is a compound of *Substance* and *Accidents* together: which Accidents signifie Perfection and Integrity of *Condition*, and exclude the contrary Defects, *viz*. Heresie, Schisme, and Errour in Faith. Ibid. num. 2.

Wherefore, if the Church of *Rome* be (as the Relatour feigns it) so corrupt, as *to misuse the Sacraments* of Christ, and to make Scripture *an imperfect Rule of Faith*, when Christ had made it a perfect one, it would be unchurched. This a man may learn even out of the Apostles Creed, by which he professes to believe *the Holy Catholique Church*. Moreover, St. *Athanasius* in his *Creed* teaches, that unless a man keep the whole Catholique Faith *entire* and *inviolate*, he shall without all doubt perish. Its undeniable then, no Salvation is to be had, where such false doctrine is taught; and by consequence no true Church. Again, the Church is the Spouse of Christ, and a pure Virgin; who loses her Honour by prostituting her self to errour; much more by forcing all under pain of damnation to believe those very errours for Gods word. To say then, that a Congregation so grosly *erroneous* and *seducing* is *a true* Church, is in effect to say, that Christ hath a Harlot to his Spouse.

4. There is yet much skirmishing about the form of words, in which the Lady asked the question. *A. C.* averres he is certain, that she desired to know of the Bishop, *whether he would grant the Romane Church to be a right Church*, because he had particularly spoken with her before, and wisht her to insist upon that point: whereupon his Lordship makes a special reflection *with what cunning Adversaries the Clergy of* England *hath to deal*, who *prepare their Disciples, and instruct them before hand, upon what points to insist*. But this was no *cunning*, but necessary *Prudence* and *Charity*, to wish the Lady to require satisfaction in those points, wherein she had the greatest difficulty, and which it most imported her to understand. Certainly, had any of the Roman Church addressed themselves to the Bishop for satisfaction in matters of Religion, he would never, for fear of being accounted a *cunning Disputant*, have scrupl'd to instruct them to make the strongest objections he could against the *Roman* Tenets. Ibid. num. 4.

But the Bishop goes on, and acquaints the Reader with *a perfect Jesuitisme*, (if you believe him) *viz*. which *measures the Catholique* Church by that which is *in the City, or Diocess of* Rome, and not *Rome* by *the Catholique*, as it was in the Primitive times. But this is no *Jesuitisme*, but rather a Solœcisme against Truth, and a falsifying of Ibid. num. 4.

the Text. For I finde not those words in *A. C.* which are cited, *viz. The Lady would know, not whether that were the Catholique Church, to which* Rome *agreed, but whether that were not the Holy Catholique Church, which agreed with* Rome. No such Quere as this, was propounded by the Lady, as appears in the former words of *A. C.* It was all one to her, whether *Rome* must alwayes agree with the Catholick Church, or the Catholick Church alwayes agree with *Rome*. Such *Punctilio's* as these the Lady never dreamt of; nor were they so much as hinted at by *A. C.* It was enough for the Ladies satisfaction, to know, whether *Rome*, and all particular Churches agreeing with her in Doctrine and Communion, or *Constantinople*, (if you please) and those which communicate with her, or the *English-Protestant* Church, and they who consent with it, be the Catholique Church. Thus that the Jesuits may be thought to have singularities and novelties in their doctrine, finding none of their own, he has endeavour'd to coin one for them; which he esteems a strange Paradox, though indeed it be none. For put case *A. C.* had affirm'd, that the Church is styled *Catholick* by agreeing with *Rome*, yet had it been no *Jesuitism*, but a received and known Truth in the Ancient Church.

5. For the better understanding of this we are to note, the word *Catholick* may be used in *three* different acceptions, *viz.* either *formally*, *causally*, or by way of *participation*. *Formally* the Universal Church, that is the Society of all true particular Churches, united together in one Body, in one Communion, and under one Head, is called *Catholick*. *Causally* the Church of *Rome* is stiled *Catholick*, because it hath an influence and force to cause Universality in the whole Body of the *Catholique* Church: to which Universality two things are necessary. One is *Multitude*, which serves as an Analogical *Matter*, whereof it consists: for where there is no *Multitude*, there can be no *Universality*. The other is in place of *Form*, viz. *Unity*: For *Multitude* without *Unity* will never make *Universality*. *Take away* (sayes St. *Austin*) *Unity from Multitude, and it is TURBA, (a Rout) but joyn to it Unity, an it becomes POPULUS (a Community.)* The *Roman* Church therefore, which as a Centre of Ecclesiastical Communion, infuses this *Unity*, which is the Form of Universality, into the *Catholick* Church, and thereby causes in her *Universality*, may be called Catholick *causally*, though she be but a *particular* Church. So he that commands in chief over an whole Army, and makes an unity in that Military Body, is stiled *General*, though he be but a *particular* person. Thirdly, every particular *Orthodox* Church is termed Catholick *participative*, by way of *participation*, because they agree in and participate of the Doctrine and Communion of the Catholique Church. In this sense the Church of *Smyrna* addresses her Epistle thus. *To the Catholick Church of Philomilion, and to all the Catholique Churches, which are spread through the whole world.*

D. Aug. de verb Dom sec. Lucam. cap. 26.

Euseb. Hist. lib. 4. cap. 5.

Thus we see both how properly *the Roman* Church is called *Catholick*, and how the Catholick Church it self takes *causally* the denomination of *Universal*, or Catholick, from the *Romane*, considered as the chief particular Church, infusing *Unity* to all the rest, as having

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dependance of her, and relation to her. Nay, it was an ordinary practice, in Primitive times, to account those *Catholicks*, who agreed with the Sea Apostolick; and this is manifest by many examples. St. *Ambrose* relates, that his brother *Satyrus*, going on shore in a certain City of *Sardinia*, (where he desired to be baptized) demanded of the Bishop of that City, (*a*) *whether he consented with the Catholick Bishops, that is*, (saith he) *with the Romane Church.* And in this sense the Church of *Alexandria*, (*b*) according to St. *Hierome*, made it her glory to participate of the *Romane* Faith. And *John*, Patriarch of *Constantinople*, wrote thus to Pope *Hormisda*, (*c*) *we promise* (saith he) *not to recite in the sacred Mysteries the names of those, who are sever'd from the Communion of the Catholique Church, that is to say, who consent not in all things with the Sea Apostolick.*

(*a*) *Advocavit ad se Episcopum loci, percontatusq; est, utrumnam cum Episcopis Catholicis, hoc est, cum* Romanâ *Ecclesiâ, conveniret. D. Ambros. orat. in obit. fratr.*

(*b*) *Sed tu scito, &c. Romanam fidem Apostolico ore laudatam: Cujus se esse participem Alexandrina Ecclesia gloriatur. D. Hieronym. epist. 68. ad Theophil.*

(*c*) *Joan. Patriarch. Constant. Epist. ad Hormisdam. Tom. 2. Conc.*

Thus Saint *Austin* addresses himself to the *Donatists*, telling them, that *the* (*d*) *Succession of the Romane Bishops is the Rock, which the proud Gates of Hell overcome not*; thereby insinuating, that the very Succession of those Bishops is, in some true sense, the *Catholique* Church. So *Optatus Milevitanus*, after he had said, (*e*) St. *Peter was head of all the Apostles*; and that he would have been a *Schismatick*, who should have *erected another Chair against that singular one* of St. *Peter*; as also, that in that Chair of St. *Peter*, *being but one*, *unity was to be kept by all*, he addes, that with *Syricius*, then Pope, he himself was united in communion; (*f*) *with whom the whole world* (saith he, meaning the whole Catholique Church) *agrees by COMMUNICATORY LETTERS in one Society of Communion.* See here, how clearly he makes the union with the Bishop of *Rome the measure* of the Catholick Church, which the Bishop calls *a Jesuitisme:* and further proves himself to be in the Catholick Church, (*g*) because *he was in Communion with the Sea of* Peter.

(*d*) *Numerate Sacerdotes vel ab ipsâ Sede Petri, &* in ordine illo Patrum *quis cui successit, videte.* Ipsa est Petra, *quam non vincunt Superbæ Inferorum Portæ. D. Aug. in Psalm. contr. part. Donat. Tom. 7. col. 9.*

(*e*) *Igitur negare non potes scire te, in urbe Româ* Petro primò *Cathedram Episcopalem esse collatam; in quâ sederit* omnium Apostolorum Caput, Petrus, &c. *in* quâ unâ Cathedrâ unitas *ab omnibus servaretur, ne* cœteri Apostoli *singulas sibi quisque defenderent: ut jam* Schismaticus & peccator *esset, qui* contra singularem Cathedram *alteram collocaret. Ergo* Cathedrâ unicâ, *quæ est prima* de dotibus, *sedit prior Petrus. &c. Optat. contr. Parmen. lib. 2.*

(*f*) Damaso (*successit*) Syricius, *qui noster est Socius; cum quo nobis totus orbis commercio* Formatarum, *in unâ Communionis Societate, concordat. Optat. ibidem.*

(*g*) *Cum probatum est, nos esse in Ecclesiâ Catholicâ, apud quos & Symbolum Trinitatis est, &* per Cathedram Petri, *quæ nostra est. Optat. ibid.*

St. *Herome* (*h*) professes, the Church is *built upon St.* Peters *Sea*, and that whoever *eats the Lamb*, that is, pretends to believe in Christ, and partake of the Sacraments, *out of that House*, that is, out of the Communion of that Church, *is profane*, and an alien; yea, that *he belongs to Antichrist*, and not to Christ, whoever *consents* not with the Successor of St. *Peter*. St. *Fulgentius* (*i*) stiles the *Roman* Church, *The top of the world*; and

(*h*) Ego *nullum primum* (P R Æ M I U M fortasse rectius) *nisi Christum sequens, Beatitudini tuæ, id est,* Cathedræ Petri *Communione consocior.* Super illam Petram *ædificatam Ecclesiam scio. Quicunque* extra hanc domum *Agnum comederit, profanus est*——*Quicunque* tecum non colligit, *spargit; hoc est, qui Christi non est, Antichristi est. D. Hieronym. Epist. 57. ad Damasum. Tom. 2. fol. 47.*

(*i*) *Romana* (*quæ* mundi cacumen *est*) *tenet & docet Ecclesia. Fulgent. de Incarnat. cap. 11.*

Eulalius

Eulalius, Bishop of *Syracusa*; tells the same. *Fulgentius*, that it would avail him nothing to go into those Countreys, which he desired to visit, because (*k*) (saith he) *the Inhabitants thereof* (certain Religious men) *were sever'd by a faithless Dissention from the Sea of* Peter.

(*k*) *Terras, ad quas pergere concupiscis,* à Communione beati Petri *perfida dissentio separavit: Omnes illi Monachi, quorum prædicatur mirabilis abstinentia, non habebunt tecum Altaris Sacramenta communia. Quid ergo proderit, &c.* Author vit. B. Fulgent. *Tom. 6. Biblioth. Patr. fol.* 15.

Lastly, *Gratian* the Emperour made a Decree, (*l*) *that the Churches*, formerly possessed by Heretiques, should be *restored to those Bishops, who were of Pope* Damasus *his Communion*, understanding thereby the Communion of the Catholique Church. The Communion therefore with the Bishop of *Rome*, in his dayes, was *the measure*, and distinctive badge, whereby to know who were, and who were not of the Catholique Church.

(*l*) τοὺς θείους οἴκους παραδοθῆναι τοῖς τὴν Δαμάσου κοινωνίαν προαιρουμένοις. *Theodoret. Hist. Eccles. lib.* 5. *cap.* 2.

6. Hence it appears, that what his Lordship is pleas'd to tearm a *perfect Jesuitisme* in *A. C.* is a perfect mistake of the Bishop, and a losing himself in his own Labyrinth. Neither is that vulgar exception against *Romane Catholick* any better. For as all Countreys, how distant soever from one another, under the Command and Obedience of the Roman Emperour, were called the *Romane Empire*, taken collectively, because the chief Seat of their Emperour was at *Rome*: So all the Churches subject to the *Romane* Bishop, are call'd the *Romane* Church, because their Supream Head and Pastour, under Christ, sits at *Rome*. And seeing in the Law of *Moses* the whole Church of the Israelites was properly called *the Jewish* Church, (which name strictly taken belong'd onely to the Tribe of *Juda*) because the chief City of it appertained to that Tribe, where the High Priest resided and officiated, why may not also the whole Orthodox Christian Church be nam'd the *Romane* Church, because its Supream Bishop keeps his Residence in the *Romane* City.

The truth is, in all doubts concerning matter of Doctrine, recourse is to be had to St. *Peters* Successor, who (at least with a Generall Council) can *infallibly* resolve all difficulties. This Infallibility is independent of all places; insomuch, that as St. *Peter* had been infallible, though he had never been at *Rome*; so though his Successor should leave to reside in that City, yet should he not leave to be Infallible in the manner specified; and should as well *then*, as *now*, judge both the *Roman* Faith, and the Faith of all other Churches. This I have said to shew, how the Faith of every particular Church is to be examin'd, and prov'd to be Catholique, to wit, by its conformity to the Faith of the *Romane* Church: concluding nothing, whither the Pope can transferre his Chair from *Rome*, or not; and whether the Clergy of *Rome* can desert him, and the true Faith, or not: for these Questions make nothing to our present purpose.

7. By way of *Appendix* to this Chapter (since so fair an occasion is presented us) it will not be amiss to perform what we promis'd, *chap.* 1. *viz.* to examine a little more fully his Lordships pretended Solutions of *Bellarmins* Authorities; which the Bishop brings §. 3. *num.* 3. But my intention is to maintain them so far onely, as they make for the Infallible Authority of the Church, or of the Pope

Defining

Defining Articles of Faith in a General Council: for we are obliged to no more.

The first Authority is out of St. *Cyprian*, who shall here speak a little fuller, then either the Bishop or *Bellarmin* cites him; to the end the force of his words may the better appeare: This holy Martyr writes thus to *Cornelius* Bishop of *Rome*. (a) *Post ista adhuc insuper, Pseudo-episcopo sibi ab Hæreticis constituto, navigare audent ad Petri Cathedram, atque ad Ecclesiam principalem, unde unitas Sacerdotalis exorta est; à Schismaticis & profanis literas ferre, nec cogitare eos esse Romanos (quorum fides, Apostolo prædicante, laudata est) ad quos perfidia habere non possit accessum.* Why calls he St. *Peters* Chair *Ecclesiam principalem*, (the chief Church) but because 'tis the Head, to which all other Churches must be subordinate in matter of Doctrine? The words following signifie as much, *Unde unitas Sacerdotalis exorta est*, from which Chair of St. *Peter*, as it were from its fountain, *unity in Priesthood*, and consequently *unity in Faith* is derived. Why brings he the Apostle himself as *Panegyrist* of the *Roman Faith? Quorum fides, Apostolo prædicante, laudata est.* Is it (forsooth) because no malicious falshood in matter of *Trust*, or Errour in *Fact* against *the Discipline* and *Government* of the Church, can have access unto them, as the Bishop will needs misinterpret the place? or rather because no *errour in Faith* can approach the Sea Apostolique? Certain it is *Perfidia*, in this sentence, is Diametrically opposed to *the Faith* of *the Romans* immediately before commended by the Apostle, (which was true Christian Faith) and consequently it must of necessity be taken for the quite contrary, viz. *Misbelief*, or *Errour in Faith*.

(a) *Cyprian. Epist. ad Cornel. Edit. Paris.* 1648.

Hence his other Explication also vanishes into smoak, viz. when he asserts, that *Perfidia non potest* may be taken *Hyperbolically*, for *non facile potest*; because this interpretation suits not with those high *Elogium's*, given by St. *Cyprian* to the *Roman* Church, as being the *Principal Church*, the Church whence *Unity of Faith and Discipline* is derived to all other Christian Churches. Nay this interpretation gives no more Prerogative to the Church of *Rome*, then to that of *Alexandria*, or *Antioch*, &c. to none of which in those Primitive times Errour in Faith could have *easie* access.

At length, after much ado, he grants *perfidia* may be taken for *Errour in Faith*, or for *perfidious Misbelievers and Schismaticks, who had betray'd their Faith*; but then he cavils with the word *Romanos*. This must be limited onely to those Christians, who then lived in *Rome*; to whom *qua tales, as long as they continued such*, Errour in Faith could have no access. Is not this a great praise? As if St. *Cyprian* should say, St. *Peters* Sea could not erre, so long as it continued constant in the Truth. What Nationall Church, nay what faithfull Christian then living, might not have challenged as much priviledge as this? § 3. num. 5.

Finally he concludes, St. *Cyprian* meant no Infallibility in the *Roman* Church by the sentence alledged, because he himself had some Contrast afterward with Pope *Stephen*, touching *the Rebaptization of those, that were Baptized by Heretiques.* But his Lordship should have remembred that common distinction of Divines, whereby they

consider the Pope sometimes as a *Private Doctour*, and sometimes as the *Doctour*, or Pastour, universall of all Christians: and that St. *Cyprian* might very well be suppos'd to think the Pope err'd onely in the first sense. For Pope *Stephen* did not properly define any Doctrine in that contestation, which was between them, but onely commanded that those in *Africa* should *alter nothing* that was observed in the ancient practice, about receiving such into the Church as had been Baptized by Heretiques. *Nihil innovetur*; *nisi quod Traditum est:* neither had the Council of *Carthage* any just cause to mention it as an errour in St *Cypirian*, for thinking the Pope might erre in quality of a *Private Doctour*.

Again, if this be a good Argument against the Infallibility of Popes, *viz. St. Cyprian held Pope Stephen err'd, therefore the Pope may erre in matters of Faith*, it will be good consequence also to say, St. *Cyprian* held Pope *Stephen* err'd, *even whilst he maintain'd an universal immemorial Tradition*, receiv'd and practis'd as such by the whole *Catholick* Church ever since the Apostles; *ergo* the Pope may erre, even whilst he follows such an *Universal, Immemorial* Tradition. By this manner of arguing, not onely the Popes infallible Authority, but the infallible Authority of the most Universal, Immemorial Traditions in the Church will be infring'd, through St. *Cyprians* erroneous judgement: and if it be *plain enough* to prove St. *Cyprian* had no great opinion of *the Roman* infallibility (as the Relatour here sayes it is) it will be also *plain enough* to prove, St. *Cyprian* had no great opinion of the infallibility of such an Universal Tradition; which is altogether absurd.

The Bishops exceptions therefore to this Text of St. *Cyprian*, being of no force, it remains, that his meaning must be this, and no other, *viz.* that the Sea of St. *Peter*, which is *the principall of all Churches*, was so infallibly directed by the Holy Ghost, that *no errour in Faith* could have access to it, or be admitted by it; if not as a *particular* Church (which is a School-question, and *as such* disputed here by *Bellarmin*) yet at least, as *the Head* of the Universal Church of Christ, and as *the Fountain of Priestly Unity*: which St. *Cyprian* here plainly affirms that Church and Sea to be.

The second Authority is out of St *Jerome*, who speaks in this manner to *Ruffinus*, *Scito Romanam fidem, Apostolica voce laudatam, ejusmodi præstigias non admittere: etiamsi Angelus aliter annunciet, quàm semel prædicatum est, Pauli auctoritate munitam non posse mutari.* I will not here dispute, whether *Bellarmin* by *Romanam Fidem* means *Romanos Fideles*, or no: yea I most willingly agree with his Lordship in this, that by *Romanam Fidem* St. *Jerome* understands the *Catholique Faith of Christ*. But by the way 'tis worth noting how inconsequently our Adversaries speak; who usually condemn us for joyning as *Synonyma's*, *Roman* and *Catholick* together, *viz.* when we say the Roman-Catholick Faith, or the Roman-Catholick Church; and yet the Bishop has no other way to avoid the force of St. *Jeromes* words, but by acknowledging, in this place, that the *Roman* and *Catholick* is all one.

Hieronym. lib. 3. Apol. contr. Ruffin.

Well then; be it granted, that in St. *Jeromes* time the *Roman* was accounted

accounted the Catholique Faith: what will this advantage the Bishop? Very much, as he imagins at least. For thus he discourses. The *Roman* being here taken for the *Catholique* Faith, and the Catholique Faith being uncapable of any change, or of admitting any *præstigias*, that is, *Illusions* or *Alterations*, it will of necessity follow, that Saint *Hieromes* words evince not the perpetuall unchangeableness of the Faith, as *taught and professed in the Church of Rome.* Excellent! But did not his Lordship see, how easily this exposition of his might be blown away? Can it be thought a thing any way suitable to Saint *Hieromes* wisdom, to tell *Ruffinus* (so great a Scholar as he was known to be) that the Catholique Faith *in abstracto* (in its own precise nature) can never be any other, then what it is? knew not *Ruffinus*, as well as St. *Hierome* himself, that neither Faith nor any thing else, can change its *essence*? would he make St. *Hierome* so simple, as to perswade *Ruffinus*, not to go about to undermine the people of *Rome*, for such a reason as this, because the Catholique Faith, abstracted from those who teach and maintain it, can never be but what it is essentially? Seeing that notwithstanding any such *Immutability*, it might easily enough be extirpated out of the hearts of the people of *Rome*, and the contrary errours admitted, how *unalterable* soever the Faith in it self be. The *unchangeableness* therefore of the Catholique Faith in this sense could no way hinder *Ruffinus* from spreading such Books among the *Romans*, as might endanger their perversion; but rather the Immutable Faith of the Sea Apostolique, so highly commended both by the Apostle and St. *Hierome*; which is founded upon such a *Rock*, that even an Angel himself is not able to shake it.

The third Authority is taken out of St. *Gregory Nazianzen*, whose *Elogium* in behalf of the *Roman* Church is very Emphatical. *Vetus Roma* (sayes he) *ab antiquis temporibus habet rectam fidem, & semper eam retinet, sicut decet urbem, quæ toti orbi præsidet, semper de Deo integram fidem habere.* For the clearing of which passage I say first, the Bishop is not faithful in his Translation of him; for he leaves out the word *Ever* in the latter part of the sentence: whereas St. *Gregory*, speaking of the *sound* and *entire* Faith of the *Roman* Church, sayes that *Rome alwayes holds it, as becomes that City, which is Governess over the whole world, to have EVER an entire Faith in and concerning God.* Secondly, in his Gloss upon the Sentence he omits the same word again, saying onely *it became that City very well to keep the Faith sound and entire.* Well; but how long? for some years onely, or an age, or two? doth St. *Gregory* limit any time? No: he saith *semper*, it becomes that city *alwayes* to hold the true Faith, not onely till St. *Gregories* time, but for *ever*, to all posterity.

Greg. Nazianz. in carmin. de vitâ suâ.

The Bishop indeed sufficiently intimates what he drives at, in those words of his, *In St.* Gregory Nazianzens *time* Rome *did certainly hold both RECTAM ET INTEGRAM FIDEM (the right and the entire Faith of Christ;) but there is no promise, nor prophesie in St.* Gregory, *that* Rome *shall ever do so.* I answer, though there be no *prophesie*, yet there is a sufficient *acknowledgement*, in those words of St. *Gregory, that* Rome *shall ever do so.* For are not these his very words?

§. 3. num 10

words? *Rome* (saith he) *of old hath the right Faith, and alwayes holds it, as becomes the City, which rules over the whole world, to have EVER the entire Faith concerning God.* Does he not expresly affirm, *Rome had the right Faith of old*, and that she *alwayes holds it*, as becomes such a City to hold the right Faith of God. I put my Argument into form thus.

It *alwayes becomes* that great City *to have*, and likewise *to hold*, *INTEGRAM FIDEM*, the entire Faith of Christ.

But St. *Gregory* here affirms, that *Rome* alwayes holds the entire Faith, as becomes that great City to *have* and *hold it.*

Ergo, he affirms, that *Rome* holds *alwayes* the entire Faith of Christ, and not for some ages onely, or to St. *Gregories* time.

The *Major* is his Lordships own words. The *Minor* is prov'd from St. *Gregory's* expres words, which are, even according to that Translation of them, which the Bishop cites, *semper eam retinet*, *sicut decet urbem*, &c. *semper de Deo integram fidem habere.* He sayes not onely *Rome ever holds* the true Faith, but that it ever holds it *as becomes that City EVER to hold it*, which presides over the whole world, that is, with full Authority teaching it, and by continual profession maintaining it in all future ages.

The Bishop at length acknowledges a double *semper* in St. *Gregories* words, but misplaceth the latter; with what pure intention let any indifferent man judge. *His words are plain* (sayes the Bishop) *semper decet*, &c. *it alwayes becomes that City to have and hold the entire Faith*, &c. Whereas St. *Gregory* sayes not *semper decet* (it alwayes becomes) but *decet*, it becomes that City which governs the whole world, *alwayes to have* the entire Faith of God. Now who sees not a manifest difference betwixt these two Propositions, *It alwayes becomes that City to have*, and *it becomes that City to have alwayes?* even as it is one thing to say, *It alwayes becomes a man to keep honest company*, and another thing to say, *It becomes a man to keep honest company alwayes*; seeing this last implies, that a man must never cease from keeping such company, or never be out of such company. In like manner, 'tis one thing to affirm *it alwayes becomes* Rome *to hold the entire Faith*; for this onely signifies, the keeping of the Faith entire, whensoever it is done, is a thing well-becoming the City of *Rome*: and another thing to say, *It becomes that City to* keep the entire Faith *alwayes*; for that signifies, it must never fail, or cease, to keep it.

Ibidem.

His Criticizing upon the present Tense of the Verb *retinet* (*holds*, saith he, not *shall hold*) is a meer impertinency, detected sufficiently by what we said in the first Chapter. For, to speak nothing of the Tautology he fastens upon St. *Gregory*, if the Verbs *habet* and *retinet* relate to the *present*, or *past*, time onely, 'tis to be observ'd, St. *Gregory* sayes not barely *it holds ever the true Faith*, but it holds it *sicut decet*, &c. in such manner *as becomes* that Capital City to hold it, *viz.* for ever; which of necessity relates to all *future* times, and therefore is as much as *semper retinebit.*

From St. *Gregory* the Bishop passes to, (or rather, by) St. *Cyrill* and *Ruffinus*, pretending that *Bellarmin* names indeed these Authors, but neither tells us where, nor cites their words. Truly no small fault

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(if not untruly objected) especially in a man so learned, to amuse his Reader with empty names onely. But surely his Lordship read *Bellarmin* but superficially, and perhaps with other mens eyes more then his own, when he wrote this. For otherwise how was it possible he should oversee both himself and his Authour so much, as not to perceive, that *Bellarmin* refers his Reader to the Authorities of St. *Cyril* and *Ruffinus* above-mentioned? St. *Cyrils* words are clear enough to be seen in *Bellarmin*, cap. 3. §. *Chrysostomus*: and the Authority of *Ruffinus* in the same Chapter, §. *Quinto probatur.* St. *Cyril* is quoted *apud D. Thomam. in Catenâ. Ruffinus, in exposit. Symbol.* But peradventure our Adversary had no great minde to encounter with such pregnant Authorities; and therefore by a figure, which is call'd *Omissio Rhetorica*, pass'd them over in silence. St. *Cyrill* averres, *that* (a) *according to the promise of our Saviour*, (which is not limited to any time) *the Apostolical Church of St.* Peter *remains free from all spot of seducing, and Heretical circumvention, &c. Ruffinus* also affirms, (b) *That in the Church of* Rome *never any Heresie took its beginning; and that the ancient Custom* (which where 'tis well observ'd, excludes all Innovation in matter of Faith) *is there kept.*

Bellarm. de Rom. Pont lib. 4. cap. 3.

(a) *Secundum hanc promissionem Ecclesia Apostolica Petri ab omni seductione & Hæreticâ circumventione manet immaculata, &c. Cyril. apud D. Thom. in Catenâ.*

(b) *In Ecclesiâ urbis Romæ, neque Hæresis ulla sumpsit exordium; & Mos ibi servatur Antiquus. Ruffin. in expos. Symb.*

But the Relatour seems willing to make us amends; and seeing *change is no robbery*, he restores *Bellarmin* another Text of St. *Cyril*, in lieu of that he took from him, yea (if we believe his Lordship) *the most pregnant place* in all St. *Cyril*. But it is not his part to finde Authorities for us, but fairly and ingenuously to satisfie those we urge against him. It was not for *Bellarmins* purpose (as it seems) to press that so *pregnant* place; nor is it for mine to maintain it. *Valeat quantum valere potest.* I make no doubt, but they who urge it, will be found able to defend it against all his evasions. The place in *Ruffinus* he himself findes at last; but it likes him no better then the other, and much discourse he useth to invalidate the force of it. But our Answer is, *Bellarmin* brings it onely in favour of his own private opinion, touching the Infallibility of *the particular Church of* Rome: which being onely matter of probable and disputable opinion, not of Catholique and necessary Belief, as I resolv'd in the beginning not to undertake the defence of any such points, so I hold not my self oblig'd to maintain the proofs of them.

I return therefore to his Lordship, who taking his best advantage from St. *Cyrils pregnant place*, builds the Catholique Church upon *the Faith* onely, and not upon *the Person* of St. *Peter* professing that Faith. But first, this assertion of the Bishop is refuted by the words of St. *Cyril* himself, who calls the Faith (upon which he sayes *the Church is founded. &c*) *inconcussam & firmissimam Discipuli Fidem*, (the *invincible and most firm* Faith of Christs Disciple) which words clearly include St. *Peters Person* with his *Faith*. For in what sense can the Faith be said to be *invincible* and *most firm*, but onely in relation to the person invincibly and most firmly confessing it? We our selves do not say the Church is built upon St. *Peter's Shoulders*, but upon his *Faith*, *viz.* as 'tis constantly and inviolably taught and confessed by his *Person*, and the person of his *Successors*, as occasion requires. Secondly, 'tis no less contrary to the words of Holy Scri-

D. Cyril. Alex. Dial. de Trinit. lib. 4.

pture, Matth. 16. 18. *I say unto thee* (Peter) *Thou art A ROCK, and upon THIS ROCK I will build my Church, &c.* where 'tis plain that by these words *This Rock* Christ meant no other Rock, then that whereof he made mention in the preceding words *Thou art a Rock.* For our Saviour spake in the Hebrew (or Syriack) Language, *Thou art CEPHAS,* (which signifies *a Rock*) *and upon this CEPHAS,* that is, upon this *Rock, will I build my Church.* The same is in the Greek Translation. For even there πέτρος signifies a *Rock*, as well as πέτρα. And though the Catholique Translators of the New Testament (who follow the vulgar Latine Translation) render it thus, *Thou art PETER, and upon THIS ROCK* will I build my Church; yet have they noted, that the word *Peter* signifies a *Rock*, and that our Blessed Saviour used not two, but one and the same word, to wit, *Cephas* (which signifies a Rock) when he made that promise to Saint *Peter.*

To make this plain by an instance drawn from our own affaires. Suppose *Matthew Parker*, presently after he was consecrated Archbishop of *Canterbury*, accompanied with *John Scory*, *Miles Coverdale*, *William Barlow*, *John Hodgskins*, *&c.* his Associates and Consecrators (as Mr. *Mason* will have have it) should have addressed themselves to the Queens Presence-Chamber to kiss her hand, and the Queen should have asked them, *Quid dicitis vos de Filiâ Henrici octavi*, (what say you of the Daughter of *Henry* the Eighth ?) and *Matthew Parker*, as chief among them, answering according to the then-newly-enacted Belief, *Tu es Elizabetha, Supremum Caput Ecclesiæ, &c.* (Thou art *Elizabeth, Supream Head* of the Church of *England*) if the Queen thereupon should have return'd him this gracious Answer, *Et ego dico tibi, TU ES PRIMAS, & super HUNC PRIMATEM ædificabo Ecclesiam meam,* (And I say to thee *Thou art Primate*, and upon *this Primate* I will build my English Church) had this I say happened, would any one have been so simple, as to doubt whether by *hunc Primatem* (this Primate) she meant any other then *Matthew Parker*, to whom onely she then spake ?

Neither indeed can the words *This Rock* in Grammatical rigour be referr'd to the Confession of St. *Peter.* For, that being a remote Antecedent, mention'd onely in the verse before, and *Peter* (or Rock) the immediate, mention'd in one and the same verse with *hanc Petram*, the words in question, had our Saviour understood by *hanc Petram* (This Rock) not St. *Peter* himself, but the *Confession* he made of Christs Divinity, he should not have said *super HANC Petram*, but *super ILLAM Petram*, not *upon THIS Rock* will I build my Church, but *upon THAT Rock, viz,* thy Confession; because, I say, that was the remote Antecedent mention'd in the former verse, and was not immediately precedent to those words of our Saviour, *Super hanc Petram, &c.* Seeing therefore our Saviour sayes not *That*, but *This* Rock, he must be understood, according to strict rules of Grammar, by the Demonstrative *hanc* (or *This*) to mean the immediate, or next Antecedent, *viz.* St. *Peter* himself, not that which was further off, *viz.* his *Confession* of Christs Divinity.

I adde, that if our Saviour had meant St. *Peters* Confession onely without

without his Person, he should have used not the Conjunction Copulative *And,* saying *Thou art Peter*, *AND upon this Rock*, &c. but he should have us'd the Conjunction Discretive, or Exceptive, *But*, saying, *Thou art Peter*, (that is a Rock, in name) *BUT upon that Rock* of thy Confession *will I build my Church.* Wherefore seeing our Saviour doth not so speak, but uses the Conjunction Copulative *And*, he plainly tyes his speech to the Person of St. *Peter*, to whom onely he spake in the words immediately precedent: and this as necessarily, as the subsequent *And* in the next following sentence (*AND to thee will I give the Keyes of the Kingdom of Heaven*, &c.) doth shew the said words, or sentence, to belong to St. *Peter* onely. Beside, what coherence do you think our Saviours discourse will have, if the beginning and end of it shall be understood of St. *Peters* person onely, and the middle of a quite different thing?

Touching *Ruffinus* his Lordship is of opinion, that he neither did, nor could account the *Roman* Church Infallible, because he reckons up the Canonical Books of Scripture in a different maner, from that which the Church of *Rome* doth now adayes. *And therefore* (sayes he) *either* Ruffinus *did not think the Church of* Rome *Infallible; or else the Church of* Rome *this day reckons up more Books in the Canon, then heretofore she did. If she do so, then she is changed in a main point of Faith, viz. the Canon of Scripture, and is absolutely convinced not to be Infallible.* But this Argument of the Bishop is far from being *convincing*. For though it should be granted, that the Catholick Church at present declares more Books to be contained in the Canon, then she did in *Ruffinus* his time, yet this could prove no errour in her; unless it could be likewise shew'd, (which I am sure cannot be) that she condemned those Books then, as not *Divine Scripture*, or *not Canonical*, which now she declares to be *Divine* and *Canonical*. For as now she defines some Truths, which in former times were left under dispute, without the least shadow of errour: so without errour may she now admit some Books for Canonical and Divine Scripture, which before she left under dispute, that is, *so undeclared* by her for Canonical, that Christians were not obliged to receive them for such Books; which now after her Declaration they are obliged to do. Ibid. n. 12.

What he says here of the Church of *Rome* will not, I conceive, be found very pressing, *viz.* that *she is driven to a hard strait*, for using the Authority of *her Adversary* (meaning *Ruffinus*) to prove her Infallibility. For, though it should be granted, that *Ruffinus* was an Adversary of the *Romane* Church, yea a condemned Adversary, *rejected* and *branded* by her, as the Bishop speaks, yet certainly this is so far from *driving* the Church of *Rome to a hard strait*, that it evidently argues the truth and uncorruptedness of that Church: which is so clear, that even her Adversaries cannot but confess it. Neither did the *Roman* Church reject all that *Ruffinus* writ, even in that Book, wherein he exprest his Heresie; but onely such parts of it, as were dissonant to the received Doctrine of the Catholique Church. And if one condemned of errour by another, may not be cited in any thing, wherein he favours the party that condemned him, why does the Relatour so often cite our Authours (whom he condemns Ibidem.

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of errours in Faith, when they ſeem to favour him.

The Biſhop, having examin'd *Bellarmins* Authorities in the manner you ſee, returns again to *A.C.* and the Jeſuit, telling us in very poſitive
Ibid. n. 14. terms, *that no Jeſuit, nor any other, is able to prove any particular Church Infallible.* But to this I have often anſwer'd, that it was neither to the Ladies purpoſe, nor ours, to diſpute concerning *a particular* Infallible Church: it ſufficeth, that the Pope is infallible, at leaſt with a General Council: which queſtion, as I have often obſerv'd, the Relatour wiſely declines, and diverts another way, namely to an unneceſſary diſpute with *Bellarmin* about the Infallibility of *the particular* Church, or Dioceſs of *Rome, viz.* whether the *Roman* Clergy can at any time forſake the Pope and his Doctrine, or not: or whether the Chair of St. *Peter* can be transferred to another place, and the *Roman* Church upon that account be left ſubject to errour, as being no longer the Sea Apoſtolique: both which are matters of that nature, that they do no way engage me to contend with his Lordſhip about them; further, then to tell him, that they are nothing at all to his purpoſe, nor to the ſatisfaction of the Lady; and ſeem to have been thruſt into his book onely to fill up ſome vacant pages, and to avoid the queſtion which he was obliged, but not able, *directly* to anſwer.

In the ſame page I obſerve the Biſhop charges the *Romane* Church
num. 15. with erring *in the worſhip of Images, in altering Chriſts Inſtitution in the Bleſſed Sacrament, by taking away the Cup from the people, and divers other particulars:* but becauſe he endeavours not in any ſort to prove his charge, I preſume I may take liberty to anſwer in a more convenient place, to wit, where the Biſhop diſputes formally againſt them.

But his Lordſhip will not part without another fling at *Bellarmin:* he thinks he hath ſpy'd a great inconſiſtency in ſome words of the Cardinal: The matter thus. *Bellarmin, (lib.* 4. *de Rom. Pont. cap.* 4. §. 2. as the Biſhop cites him) of this Propoſition *The particular Church of* Rome *cannot erre in Faith, ſo long as St.* Peters *Chair is at* Rome; ſayes *'tis A MOST TRUE Propoſition:* but preſenty after ſpeaking of it, ſayes onely *PERADVENTURE 'TIS AS TRUE AS THIS,* viz. *the Pope, when he teacheth the whole Church in matters of Faith, cannot erre.* At this the Biſhop exclaims, as at a great abſurdi-
Ibid. n. 15. ty of ſpeech. *What* (ſayes he) *A Propoſition MOST TRUE, and yet but PERADVENTURE as true as another?* That's not poſſible with him. But ſoft and fair. What needs ſo much noiſe? Let's ſee what grounds the Relatour has for this Criticiſme. Firſt, he ſhould have reflected, that in ſuch expreſſions as this, there is alwayes a latitude of moral ſenſe and meaning to be allow'd, even by common right and cuſtom of ſpeaking. When I ſay (for example) ſuch a man is *vir prudentiſſimus,* or *vir optimus,* (a *moſt wiſe,* and *moſt honeſt* man) I am not preſently thought to prefer him in thoſe reſpects before all the men in the world: nor ſhall I be counted (I hope) a lyar, though ſome other men be found as wiſe and honeſt as he. *Bellarmin* therefore might have been excus'd, with indifferent Judges, for ſaying what he did, upon no other ground but this.

But I ſhall not here uſe this plea: let the word *Veriſſima* be taken in the ſtricteſt rigour of Scholaſtical ſenſe that can be; yet may not a Propoſition

Proposition be rightly said *most true*, viz. in its proper Rank and order of such Propositions, and yet be but *peradventure as true*, as a Proposition of another and higher rank for certainty, or infallibility of Truth? 'Tis manifest, *Bellarmin* held his first Proposition, touching the Popes Infallibility when he teaches the whole Church, to be true *Veritate fidei*, for he holds it to be a proposition of Faith: but this other, touching the *Roman* Clergies not erring, or not departing from the Popes Doctrine so long as the Sea Apostolique continued there, to be true onely *Veritate Theologiæ*, as other Theological Propositions are True; which are not *Divinely revealed*, but meerly by humane Discourse and way of Argument deduced from other Theological Propositions and Principles: whose Truth consequently is never so absolutely infallible, as that of matters of Faith; but onely more or less certain, according as the Principles, or Propositions, whence we deduce them, are more or less Infallible; and the Deduction of them from such Principles more or less *evident* and *necessary*.

What absurdity then was it for *Bellarmin* to say, *this Proposition*, viz. of the *Roman* Clergies never forsaking the Popes Doctrine, &c. *is most true*, meaning in the quality of a Theological Conclusion, and yet *but peradventure as true* as that other, viz. of the Popes not erring when he teacheth the whole Church; which latter Proposition *Bellarmin* undoubtedly held to be a Proposition of Divine Faith, but did not hold the other to be such? Truly just as much absurdity, as 'tis to say of a little man, that in comparison of a Pygmie he is a tall Fellow, but in comparison of some Yeoman of the Guard he is but a Dwarf.

Thus having acquitted my self of what I stood obliged by promise, at the beginnnig of this Treatise, I return again to the Bishop in pursuit of his present Discourse.

CHAP. II.

Protestants, Schismatiques.

ARGUMENT.

1. *No* pure *Church in the world, since the Apostles time, if the* Roman *Church,* corrupt. 2. Petrus de Alliaco *favours not the Bishop. Card.* Bellarmin *most falsly quoted by him*; Almainus, Cassander, &c. *not for him.* 3. *Schismes and Heresies in* Rome, *but not in the* Roman *Church.* 4. *who made the present Schisme; Roman-Catholiques, or Protestants.* 5. *St.* Bernards *and St.* Austins *words rightly urged by* A. C. *and* Bellarmins *as wrongfully by the Bishop.* 6. *Protestants, though they will have the Church unerrable in* Fundamentals *onely, yet can never be brought to give a* list *of them.* 7. *Christs Church, by inseparable property, both* Caththolique *and* Holy.

§.20. n. 5. THe Relatour is ſtill making perſonal reflexions upon *A. C.* Here he will have him *troubled* again about the form of the Ladies queſtion: but I ſee no reaſon he had to be troubled, whether the Lady askt her queſtion by *Be*, or *Was*; becauſe, if the *Roman* was the right Church, it ſtill is ſo, ſeeing no change can be ſhew'n in her Doctrine. If there have been a change, let it appear, when and in what the change was made. For the ſame reaſon alſo, if it be now *the true* Church, it was ever ſo, having alwayes adhered to St. *Peters Succeſſor*, and the Doctrine by him delivered.

Ibidem. 1. But the Relatour aſſerts, that *the Church of* Rome *was, and was not, a right and Orthodox Church, before* Luther *made a breach from it. For in the prime times of it, it was a moſt right and Orthodox Church: but if we look upon the immediate times before* Luther, *then it was a corrupt and tainted Church.* In this, I ſay, the Relatour begs the queſtion: for the *Roman* Church remained alwayes *the ſame* it was from the beginning; becauſe, in this diſpute, the *Roman* ſignifies *the Catholique* Church, according to that of Dr. *Stapleton*, *Apud veteres pro eodem habita fuit Eccleſia Romana, & Eccleſia Catholica*, (amongſt the Ancients, (ſaith he, *the Roman* Church and *the Catholique* Church were taken for the ſame.) We adde, they are *now* alſo to be held for the ſame: and the reaſon given by *Stapleton* (whatever the Biſhop thinks) doth not at all deſtroy the ſaid Identity. His reaſon is, *quia ejus communio erat evidenter & certiſſimè cum totâ Catholicâ*, becauſe the Communion of the *Roman* Church was moſt certainly and evidently with the whole Catholique, and by conſequence the whole Catholique with it. Wherefore as the Catholique Church continued ever *the ſame* and *incorrupt*, ſo did the *Roman*, which is the ſame with the Catholique.

Relect. Controv. 1. *q.* 5. *ar.* 3.

This *A. C.* ſufficiently expreſs'd, when he mention'd the *Roman* Church, not onely as it contain'd the City and Dioceſs of *Rome*, but *all that agreed with it in Doctrine and Communion.* For 'tis clear, by *Roman* Church in that ſenſe, he could underſtand no other but the *Catholique.* We deny then, that any abuſes, or errours, did at any time more corrupt or taint, the *Roman* Church, then they did the Catholique. Wherefore it ſeems very ſtrange to hear his Lordſhip ſay, that *the Roman Church never was, nor ever can be, THE RIGHT, or the HOLY CATHOLIQUE Church.* For when it was *a right Church* (as he himſelf grants it once was) if we take it in *A. C's.* ſenſe, *viz.* not onely for that Church, which is within the City, or Dioceſs of *Rome*, but for *all that agree with it*, what difference will he finde betwixt *the Holy Catholique* Church, and all others agreeing with the Church of *Rome?*

What he aſſerts of the *immediate times before* Luther, *or ſome ages before*, that then *the Roman Church was a corrupt and tainted Church, and far from being a right Church*, ſounds very harſhly in a Chriſtians ears. For if in all thoſe ages the *Roman* Church, (that is, the Church of *Rome*, and all other Churches agreeing with her) were *wrong, corrupted*, and *tainted*; and all thoſe likewiſe that diſagreed from her, viz. *Huſſites, Albigenſes, Waldenſes, Wickleffiſts, Greeks, Abyſſins, Armenians*, &c. had in them *corrupt* Doctrine, during thoſe ages (as 'tis certain

certain they had, neither could the Relatour deny it) I say, if *the Roman* Church was thus corrupt, it follows, that not onely for some time, but for many ages before *Luther*, yea even up to the Apostles times, there was no one visible Church *untainted*, *incorrupt*, *right*, *Orthodox*, throughout the whole world. And consequently that during the said ages, every good Christian was in conscience oblig'd, in some point of Christian belief or other, to contradict the Doctrine, and desert the Communion of all visible Churches in the world: since no Church, not confessedly Hereticall, can be shew'n, that did not communicate both in Doctrine and Discipline with the Roman, during all that time. Whence, it would further follow, that Schisme, or Separation from the externall Communion of the whole Church might be not onely *lawfull*, (which is contrary to all the Holy Fathers, as Dr. *Hammond* well proves in his Book of Schisme) but even *necessary*; which is impossible, as being contrary to the very essentiall *Predicates* of Schisme, which is defined to be a *voluntary*, or *wilfull* Departure (such, as no *just cause*, or reason, can be given of it) from the Communion of the whole Church. *Treatise of Schism. cap. 1, 2.*

2. His great Marginal Note out of *Petrus de Alliaco* signifies but little. For as it mentions not any false Doctrines taught by *the Roman* Church, so neither doth it threaten, that any shall be taught by it after his time: but clearly speaks of Schismes and Heresies rais'd against the Church (not foster'd by her) in all parts of Christendom. Otherwise we must esteem that learned Cardinal, a man either very ignorant, or very impious, to make the Church it self (*Ecclesiam Dei*, as he speaks) *guilty* of Schismes and Heresies; which even in our Adversaries opinion are held to be incompatible with the Church of God, and destructive of it.

'Tis certain, *Bellarmin* acknowledges no errours in Popes, but onely as they were private Doctours: he admits not any errours to have been defined by them by Authority properly Papall, or *ex Cathedrâ*, for Christs Doctrine, or to be believ'd by the whole Church. And indeed, he even clears them of Errours in the first kinde, so far as to shew, that they did never so much as personally, or in quality of *private Doctors*, erre, or teach any errour in matter of Faith publiquely defined and admitted for such by the whole Church: which though it be a very pious opinion, yet no man is oblig'd to embrace it as a point of Faith. For Catholique Faith (in this particular) onely obliges us to maintain, that the Pope is Infallible, when he defines with a General Council. To what good purpose then does the Relatour (in his Margin) pin this following assertion upon *Bellarmin*, *Et Papas quosdam graves errores seminasse in Ecclesiâ Christi, luce clarius est*; there being nothing, like such a Proposition, in the whole Chapter cited by the Bishop?

Almainus speaks not of Errours in Faith at all, (much less doth he say the Popes taught the whole Church such errours) but onely of errours, or rather abuses in point of *Manners*; which might happen by the bad examples of Popes, or their remissness in the execution of their Pastoral office. But what if some of them should be prov'd to have taught errours in Doctrine, as *private men?* that destroyes not Ibidem.

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the Infallibility of the Church, nor of the Pope, as we maintain it? no more, then his permitting, or suffering others, through his negligence, to teach such errours.

Hence also his *Simile* of *Tares sow'n among wheat* is nothing to the purpose. For if he means by *Tares sow'n*, false Doctrine publiquely and *definitively* taught by the Pope, or receiv'd by the Church, in this sense we absolutely deny, that ever any *Tares* were *sow'n*, or ever shall be *sow'n* in the field of Gods Church. But if he mean *sow'n* onely by private persons, and growing up but for some time, through negligence of particular Pastours, until the Supreme Pastour, either by himself, or assisted with his Council, take due notice of them, and weed them up, 'tis a thing we confess, and the Bishop gains nothing by it. No more doth he gain by alledging *Cassander*, whose credit among Catholiques is so little, that his testimony would be of no great weight, were it positive and home to the purpose; whereas 'tis manifest he speaks doubtfully, and dares not absolutely averre, the Bishops *had taught* any Superstitions: all he ventures to say is, (a) that *through their covetousness, he was afraid such Superstitions were continued:* and even this he ascribes rather to particular and inferiour Bishops, then to the Pope.

(a) *Utinam illi, à quibus, &c. non ipsi harum superstitionum auctores essent, vel certè eas in animis hominum simplicium aliquando* quæstus causâ *nutrirent. Cassand Consult. ar. 21.*

3. 'Tis true, there have been Schismes at *Rome*, as it happened in the time of St. *Cyprian*, when *Novatus* leaving *Africk* went to *Rome*, and there rais'd troubles. Yea after him *Novatianus* proceeded so far, as to cause himself to be made *Antipope* against *Cornelius*, and had many followers, by which means a Schisme sprung up: but still a great part stuck to *Cornelius*, the true Pope. Wherefore, even during the Schisme, as well as before, the *Roman* Church rightly and truly so called, continued *the Catholique*, and as *incorrupt* as ever. And why? because they that left the Communion of the true Pope, and made the Schisme, corrupted themselves, but not the *Roman* and *Catholique* Church, which adhered to him; and were for the time of their separation, of no Church at all, but of the Synagogue of Satan. Whence it appears, that St. *Cyprian* could not imploy *Caldonius* and *Fortunatus* to bring the *Roman Church to the Communion of the Catholique* (as the Bishop pretends) but onely to reclaim the Schismatiques, and bring those divided Members, which followed *Novatian*, to their due Obedience to *Cornelius* their lawful Bishop, and thereby to the unity and communion of the *Roman Catholique* Church. Still therefore the *Roman*, or *Catholique* Church, remained free and exempt from errour, either of Schisme or Heresie; and so shall ever continue, maugre the malice of Hell, and whatever vain objections to the contrary.

Cyprian. epist. 42, 52.

Cyprian. ubi supra.

Ibid. in margine. n. 4.

§ 21. n. 1. 4. *A. C.* further charges the Relatour to have confes'd, that *Protestants had made a Rent, and Division, from the Roman, or Catholique Church*; here the Bishop is not a little nettled, and flatly denies that ever he affirm'd, or thought, that Protestants made it. For my part I think it an unprofitable dispute to question much what was said: it more concerns us to see what could, or can be said in this point. Our Assertion is, "That Protestants made this Rent, or Schisme, "by their obstinate and pertinacious maintaining erroneous Do- "ctrines,

"ctrines, contrary to the Faith of the *Roman*, or *Catholique* Church; "by their rejecting the Authority of their lawful Ecclesiastical Su-"periours, both immediate and mediate; by aggregating themselves "into a *Separate* body, or company of pretended Christians, inde-"pendent of any Pastours at all, that were in lawfull and quiet pos-"session of Jurisdiction over them; by making themselves Pastours "and Teachers of others, and administring Sacraments without Au-"thority given them by any, that were lawfully empower'd to give "it; by instituting new Rites and Ceremonies of their own, in mat-"ter of Religion, contrary to those anciently receiv'd throughout all "Christendom; by violently excluding and dispossessing other Pre-"lates and Pastours of and from their respective Seas, Cures, and "Benefices, and intruding themselves into their places, in every Na-"tion where they could get footing, the said Prelates and Pastours "for the most part yet living.

These, and the like practices (not *the calling for truth*, *and redress of abuses*, as the Bishop vainly pretends) we averre to have been the True and Real Causes of Protestants-*being thrust* out of the Church. For as Almighty God leaves no man, who leaves not him first: so neither doth the Church separate her self from any man, or thrust him from her Communion, who doth not first depart, and separate himself from her, by obstinate adhering to novel opinions contrary to the true Faith, or by his wicked and enormous demeanour, contrary to true Charity, or by both together. The Orthodox therefore did very well in departing from the Arrians, (as the Relatour notes in the Margin) because the Arrians were already departed from the Church by their false Doctrine: and we are so far from denying that the sin of Schisme is theirs who depart first, that we charge it upon our Adversaries; for as the Arrians then departed first from the Church, not the Church from them; so did the Protestants now of late: and the Faithful did well in both cases to avoid all Communion in matters of Religion, both with the one and the other.

Ibidem.

Nor does the Bishop vindicate the Protestant party, by saying the *cause of Schisme was* ours, and that *we* (Catholiques) *thrust* Protestants *from us*, because they *called for truth and redress of abuses*. For, first, there can be no *just cause* of Schisme; this has been granted already, even by (*b*) Protestants: and to his *calling for Truth*, *&c.* I answer, what Heretiques ever yet forsook the Church of God, but pretended truth, and complain'd they were *thrust out* and hardly dealt with, meerly because they *call'd for Truth and redress of Abuses?* But he should have reflected, that the Church of God is styled *a City of Truth* (*c*), by the Prophet, and *a Pillar and Foundation of Truth* (*d*) by the Apostle; and by the Fathers (*e*) *a rich Depository*, *or Treasury of all Divine and Heavenly Doctrines*, or Truths: so that to charge her either with *the want* of Truth, or *opposition* to the preaching of it, and upon that ground to forsake her Communion (as Protestants did) is an inexcusable impiety and presumption. That *Woe* therefore of Scandal, mentioned by the Bishop, whether *Active* or *Passive*, falls most heavily upon his own party, who first *took offence* without *just Cause*, and afterwards *gave just cause of offence* by departing from the

(*b*) *See Dr. Hammond above-cited.*

(*c*) *Zach.* 8. 3.
(*d*) 1 *Tim.* 3. 15.
(*e*) *Iren adverf. Haeres. lib.* 3. *cap.* 4. *Cyrill. Hierosol. Catech.* 18 *Lactant. lib.* 4. *cap.* 30

Church and making a Schiſme. A thing ſo clear and undeniable, that (to uſe the Relatours own expreſſion) our Adverſaries may better defend their cauſe *before a Judge and a Jury*, then before an Aſſembly of learned Divines.

After this the Biſhop quarrels with *A. C.* for vindicating the Jeſuit. But what's the ſubject of their quarrel? The Jeſuit averr'd the Biſhop to have ſaid, *That Proteſtants did make the Rent, or Diviſion, from the Roman Church.* The Biſhop denies he ſaid any ſuch thing. *A. C.* proves he ſaid it either *iiſdem*, or *æquipollentibus verbis*, becauſe the Jeſuit *writ down his words in freſh memory, and upon ſpecial notice taken of the paſſage.* Hereupon the Biſhop falls into exclamations and admirations, as if *A. C.* ſtood upon the brink of a Contradiction. But I anſwer, there is not here the leaſt ſhew of a contradiction. For though his Lordſhips words were very *few*, though writ down by the Jeſuit in *freſh memory*, and upon *ſpecial notice taken*, yet might the Jeſuit well enough be ſaid to quote them either *iiſdem*, or *æquipollentibus verbis.* For timorous and tender Conſciences think they can never ſpeak with caution enough, for fear of telling a lye. But whether the Biſhop ſaid the Proteſtants did make *the Schiſme*, or *the Rent*, or a *Diviſion*, or *Breach*, 'tis not a ſtraw's matter. The words ('tis true) are different; but the ſenſe is the ſame. Well therefore might the Jeſuit be ſaid to relate *at leaſt in ſenſe what the Biſhop utter'd*, without either *enterfeiring*, or *ſhuffling.*

His Lordſhip therefore ought not to have boggled at this, but clearly have granted, *That Proteſtants did depart from the Roman Church*, and gat the name of Proteſtants by Proteſting againſt her; for this is ſo apparent, that the whole world acknowledges it: and the Relatour himſelf cannot deny it without retracting his own words § 20. *num.* 5. *pag.* 131. where ſpeaking of *Luther* he grants he *made a breach from it.* And 'tis a very poor ſhift to ſay, Proteſtants gat not that name by *proteſting againſt the Church of* Rome, *but againſt her Errours and Superſtitions:* for who ſees not, that this is the common pretext of all Heretiques, when they ſever themſelves from the *Roman Catholique* Church? There is nothing more ordinary with Proteſtants then to reproach *the Roman* Church, and belch out virulent execrations againſt her; yet all muſt be underſtood (forſooth) not againſt the Church, but againſt her Errours. As if Mr. *Fiſher* and *A. C.* could be ignorant of this, or ſtood in need of ſuch a needleſs Comment, to underſtand what Proteſtants mean, when they proteſt, or

Ibid. n. 3. uſe uncivil language againſt the Church. But (ſayes the Biſhop) if you take *the whole Body and Cauſe* of Proteſtants together, you cannot ſo eaſily charge them with departing from the Church. I know not well, what this paſſage means: but deſire to have any either *whole Body, or part*, of Proteſtants ſhew'n, who, by their Profeſſions and practices, did not effectively make a true and real departure from the Roman Church, and in ſo doing, remained ſeparate from *the whole* Church.

Ibidem. Nor doth it much mend the matter to ſay (as he doth in the Margent) that the Proteſtation made by his party in the Year 1529. (from whence they took their name of Proteſtants) *was not ſimply againſt the*

the Roman Church, but against an Edict (*viz.* that of *Worms*) which commanded *the restoring of all things to their former Estate, without any Reformation.* For to stand (as they did) for Innovation in matters of Religion, and to protest *against restoring of things* to their former estate, which had been unwarrantably and wickedly alter'd by certain lawless people, without any colour of Authority, was surely in effect to protest against the *Roman* Church: and seeing the things protested against were points of Faith and Christian piety, wherein the *Roman* and all other true visible Churches in the world agreed, to protest against them was, with the same breath, to protest against all the particular true visible Churches in the Christian world; which none but notorious Heretiques, or Schismatiques, use to do. It is not then *the word* (Protestation) that we dislike so much, but the *Thing*, that is, the Protesting and standing for novel and corrupt Tenets, against the ancient and undefiled Doctrine of the *Roman Catholique* Church. Besides, 'tis worth the noting, that the Relatour here addes a little to his Author, when he sayes, the Edict of *Worms* was for the restoring of all things to their former estate *without any Reformation* at all: as if the Edict had cut off all hopes of Reformation, even in those things which needed it, *viz.* Abuses in Manners and Discipline: which is most false, and confuted by evidence of fact. For even the Popes themselves alwayes professed reformation in such things to be necessary, and intended by them; according as it was not long after effectually ordain'd by the Council of *Trent.*

5. But *A. C.* (sayes the Bishop) goes on and tells us, that *though the Church of* Rome *did thrust Protestants from her by Excommunication, yet they had first divided themselves by obstinate holding and teaching Opinions contrary to the Roman Faith and practice of the Church: which to do, St.* Bernard *thinks is pride, and St.* Austin *madness.* At this his Lordship takes several exceptions; and first begins with the supposition of *Errors and Superstitions in the Roman Church*; which *in my opinion* (saith he) *were the prime cause of the Division, and forced many men to hold and teach contrary to the Roman Faith.* To which we answer, that the Bishop of *Rome*, being St. *Peters* Successor in the Government of the Church, and Infallible (at least with a General Council) it is impossible, that Protestants, or other Sectaries, should ever finde such *Errors or Corruptions* definitively taught by him, or receiv'd by the Church, as should either warrant them to preach against her Doctrine, or (in case she refuses to conform to their preaching) lawfully to forsake her Communion. Ibid. n. 4.

Secondly, he quarrels with *A. C.* for styling it the *Roman* Faith, when he speaks of the general Faith of all Christians. *It was wont* (sayes the Bishop) *to be the Christian Faith; but now all's Roman with* A. C. *and the Jesuit.* But first, 'tis no incongruity of speech to style *the Christian*, or *Catholique* Faith, sometimes the *Roman*. For the Bishop of *Rome* being *Head* of the whole *Christian*, or *Catholique* Church, the Faith approv'd and taught by him as *Head* thereof, though it be *de facto* the general Faith and profession of all Christians, may yet very well be called the *Roman* Faith: why? because the Root, Origin, and chief Foundation under Christ, of its being preach't

preach't and believ'd by Christians, is at *Rome*. And there is nothing more frequent then Denominations taken *à parte digniori*.

Again, here's a manifest robbery of part of *A.C's.* words, for which his Lordship is bound to restitution. *A.C.* as it were foreseeing this cavil, warily addes *to Roman Faith* these words, *and practice of the Church*, which the Relatour, for reasons best known to himself, craftily leaves out, and makes him speak, as if the opinions, by which the Protestants stand divided from the *Roman* Church, and for which they are excommunicated by her, were onely contrary to *the Roman* Faith, as Protestants usually understand the word *Roman*, viz. as contradistinguisht from *Catholique*, or *the Church in general*: whereas *A.C.* to prevent any such mistake, as expresly as he could, said, they were contrary both to *the Roman Faith and practice of the Church*. But we must excuse our Adversary for this slip, though it be an unhandsome one. For the truth is, he had no other way to hide the guiltiness of his own pen, in styling the Doctrines and practices of the Church, *Corruptions and Superstitions*. For to have charg'd *the whole* Church with *Superstitions* and *Corruptions*, had been (perhaps) a little too bold a check, especially for a person of his Lordships temper, and would have brought him too apparently under the lash of St. *Bernards* and St. *Austins* Censures, intimated by *A.C.* whereas to charge onely *the Church of Rome* with them, is a thing the modestest man in all that party findes no difficulty to do.

Thirdly, his Lordship excepts against the Application of the places brought by *A. C.* out of St. *Bernard* and St. *Austin*. But we answer, his Exceptions do not weaken the force of the said places. For first, concerning that of St. *Bernard*, let us suppose (as the Relatour contends) that St. *Bernard* by those words, *Quæ major superbia, &c. What greater pride can there be, then for one man to preferre his judgement before the whole Congregation, as if he alone had the Spirit of God?* mean't onely that *particular Congregation*, to which he was then preaching; yet is his saying not unaptly apply'd by *A. C.* to our present purpose, by an Argument *à minore ad majus*, to shew the more exorbitant pride of those, who preferre their private fanatick opinions, before the judgement of the whole Catholique Church. This certainly Protestants did by their *Solemne Protestation*, and obstinate maintaining their private opinions. What the Relatour addes, That *it is one thing for a private man to preferre his judgement before the whole Congregation, and another thing for an intelligent man, in some things unsatisfied, modestly to propose his doubts even to the Catholique Church*, is of no advantage to him. For first, though we should grant his Lordship, that *Martin Luther, Ulrick Zuinglius, John Calvin, Theodore Beza, John Knox*, and the rest of that crew, were to be accounted *Intelligent Persons*, yet will he, or can he say they *propos'd their Doubts modestly to the Church?* surely not: and whoever sayes so, will easily be convinc'd of ignorance in their opinions, or practices. But put case a more *modest propounding* of Doubts had been used, (as the Bishop seems to wish) yet unless the Doubts were in points undecided by the Church, the modest proposall of them could not at all help the Protestant cause, in regard their Doubts were in

Serm. 3. de Resurrect.

in points of Faith already determined for such by authority of the Catholique Church; to question any of which, with what seeming modesty soever, is sinful, Heretical, and damnable.

His exceptions against *A. C*'s. interpretation of St. *Austin* are no less weak. The Holy Doctor affirms, that it is *a most insolent madness* for a man to dispute, *whether that ought to be to be done*, which is usually *held and done by the whole Church*. The Bishop first excepts, that *there is not a word of the Roman Church*, but onely of *the Catholique:* yet having often shew'n, that the *Roman* Church, and the *Catholique* are all one, and seeing *A. C.* adds to *Roman* Faith, *the practice of the Church*, this Authority remains still entire against him. Next he sayes, *A. C.* applies this Text of St. *Austin* to the *Roman Faith*, whereas 'tis spoken of *the Rites and Ceremonies* of the Church. But first I answer, *A. C.* applies the place both to the *Roman Faith*, and *practice of the Church*; of which *practice* the place is most properly understood, even in that sense, which the Bishop himself gives to the words: Secondly, if it were *madness* to dispute against the *Rites and Ceremonies* of the Church, much greater would it be to dispute against any point of Faith held by the Church: so that the Application of the place is still good by the Rule *à minore ad majus*, and reaches to every person, that in any matter whatever obstinately opposes himself against the Church of God. The reason may be, because there is alwayes some point, or matter of faith involv'd in every universally-practis'd Rite and Ceremony of the Church. Wherefore a pertinacious defending of any point whatsoever contrary to what the Catholique Church teacheth, is by St. *Austin* tearm'd a *most insolent madness*. We deny not, but a *right-sober man*, modestly proceeding, may in some case, dispute a point with the *Roman* either Church, or Prelate, as *Irenæus* did with Pope *Victor*, in the Controversie, which arose toward the end of the second Century; provided it be done with *Submission* and profession of *Due Obedience* to that Church and Prelate; which can never be, unless the dispute be about matters as yet undecided by the Church.

Epist. ad Januar. 118. c. 5.

6. Touching *A. C*'s illation, I answer, since it is certain, the whole *Catholique* or *Roman* Church, in the sense often explicated, cannot erre, *A. C.* doth well inferre, that there can be no just cause to make a divorce, or Schism, from it. The Relatour grants, that *the whole Church cannot universally erre in absolute fundamental Doctrine*; and blames *Bellarmin* for needlesly busying himself to prove, that *the visible Church can never fall into Heresie*. But I answer, *Bellarmins* labour was not needless, since Protestants grant not the Church exempt from *all* Errours, save onely in *Fundamentals*, as they call them: whereas *Bellarmin* proves it equally of all, *Fundamentals or not-Fundamentals*. Moreover *Bellarmin* well observes, that Protestants generally grant this onely to the *Invisible* Church; whereas he proves it of the *Visible*: and though the Bishop in the Margent endeavours to shew, they hold the same also of the *Visible* Church, yet this onely proves, that Protestants contradict one another, which we deny not; and *Bellarmin* likewise observes it * elsewhere: yea *Calvin* himself here cited by the Bishop, when he saith, *the Church cannot erre*, addes

Ibid. n. 5.

* Bellar. lib. 3. de Eccles. Milit. cap. 1.

this restriction, *if she do not propose Doctrine besides the Scripture:* So that if she do, it seems according to him, she may erre.

But I must confess I have often desired, and do yet much long to know, which are Doctrines *absolutely Fundamental and necessary to all mens salvation*, according to the opinion of Protestants. I believe scarce any man will be able to set them down. "Our Tenet is, that the "Catholique Church is Infallible in all points of Faith, and that "whatever is sufficiently proposed to us by the Catholique Church, "cannot be denied under pain of damnation, and consequently is "*Fundamental* to us, and to all true Christians. So that these following words of the Bishop, *viz. That she may erre in Superstructures, and Deductions, and other by, and unnecessary Truths, if her curiosity, or other weakness, carry her beyond, or cause her to fall short of her Rule*, are injurious to the Church, and inconsistent with that Prerogative of *Holiness*, which (as he himself in this very place confesses) alwayes accompanies the true Church.

Ibidem. 7. This *Holiness* consists chiefly in the *verity of Faith.* So the Relatour himself professes in these words, *The Holiness of the Church consists as much, if not more, in the Verity of the Faith, as in the Integrity of Manners, &c.* Insomuch that if the Church failed in the verity of Faith, she could be no longer *Holy*; nay it would follow, that the Gates of Hell had prevailed much against her, contrary to the Mat. 16.18. promse of Christ. I assert therefore, that the present Church is no more liable to errour, *through curiosity or weakness*, then was the Primitive; nor the Vicar of Christ (with a General Council) more subject to erre, upon that account, then were the Apostles of Christ.

In the following words the Relatour (to use his own language) *enterfeires* shrewdly. For, speaking of the whole Church Militant, he tells us, *if she can erre, either FROM the Foundation, or IN it, she can be no longer Holy, and that Article of the Creed is gone, I BELIEVE THE HOLY CATHOLIQUE CHURCH:* yet presently after, speaking of the same Church, he saith, *If she erre IN the Foundation, that is, in some one or more Fundamental points of Faith, then she may be a Church of Christ still, but not Holy, but becomes Heretical.* These words I say, hang not well together; for an *Heretical* Congregation cannot be a Church of Christ, because by pertinacious and obstinate erring, especially against the Fundamental and prime Articles of the Creed, it becomes neither *Holy*, nor *Church of Christ*, believing no more any part of Christian Doctrine with Divine and Supernatural *Faith*, then if it had faln into a general Apostacy from the whole Foundation. 'Tis therefore very strange, to hear him say, that if the Church erre in one or more Fundamental points, *then she may be a Church of Christ still*, though *not Holy*, but *Heretical.* Are there two sorts of Christs-Churches upon earth; one *Holy*, the other *unholy*; one *Catholique*, the other *Heretical?* Is a Church erring in the very Foundation it self, and that in more then one point of it, *a Church of Christ still?* what calls he then (I pray) *the Synagogue of Satan?* Had he so quite forgot, that by the unanimous consent of all Christians, both Ancient and Modern, all Heretical

tical Congregations whatever are esteemed sever'd from the Catholique Church.

I adde therefore, and confidently averre, that any errour in Faith whatever, (much more in and against the Foundation) pertinaciously defended against the Church, renders the Congregation that maintains it, no Church of Christ. No errours thus defended are to be accounted of *mean alloy*, or weak tincture; they are all *dyed in grain*; they all remove *Holiness* from the Assembly, that so erres, and wholly un-Church it. The reason hereof hath been given above, *viz.* because all such errour, implicitely and virtually at least, either affirms something to be Gods word, which is not; or denies that to be his word, which is; it either asserts errour to be Gods word, or Gods word to be an errour: both which, being in so high a degree injurious and derogatory to the Veracity of God, can be no less then Mortal Sins against the vertue of Divine Faith, and by consequence destructive of it: which is also in effect warranted by that saying of our Saviour in the Gospel, *Si Ecclesiam non audierit, &c.* Mat. 18.17. *If he will not hear the Church, let him be to thee as a Heathen, or a Publican*; that is, account him no Christian, whatever he seems to profess.

Hence it appears that *A. C's.* inference was very reasonable, when Ibidem. he told the Bishop, *he might safely grant not onely that Protestants did make the Division, but further, that it was ill done of them, who first made the Separation.* I may justly adde, it is likewise ill done of those, who continue in it. For (as all the Fathers teach, and the most learned (*a*) of English Protestants acknowledge) there neither was, nor ever can be *just cause* given, for any man, or number of men, particular Church, or Churches, to separate themselves, or continue in Schisme, out of the Communion of the Holy Catholique Church.

(*a*) *See Dr. Hammond Treatise of Schisme, cap.* 1, 2.

CHAP. 12.

Of keeping Faith with Heretiques.

ARGUMENT.

1. *That Faith ought to be kept with Heretiques, is the constant* Tenet *of all Catholique Divines.* 2. *What kinde of* Safe-conduct John Huss *had from the Emperour; and* Hierome of Prague *from the Council of* Constance. 3. *The Councils Decree in this business, insincerely cited by the Bishop; and* Simancha *egregiously Sophisticated.* 4. *Neither the Council, nor the Emperour, justly blameable in their proceedings.* 5. *The absurd* partiality *of Protestants; imposing most unequal conditions upon the Church, while they admit* not any *to be impos'd on themselves.*

Mr,

1. MR. *Fisher* having in the precedent discourse briefly, yet very justly and truly, charged Protestants with the Crime of Schisme, *A.C.* prosecutes the matter, and undertakes to justifie and clear the Church's proceedings towards them, from such imputations as they usually cast upon her. To this purpose he thinks fit
§.21.num.7 to minde his Adversary, *that after this Breach was made, the Church of* Rome *did invite the Protestants publickly with Safe Conduct to* Rome *to a General Council, freely to speak what they could for themselves.* This passage of *A.C.* gives the Bishop a new Theme, *viz.* concerning *keeping Faith with Heretiques:* a Theme, which (for the most part) our Adversaries love to dwell upon, as thinking they have some great advantage against us therein. The Relatour glosses upon *A.C's.* words, and tells us, this kinde Invitation was onely to bring them *within our Net*; that the Conduct granted was *Safe* for going thither, (*viz.* to *Rome*) but not for coming thence; that the Jesuits write and maintain, *That Faith given is not to be kept with Heretiques*; *that* John Huss *and* Hierome of Prague *were burnt for all their Safe Conduct.* Thus the Bishop. *Becanus*, treating this matter, very well observes, that our Adversaries in this are like the Pharisees of old, who, though they heard from our Saviours own mouth, that *they should give to Cæsar the things which belong to Cæsar*, yet had the face, openly before *Pilate* to accuse him of *forbidding Tribute to be given to Cæsar.* In like manner, we do both privately and publiquely, in word and writing, teach and profess *that Faith is to be kept as well with Heretiques as Catholiques*, yet our Adversaries, by their clamorous accusations, seem as if they would force us to hold the contrary, whether we will or no.

Becan.Tract. de Fide Haretic. servand. præfat.

But before I prove that Faith hath been kept with Heretiques, even in those examples which the Bishop alledges, I observe that he himself keeps not Faith with Catholiques, (at least in his Citations) otherwise he would not have miscited his Adversaries words: for thus he makes him speak. *But* A. C. *goes on* (saith he) and tells us, that *after this Breach was made, yet the Church of* Rome *was so kinde and carefull to seek Protestants, that she invited them publiquely with Safe Conduct to* Rome, *to a General Council, freely to speak what they could for themselves.* Whereas the words of *A.C.* speaking of the Church of *Rome's* proceeding with Protestants in this case, are onely these; *Which did AT FIRST seek to recall them from their novel Opinions, and AFTER THEIR BREACH did permit, yea invited them publiquely to* Rome, *to a General Council, &c.* In *A. C's.* words rightly cited the Church of *Rome* is onely said *to seek to recall* Protestants *from their novel opinions*, or errours; a thing no way liable to cavil: whereas in the Bishops allegation of the words they are so plac'd, and such words of his own added to them, as if the Church of *Rome* by her *seeking* had aim'd at nothing else, but how to *entrap* Protestants: when *A. C.* not onely meant, but said as plainly as he could, that the Church *of Rome* did *first seek*, that is, labour by all the fair means she could, *to recall* Protestants from their errours, even before there was any *publique*, or *notorious* breach made: and then afterwards onely (that is, when she saw *private* endeavours

deavours would take no effect, but that a publique and formal Schism was made by Protestants) *invited them to a General Council.* 'Tis true, the Churches inviting of Protestants to a Free and Publique Disputation in a General Council, was (in the nature of the thing) a justifiable and lawful *seeking* of them; but we say it was not *the seeking* of them, which *A. C.* both meant and exprest in this place; and the Bishop did not well to pervert and misreport his Adversaries words, onely to finde himself matter for an injurious quibble.

2. But to the end the true Doctrine may be fully understood in this point, viz. of *Keeping faith with Heretiques*, and of punishing after *Safe-Conduct* given, 'tis necessary to know, that a *Safe Conduct* may be granted two wayes. First *jure communi*, when 'tis given onely against *unjust* violence, *salvâ semper justitiâ*, provided alwayes that Justice be not impeached. Secondly, *jure speciali*, when it secures a man against all violence whatsoever, whether just or unjust, and chiefly in that cause for which it is given. In the former manner a *Safe-Conduct* was granted by *Sigismond* the Emperour to *John Huss*, and by the Council of *Constance* to *Hierome of Prague*. In the latter sort the Council of *Trent* offered *Safe-Conduct* to the Protestants in *Germany*: and *A. C.* tells us, the like was offered by the *Roman* Church to all Heretiques. No Faith therefore was broken with *John Huss*; for a *Safe-Conduct* was onely given him *jure communi*, by which Justice was to remain unimpeachable; since he was onely promis'd to be defended against *unjust* violence: which was perform'd. Nay he was *justly* burnt for two reasons. The first is, for being obstinate in his Heresie. The second, for having fled; which the Emperour had prohibited in his *Safe Conduct* under pain of death. Wherefore the Emperour, if we rightly consider the matter, did not *break faith* with *John Huss*, but *John Huss* broke faith with the Emperour, by flying against his engagement: and seeing by his *Safe-Conduct* he could expect no more then to be secur'd against *unjust* violence, that so he might be brought to a legal Trial, this being made good to him, and he legally convicted of Heresie, he might (questionless) be punish'd according to Law, without any breach of faith given by his *Safe-Conduct*.

Becanus ubi suprà q.6.§.2.

Hierome of Prague indeed at first abjur'd his Heresie, but falling afterwards into a Relapse, and flying (as *John Huss* had done) was taken and burnt: by which it appears, that faith was also kept with him. For the *Safe Conduct* granted him by the Council had this express Clause in it, *Salvâ semper justitiâ*, which sufficiently intimated, that the course of Justice was to proceed against him, notwithstanding his *Safe-Conduct*. But had the Protestants gone to the Council of *Trent*, upon the *Safe-Conduct* granted them by that Council *jure speciali*, in the second manner, they could not at all have been punish'd under any pretence of Heresie, without manifest breach of Faith; which all Catholiques hold to be unlawful. The like may be said of the *Safe-Conduct* offered them for going to *Rome*. So that his Lordships party may well be esteem'd *Crafty Foxes* (to use his own *Simile*) but never *Wise men*, to refuse so fair an offer: which (I repeat it again, and for proof referre my Reader to the

** 'Tis extant in the Acts of the Council of Trent. Sess. 16. sub Pio 4.*

Copy of the Safe* Conduct it self) was to defend them against all violence whatsoever, and to give them as full and free liberty of coming to and going from the Council, as could be devised, and with an express Proviso, That *none of them should be punish'd for any matter, or crime, concerning Religion*; nor *any kinde of Authority, or Jurisdiction, used towards them by the Council, or by any other persons with the Councils allowance, or permission, by colour of any Law, Canon, Constitution of Council, Precedent of former times, particularly not of those of the Councils of* Constance *and* Siena. Wherefore (to say no more) 'tis most unjustly urg'd by the Relatour, that the Conduct offer'd was not as secure for their *return*, as for their *going thither*.

Concil. Constant. sess. 19.

3. Touching the Decree of the Council of *Constance*, 'tis evident, the Bishop doth either ignorantly, or maliciously wrong the Council. The words of the Decree are these. *Præsens Sancta Synodus ——ex quovis SALVO-CONDUCTU per Imperatorem, Reges, & alios Sæculi Principes Hæreticis, vel de Hæresi diffamatis concesso, nullum Fidei Catholicæ, vel Jurisdictioni Ecclesiasticæ præjudicium generari, vel impedimentum præstari posse, seu debere, declarat, quo minùs dicto SALVO CONDUCTU non obstante, liceat Judici competenti & Ecclesiastico de hujusmodi personarum erroribus inquirere, & aliàs contra eos debitè procedere, eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinacitèr recusaverint, etiamsi de SALVO-CONDUCTU confisi ad locum venerint judicii, aliàs non venturi: nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum.* In English thus. "This present Sacred Synod "declareth, that by whatsoever *Safe-Conduct* granted by the Emperour, Kings, or other Secular Princes to Heretiques, or such as "are defamed for Heresie, no prejudice can arise, no impediment can, "or ought to be put to the Catholique Faith, or Ecclesiastical Ju"risdiction; but that (notwithstanding the said *Safe-Conduct*) it "may be lawful for any competent and Ecclesiastical Judge to en"quire into the errours of such persons, and duly other-wayes pro"ceed against them, and punish them so far as Justice shall require, "if they shall pertinaciously refuse to revoke their errours; yea "though they come to the place of judgement, relying upon such "*Safe-Conduct*, and would not otherwise come thither: nor doth he, "who so promiseth, remain obliged in any thing, having done what "lies in him.

By this Decree indeed the Council declares, that no Secular Power (how Sovereign soever) can hinder the Proceedings of the Ecclesiastical Tribunal in causes of Heresie; for which there is great reason: and consequently, if the Emperour, or any other Secular Prince, grants a *Safe-Conduct*, or makes promise of any thing to the prejudice of that Jurisdiction, it shall not hold. The reason is, because 'tis a promise made of a thing not pertaining to the Jurisdiction of that Prince, nor wholly in his power to see perform'd. But the Council no where teaches, that Faith, or *Safe-Conduct* given in Temporal causes properly pertaining to the Princes Jurisdiction, is not to be kept by all, and to all persons of what condition soever, so farre as 'tis possible: but rather most clearly insinuates the contrary, in the last

clause of this Decree; where 'tis said, *That he who so promiseth, shall not remain obliged in any thing, having done what lieth in him.* What, I pray, doth this signifie? Nothing else, but that even in the sense and intention of the Council it self, the person that *promises* or grants *Safe-Conduct* in cases not proper for him, is yet in conscience bound to do *what lieth in him*, that his said promise, or *Safe-Conduct*, may take effect, and that otherwise *manet in aliquo obligatus*, he is not altogether free of the Breach of Faith.

Had the Relatour therefore not mangled the words of this Council, (to deceive the Reader) but set down the Decree fairly and fully as it is, the business had been so clear, that it would scarce have admitted any dispute. Neither could *John Huss*, being a learned man, a Doctour of Divinity, and writer of some Volumes, be ignorant what the force of a *Safe Conduct* was, granted by a Secular Prince in a matter so clearly appertaining to Ecclesiastical Jurisdiction; or not know the difference between a *Safe Conduct* given *jure communi* onely, with the clause *salvâ justitiâ,* and one granted *jure speciali.* Wherefore the Bishop hath little ground to averre, that he was deceiv'd by the Emperour in this. But put case *John Huss* were ignorant both of the one and the other, it was his own fault, and could be no impediment to the proceedings of Ecclesiastical Discipline and Justice against him.

His Lordship has no better success in the allegation of *Simancha*, whom he wrongfully cites, as holding absolutely and universally, that *Faith is not to be kept with Heretiques*; whereas he teaches it onely in cases, wherein *that which is promis'd cannot be lawfully perform'd:* And this were as well true, if the promise were made to Catholiques. For as it was unlawful first so to promise, so it is more unlawful to perform such a promise. Hence it is that *Simancha* hath these words, *Veruntamen (ut Marius Solomonius ait) promissa contra Christum fides, si præstetur, utique perfidia est.* If faith be given *against Christ*, that is, to the dishonour of God, or contrary to the precepts of true Religion, it were perfidiousness to observe it. Wherefore *Simancha*'s meaning is clearly this, that no private man can be obliged, by vertue of any promise, more to countenance and protect *an Heretique*, contrary to the law, then he can be oblig'd to do the same to *High-way men*, or *Pyrats*; because such a promise being against the publique good, and forbidden by the law, (as 'tis in *Spain*, where *Simancha* wrote, and where the Law strictly obliges all persons to detect Heretiques, as much as it doth *Felons* and *Murtherers*) cannot be observed without sin. Which meaning of his is also further confirm'd, by what he writes afterward, *Si tamen fides Hæreticis data est à Principe, vel publicâ Potestate, exactè servanda est, &c.* "But (saith he) if Faith be given to Heretiques by the Prince, or by those that have Publique Authority, it "must be exactly observed, *save onely, when the thing promised is* "*against the Law of God, or of Nature.* By which it appears, how insincere, or unadvised, the Bishop was in quoting this Author. Nor deals he any better with the Jesuits; they are likewise accus'd (in general) to teach, *that Faith given is not to be kept with Heretiques*, whereas neither himself, nor all his gang, are able to name one of them for that opinion.

De pœnis Art. 46. § 52.

Ibid. § 54.

4. But (if you pleaſe) let us take yet a Turn or two with his Lordſhip in this part of his Labyrinth. Firſt, *John Huſs* (ſayes he) *and Hierome of Prague were burnt for all their Safe-Conduct*; by which manner of ſpeaking he ſeems to inſinuate, that both their *Safe-Conducts* were granted *jure ſpeciali*, *viz.* to preſerve them not onely from *unjuſt violence*, but even from proceſs and execution of Juſtice: which, in that of *Hierome of Prague* is apparently falſe; for the clauſe *Salvâ tamen juſtitiâ* is expreſly inſerted in it: and till our Adverſaries have prov'd the contrary, we muſt ſuppoſe that the like, and no other, was granted to *Huſs.* Secondly, he takes for granted that *publique Faith was violated* in the perſons of thoſe two Delinquents; which, in relation to *Hierome of Prague* is notoriouſly falſe; the Council obſerving moſt punctually towards him whatever it promiſed: and for *Huſs*, it promiſed him no ſecurity at all. If what the Emperour promis'd him, were *jure ſpeciali*, (which our Adverſaries cannot prove) yet being granted by a Secular Prince in a cauſe ſo clearly Eccleſiaſtical and Spiritual, we have ſaid above, it could not impede the proceeding of that Supreme Eccleſiaſtical Tribunal: If it were *jure communi* onely, to an obſtinate Heretique (as he was) it ſignified nothing.

But, *all men know* (ſayes he) *that the Emperour was us'd by the Fathers of the Council to bring* Huſs *thither:* which he pretends to prove by a Latin Authority of I know not whom; for he cites onely *Edit. in* 16°. and afterwards, *ibid.* leaving us to gueſs who his Authour ſhould be: But we will ſhew his Lordſhip all the reſpect we can, and ſuppoſe he meant to cite ſome Authour of Credit. What doth he ſay? onely this. *Sigiſmundus Huſſum Conſtantiam vocat, & miſſis literis, publicâ fide cavet.* Which no way intimates whether it were done by the Councils inſtigation, or meerly of his own motion. How then can his Lordſhip hence prove, any ſecret Compact between the Emperour and the Council, or any underhand dealing of the Council, by the Emperours means, to bring *Huſs* within their power, by his relying upon an unſufficient caution? The Biſhops *Dilemma* therefore is eaſily ſolv'd, who argues thus. *If the Fathers did it in cunning, that the Emperour ſhould give Safe Conduct, which themſelves meant not to keep, then they broke Faith. If the Emperour knew they would not keep it, then he himſelf broke Faith, in giving a Safe Conduct, which he knew to be invalid.* This is his Argument. But I anſwer. Neither did the Council uſe any ſuch deceitful practice with the Emperour: nor did the Emperour give *Huſs* any Security, but what he thought might be good and effectual; yea, he did make the Security good, at leaſt to the utmoſt of his power, that is, ſo farre as in ſuch a caſe it either beſeem'd or concern'd him to do.

We have already told his Lordſhip, that the Council onely declar'd, that when promiſe is made by Secular Power to the prejudice of Eccleſiaſtical Proceedings in cauſes of Hereſie, it is not of force. This is the whole intent of the Council; and the Relatour is much to blame, for imperfectly citing the Decree, with ſo many *&c's.* to dazzle the eyes of his Reader, and make him believe what he pleaſes. Whereas that which the Council ordains, is not onely of moſt un-

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deniable right in regard of the Church, but also of evident necessity. For if Temporal Princes may claim a Power, by their *Safe-Conducts*, or other promises made to Heretiques, to impede and frustrate the Churches lawful and Canonical proceedings in such causes, what will become of Ecclesiastical *Authority*, *Immunity*, *Liberty*, &c. Every Heretique or Sectary, how turbulent and seditious soever, if he can but procure a *Safe Conduct*, or the word of some Temporal Prince for his Security, shall be exempt from Censure, may preach, write, spread Heresie without check, or controul. Wherefore the Council sayes no more in effect, then is in it self evident, *viz.* that an inferiour Tribunal cannot hinder the proceedings of a superiour. But enough of this matter.

To his Lordships Question, *why they should go to Rome to a General Council, and have their freedom of speech, since the Church of Rome is resolved to alter nothing*, I answer, Protestants were never invited to a General Council at *Rome*, to reform the Church, (that's a work, to which they can pretend no competent Authoriy) but they were invited thither to be better instructed, and reclaimed from their errours. The *Roman* Church is sufficiently authoriz'd by Saint *Paul*, viz. that though an Angel from heaven should teach otherwayes then shee had taught, he ought not to be believ'd. In like manner the Fathers in the Council of *Trent* might with good reason be resolv'd firmly to stick to the Doctrine, they had formerly been taught by the Catholique Church, notwithstanding any pretended difficulties, or objections, brought against it, either by Bishops or any other person. Galat. 1.

5. His Lordship goes on, and blames both *A. C.* and *F. Campian* too, for their boldness, in saying, that *no good answer can be given* by English Protestants, *why they refuse to grant a publique Disputation to Catholicks.* The Bishop thinks it a very good Answer, to say, that the Church of *England* hath no reason to admit of a publique Dispute with us, till we be able to *shew it under the Seal, and Powers of Rome*, that the *Roman* Church *will submit to a Third, who may be an indifferent Judge* between Catholicks and Protestants, or *to such a General Council, as is after mentioned.* But I would fain know, who this *Third, indifferent Judge*, should be. If he prove an *Heretique*, or *Schismatique*, he will hardly be found *indifferent*: 'tis to be fear'd, he will be *partial* in the cause. Perchance, he shall be some *Atheist*, *Turk*, or *Jew*: *Judges* fitly chosen, (indeed) to sit upon the Church of God. But would his Lordship (think you) have taken it for a satisfactory Answer, if some Brownist, or other Sectary in his time (upon his Lordships vouchsafing to dispute with them, in hope to reduce them to union and obedience) should have answered, *we will admit a Dispute, provided your Lordship, and the rest of your Prelatical Church of* England, *will accept of a Third, to be Judge between you and us?* might not the Arrians, (or any other Ancient Heretiques) have as well required a *Third*, to judge between them and Catholiques in Controversies, wherein they differed? Yea, may not every known Rebel, upon the like pretense, demand a *Third*, to be Judge between him and the King his Sovereign, and in case of refusal, remain obstinate in his rebellion, even as well as the Protestants do persist in Ibid. num. 9.

their ſpiritual Diſloyalty to the Vicar of Chriſt, becauſe *a Third perſon* is not accepted to be Judge between him and them? To what he intimates of a General Council, we ſay, if it be a lawful one, *viz.* call'd and approv'd, by the Pope as Head of the Church (as all lawful General Councils hitherto have been) we ſhall never refuſe to ſubmit to it, but heartily wiſh, that all the Relatours party would do the ſame.

CHAP. 13.

Proteſtants, no part of the Church.

Argument.

1. How *the* Separation *of Proteſtants from the Church was made.* 2. *whether the* Roman-Catholiques, *or* They, *do imitate the Ten Tribes.* 3. *The* Roman *Doctrin concerning the Holy Ghosts* Proceeding, *&c. more antient then the Biſhop pretends.* 4. *In what caſes*, Particular *Churches may* declare *Articles of Faith.* 5. *The word* Filioque when *added to the Creed*; *and* why. 6. *No* Particular *Church hath power to reform, what is* univerſally *taught and receiv'd.* 7. *The Proteſtants* Synod *at* London 1562. *neither* General, *nor* Free. 8. Gerſon, *and all his other proofs, fail the Biſhop.* 9. Proteſtants *never yet had either true* Church, *or* Council.

1. WE are again told, that Proteſtants did not *depart* from the Church of *Rome*, but were *thruſt out* by her *without cauſe.* What *the cauſe* of their *expulſion* was we have already declar'd, and ſhall not refuſe here again briefly to repeat. It was, becauſe by their Heretical doctrine and Schiſmatical proceedings they had firſt ſeparated themſelves from the Church, and became both unworthy and uncapable (any longer) of her Communion. They had raiſed a new, Separate, and mutinous Faction of pretended Chriſtians, diſtinct from the one, Catholique, or general, Body of the Church; They had choſen to themſelves new Paſtors, independent of any ordinary and lawful Paſtours of Chriſts Church, that were before them. They had inſtituted new Rites and Ceremonies of religion, fram'd new Liturgies, or Forms of Divine Service; They had ſchiſmatically conven'd in ſeveral Synods, or Conventicles, and there broacht new Heretical Confeſſions of Faith, contrary, not only to the true Catholique Faith, but to the Faith of all particular Churches what ever, exiſtent in the world immediately before they began. Thus, Proteſtants of themſelves firſt departed from the Churches Doctrine and Communion; and perſiſting obſtinate in their evil opinions and practiſes, the Church was forc'd to proceed againſt them according to the Canons, and by *juſt cenſure* caſt them out of her boſom; leſt otherwiſe by their ſcandalons diviſion, high diſobedience, and peſtilent

ſtilent doctrine they might further infect the Flock of Chriſt, which was committed to her charge.

The Biſhop denies he ever granted, *that Proteſtants did firſt depart, otherwiſe than he had before expreſſed*, §. 21. num. 6. But that is enough: he there acknowledges that an *actual ſeparation* (at leaſt) was made by Proteſtants: and *A. C.* here aſſerts no more. Whether this *actual ſeparation* were *upon a juſt cauſe preceding* (as the Relatour pretends) is a thing to be diſputed between *A. C.* and him: although indeed it be of it ſelf clear enough to any who duly conſiders it, that Proteſtants neither had, nor could have, any *juſt cauſe* for ſuch a Separation, as *A. C. pag.* 55, 56. and all Catholiques do charge them with. For it was a Separation not onely from the Church of *Rome*, but (as *Calvin* himſelf, *Epiſt.* 14. confeſſes) *à toto mundo*, from the whole *Chriſtian* world: and ſuch a Separation neceſſarily involves ſeparation from the *True Catholique* Church; from which, as it hath been often urg'd already, even by the confeſſion of Proteſtants themſelves, 'tis impoſſible there ſhould ever be *juſt cauſe* to ſeparate.

The Biſhop grants, that *Corruption in manners onely is no juſt cauſe to make a ſeparation from the Church of God*, yet cannot forbear to have a fling at the corrupt manners of the Church of *Rome*, quoting for that purpoſe Dr. *Stapleton*. But I wonder our Adverſaries take notice of ſuch things. Are they themſelves without blame? Is there no *corruption of manners* amongſt them? Surely yes; but paſſion blindes them, and they are like thoſe who being brought into a moſt pleaſant garden, richly beautified with variety of uſefull herbs and odoriferous flowers, ſhould paſs over all this, and onely entertain themſelves with looking upon ſome few weeds, which their curious or rather malicious eyes had there ſpy'd. For they take no notice of the Sanctity and Good life, perſpicuous in very many both of the Clergy and Laiety, in the Roman Church. They will not ſee the great variety of *Religious Orders*, wherewith the garment of the Church is, as it were, embroidered, (*Aſtitit Regina à dextris tuis in veſtitu deaurato, circumdata varietate, Pſal.* 44. *ver.* 10.) in which ſo many thouſands of both Sexes tye themſelves to the Service of God by perpetual Vowes, never to be diſſolv'd by their own ſeeking; praying, and ſinging divine Hymnes day and night; which is a ſtrange unheard of thing amongſt Proteſtants. They tell us of many Popes that have been wicked; but they never mention, how many of them have been (undeniably) men of moſt holy life and Saint-like converſation; I mean, not onely thoſe of the Primitive and golden ages, (wherein no leſs then thirty (or more) ſucceſſively one after another, for three hundred years together and upwards, were either Martyrs, or glorious Confeſſors, for the Chriſtian Faith) but even of late, and in this our Iron Age. Ibidem.

The diſcovery of ſome few motes darkens not the brightneſs of the Sun-ſhine. What if ſome few Catholique Authors are of opinion, that ſome of the Popes, as private Doctours, have fallen into Hereſie; though *Bellarmin* and others deny it, and rather ſhew the contrary? What if ſome others have fallen into other foul Crimes? was there not, even in the Colledge of the Apoſtles, one that deny'd, and another

other that betray'd his Master? Besides, it may be worth the noting, that amongst Catholiques, though Sins be committed, yet they are seldome maintained; they are not defended, nor justified as *Good works:* whereas among Protestants *Darkness* it self is called *Light*, and the greatest of all Sins, *viz.* Heresie, Scisme, Sacriledge, Rebellion, &c. together with all the bad spawn they leave behinde them, are cry'd up for perfect vertue, zeal, godly Reformation, and what not? Let our Adversaries therefore still bark, they shall never hinder *Sanctity of life* from being a mark of the *True*, that is, of the *Roman* Church: though our chief quarrel with them for the present, be for endea-

Ibid. §.23. vouring to brand her with *Doctrinal errours*; upon which account they both separate from her Communion, and attempt that horrid work of their deformed Reformation. But in vain do they attempt to reform the Church, of what she can never be guilty. They ought rather to reform themselves, and disclaim those errours, which with Heretical and Schismatical obstinacy they have so long maintain'd against her.

2. But I return to his Lordship, who grounding himself upon the Separation of the ten Tribes, averres, that *a particular Church may reform it self.* But whether or no, or how this may be done, I referre my Reader to what shall be said hereafter. For the present I onely note, that his Lordship goes upon false grounds. Thus he discour-

§ 24.num.1. ses. *Was it not lawful* (sayes he) *for* Juda *to reform her self, when* Israel *would not joyn? Sure it was.* First, by this Rhetorical Interrogation and answer he supposes that *Juda* reform'd her self; which is false. For *Juda* being the Orthodox Church, united with her Head, the High Priest, and not tainted with any Doctrinal errours, what need, I pray, was there of her reformation? His Text out of *Osee* (*a*), *Though Israel transgress, yet let not Juda sin*, by which he endeavours to prove that *Juda* reform'd her self, is rather against, then for him; because in any indifferent mans judgement these words, *Though Israel trangress, yet at least let not Juda sin*, have rather this sense, *Let not Juda at least fall into Schisme, though Israel does*, then the sense following, *Let Juda reform her self.* Secondly, he supposes that *Juda* is the *Protestant party*; which is also false. For if you be *Juda*, who, I pray, are the revolted *Ten Tribes?* who are of *Jeroboams* Cabal? But let us see what a pretty Parallel there is between *Juda* and you. *Juda* remain'd in *Jerusalem:* you left the Catholique *Jerusalem*, that is *Rome, the City of peace*, in whose bosom you were brought up. *Juda* never went to *Dan* nor *Bethel*, never made Priests of *Baal*, never adored *golden Calves.* You made new Synagogues, to which you resorted; new and unheard of (*b*) Priests, without Altar, or Sacrifice; and all this by your own authority. *Juda* was still united with her *Spiritual* Head, the High-Priest of *Jerusalem*; nay with her Temporal Head also, King *Roboam:* you revolted first from your *Spiritual* Head, the Pope of *Rome*, and afterwards cast off also your Loyalty due to Temporal Princes; as appears in the lamentable Rebellions heretofore in Germany, the Low Countreys, and France. Is not his Lordships Parallel then between *Juda* and the Protestant party very pat, and much to the purpose?

(*a*) *Si fornicaris tu Israel, non delinquat saltem Juda, Oseæ* 4. 15.

(*b*) *Sacerdotes de extremis populi, qui non erant de filiis Levi.* 3 *Reg.* 12. 13.

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He would have had far better succesſ, had he compar'd his Schiſmatical party with the ten revolted Tribes of *Iſrael:* for this Parallel comes very home, not only in reſpect of the people miſled, but alſo in regard of the miſleaders, even in *England. Jeroboam* had no title at all to the Crown of *Iſrael.* Queen *Elizabeth* was declar'd *Illegitimate* and *uncapable to inherit* her Fathers Crown by Act of Parliament. 28. Hen. 8. cap. 7. *Jeroboam* out of ungodly Policy, the better to ſecure his uſurp'd Crown, cauſed the ten Tribes to deſert the old and true religion of *Juda*, which they had ever ſince their being *Gods people*, moſt conſtantly and univerſally profeſſed. Queen *Elizabeth* more out of *Policy* and *Reaſon of State*, then of *Conſcience*, to faſten the Crown of *England* upon her head, made a Schiſme from the *Romane* Church, aboliſhed the Catholique and True Religion (which had been profeſſed in *England* for ſo many hundred years before) purpoſely to ingratiate her ſelf with the common people, which eaſily inclines to all licentiouſneſs, and utterly diſable that party from ever prevailing afterward in Parliament, which formerly had voted againſt her. *Jeroboam*, to the end his rebellious party might never return to *Jeruſalem*, and be united with the High-Prieſt in the true religion, ſet up a new Synagogue, new Prieſts, new Sacrifices and new Ceremonies. Queen *Elizabeth*, to the end her Schiſmatical party might never piece again with their *Spirituall* Head, the Pope of *Rome*, ſet on foot a new Church, new Biſhops, new Paſtours, new Liturgies, and new Ceremonies. In fine, *Jeroboam* ſtretcht forth his hand againſt the true 3. Reg. 13. 1. Prophet of *Juda*, and commanded him to be apprehended. Queen *Elizabeth* ſtretcht forth her hand not againſt one onely, but all Prieſts and all Catholiques; witneſs the bloody perſecution rais'd againſt them in her dayes; when it was made Treaſon for Prieſts to come into *England*, to exerciſe any Prieſtly Function, to have any commerce with *Rome*; and a capital crime even to hear Maſs, or but harbour a Prieſt. And what I pray, is true piety in Gods ſight, if all theſe be capital offences? But enough of this Parallel.

His Lordſhip, even during the Schiſme of *Jeroboam*, will yet needs have *Iſrael a True Church.* But I anſwer, They were no *true Church*, becauſe they rejected the Authority of the High Prieſt, refuſed to communicate in the Sacrifices and Worſhip of God at *Jeruſalem*, and adored the *golden Calves* of *Jeroboam.* 'Tis true, there were many holy perſons, inhabitants of the ſame Countrey with the reſt, who kept themſelves undefiled from thoſe Idolatries and Diviſions; who though they were not (perhaps) ſuffered to go up to *Jeruſalem* to worſhip, yet never conſented to go to *Dan* or *Bethel.* Theſe we acknowledge, remained parts of the True Church, notwithſtanding the Schiſme; as many Catholiques do now continue true members of the *Roman* Church, though living diſperſedly in Heretical Countreys. And the Prophets who were amongſt them, were alſo a part of the True Church at *Jeruſalem*; for which reaſon, for the moſt part the Kings of *Iſrael* perſecuted them, as Catholiques alſo now are commonly perſecuted by *Heathen*, *Mahumetan*, and *Heretical* Princes. The *having-Prophets* therefore among them argues the *Ten Tribes* no more to be parts of the true Church, then it would argue the

Protestants in *Holland* to be parts of the *Roman* Church, if some *Roman* Catholique should be found among them, having the spirit of Prophesie.

But his Lordship will prove by some Texts of Scripture, that the ten Tribes continued *a Church*, notwithstanding their *Schisme* and Idolatry. But to that of *Hosea* 9. 17. I answer first, this Prophet prophesied both against *Juda* and *Israel*; and the word *Israel* being an Appellative, common to all the seed of *Jacob*, 'tis not certain, he alwayes means by it the ten Schismatical Tribes onely, and not somtimes the Tribe of *Juda* also. Secondly I say, the Relatours Gloss addes to the Text. God doth not there threaten to cast *Israel* away *in non Ecclesiam*, as the Bishop speaks, that is, to un-church them, as if (forsooth) before that threatning they had been a *true* Church: this is the Relatours own voluntary addition, or fiction rather; but he threatens, simply to deprive them of his wonted protection, to deliver them into their enemies hands, and (as the very next words shew) *to make them wanderers among the Nations*, that should take them captive.

To that of 4. *Reg.* 9. 6. where they are called *the people of the Lord*, I answer, in a general sense all *Abrahams* seed *according to the flesh* are styled *the people of God*, by reason of that promise of God made to Abraham, Gen. 18. *I will be a God to thee, and to thy seed after thee*; but *Abraham*'s seed only *according to the spirit*, that is, the faithful, make the True Church.

To his last Argument, (which he advanceth as *ad hominem*) that *Multitude is a note of the Church.* I answer, we do not contend that of Christians the greater multitude is an infallible mark of the true Church. There was a time when the Arrians were reported to be more numerous then the Orthodox.

3. The Procession of the Holy Ghost from the Son as well as from the Father, was a Truth alwayes acknowledg'd in the Church of God, and receiv'd in General Councils, long before the Controversie touching that point arose between the Latins and the Greeks. Witness that Epistle of St. *Cyril*, Patriarch of *Alexandria*, which he wrote (as *Bellarmin* tells us) from the Council of *Alexandria* to that of *Ephesus*, wherein are these words, *Spiritus appellatus est veritatis; & veritas Christus est: unde & ab isto similiter, sicut & ex Patre procedit.* The Holy Ghost (saith he) is called *the Spirit of Truth*, and Christ is *the Truth*; whence follows that he *proceeds* as well *from him*, as *from the Father*. Thus he. Now this Epistle of St. *Cyril* and the Council of *Alexandria*, as *Bellarmin* likewise shews, was receiv'd not only by the Council of *Ephesus*, which was about the year of our Lord 434. but also by four other General Councils held in *Greece* it self: and consequently the Doctrine of the Holy Ghosts Procession, was a Truth so anciently known in the Church, that it could not well seem a novelty to any, when the express confession of it came to be more frequent and publick in the Latin Church. It matters not much, in what capacity it was *promulgated by the Church of Rome*, whether as a *particular* Church, as the Bishop contends, or as *Head* of the Church Universal, as we think. For either way, it could not but be

(a) *Bellarm. lib.* 2. *de Christo, cap.* 23. §. His ergo omissis.

Ibid. num. 2.

be very lawful for that Church to do it: nor can it help his Lordships cause, which way soever it was done. For supppose a particular Church may (in some case) promulgate an Orthodox Truth, not as yet Catholiquely receiv'd or defined by the whole Church; doth it thence follow that a *particular* Church (or Churches) may *repeal* and *reverse* any thing that the whole Church hath already Catholickly and Definitively received? Surely no. Yet this is his Lordships, and the Protestants case.

4. Hence the Relatours egregious Fallacy is manifest, while from the adding of a *word* onely, by some particular Church for Explication of a known, ancient, and generally received (*b*) Truth, (such as was the Procession of the Holy Ghost both from the Father and Son) he pretends to inferre both these Propositions, *viz.* That a *particular Church may publish any thing that is Catholick, where the whole Church is silent*; and *that a particular Church may reform any thing that is not Catholique, where the whole Church is negligent, or will not.* For though the former of these Propositions be not so enormious as the latter, because it supposes not any actual errour, contrary to Catholique Doctrine, to be maintained by the whole Church, but onely a *Non-declaration*, or, at most, some negligence to promulgate a Catholick Truth, whereas the other supposes errour, or something *uncatholick*, to be taught or admitted by the whole Church; yet are they both utterly Paradoxical and False, and no way to be inferr'd from the example, or practise of the *Roman* Church in declaring the Holy Ghosts *Proceeding* from the Son: for that was of a point anciently and generally received in the Church. Much less can it justifie the Protestants proceedings; whose Declarations, Promulgations, Confessions, or what ever you will call them, made upon their several pretended reformations, were onely of *new* and *unheard* of Doctrines, directly contrary to what the Catholick Church universally held and taught before them for Catholique Truths.

(*b*) *See Bellarmin*, ubi suprà.

For about the year of our Lord 1517. when their pretended Reformations began, was not the Real Presence of our Saviours Body and Blood in the Eucharist, by a true substantial change of Bread and Wine, generally held by the whole Church? Was not the Real Sacrifice of the Mass then generally believ'd? Was not Veneration of Holy Images, Invocation of Saints, Purgatory, Praying for the Dead that they might be eased of their pains, and receive the full remission of their sins, generally used and practis'd by all Christians? Was not Freewill, Merit of good Works, and Justification by Charity, or Inherent Grace, and not by Faith onely, universally taught and believ'd in all Churches of Christendom? Yea even among those who in some few other points dissented from the *Pope* and the *Latin* Church? To what purpose then doth the Bishop urge, that a *particular Church may publish any thing, that is Catholique?* this doth not justifie at all his reformation: he should prove, that it may not onely *adde*, but *take away* something that is Catholique from the doctrine of the Church: for this the pretended Reformers did, as well in *England*, as elsewhere.

5. It is not a thing so evident in Antiquity, *when or where* the word

word *Filioque* was added to the Creed, that his Lordſhip ſhould ſo ſo eaſily take it for granted (without proof) that the *Roman* Church added it, in quality of a *particular* Church. All that can be gathered from Authours (ſo far as I can yet learn) concerning this point is, that in the Councils of *Toledo* and *Luca* aſſembled againſt the Hereticks call'd *Priſcillianiſts*, the word is found inſerted in the Creed; which is ſuppos'd to have been done upon the Authority of an Epiſtle they had receiv'd from Pope *Leo* the firſt, wherein he affirms the Proceſſion of the Holy Ghoſt to be both from the Father and Son. I confeſs (*a*) *Hugo Eterianus*, in his Book written upon this Subject about the year 1100. affirms that it was added by the Pope in a full Council at *Rome*: but he names not the Pope. Whether it were, becauſe in his time 'twas generally known what Pope it was, I cannot certainly ſay: but of this I am ſure, that by reaſon of his ſilence, we now know not with any certainty whom he meant. (*b*) Card. *Perron* directly affirms, that it was firſt added by an Aſſembly of French Biſhops. But perhaps that may be more probable which *Staniſlaus Socolovius* tells us, in his Latin Tranſlation of the Anſwer of *Hieremias* Patriarch of *Conſtantinople* to the *Lutherans*, pag. 8. *viz.* that the Fathers of the firſt Council at *Conſtantinople*, (which is the ſecond General) ſending the Confeſſion of their Faith to Pope *Damaſus* and his Council at *Rome*, the Pope and Council at *Rome* approv'd of their ſaid Confeſſion, but yet added, by way of explication, the word *Filioque* to the Article which concern'd the Holy Ghoſt; and this they did, to ſignifie that the Holy Ghoſt, as True God *proceeded* from the Son, and was not *made* or *created* by him, as ſome Heretiques in thoſe times began to teach. Neither doth he affirm this without citation of ſome credible Authority: adding withall, that this Definition, or Declaration of the Pope, was for ſome hundreds of years generally admitted and embrac'd by the whole Church, neither Greeks nor Latins diſſenting, or taking any exception at the word *Filioque*, till about the time of the Eighth Synod; where the *Greeks* firſt began publiquely to cavil againſt it, more out of pride and peeviſh emulation againſt the *Latins*, then for any urgent Reaſons, they had to conteſt it more then their predeceſſours before them. But of this I need not contend further with his Lordſhip.

(*a*) *Lib.* 3. *de Proceſſ. S.S. cap.* 16.

(*b*) *La Repliq. au Roy de la grand. Bretagn. pag* 818. *cap.* Des Traditions.

6. To return therefore to our buſineſs of Reformation, we grant in effect as great power, as the Biſhop himſelf does, to particular Churches, to National and Provincial Councils, in reforming errours and abuſes either of doctrine or practice: onely we require, that they proceed with due reſpect to the chief Paſtour of the Church, and have recourſe to him in all matters and decrees of Faith, eſpecially when they define, or declare, points not generally known and acknowledg'd to be Catholique Truths. For this even *Capellus* himſelf, by the Relatour here cited, requires: and the practiſe of the Church is evident for it, in the examples of the *Milevitan* and *Carthaginian* Councils, which as St. *Auſtin* (*a*) witneſſes, ſent their decrees touching *Grace*, *Original Sin* in Infants, and other matters againſt *Pelagius*, to be confirm'd by the Pope: who was not eſteem'd by St. *Auſtin* and thoſe Fathers, *the Diſeaſe* of the Church, (a tearm very unhand-

(*a*) D. *Aug. Epiſt.* 90, 91, 92, 93.

Ibidem n. 3.

unhandsome from an inferiour) but rather the *Physician* of it, to whose Care and Government it was committed.

Neither do I think it convenient, to stay for a General Council, when the errours and abuses to be redressed are such, as call for speedy remedy, and threaten greater mischief, if they be not timely prevented. When the *Gangrene* endangers life, we do well to betake our selves to the next Chyrurgeon, that is, a Provincial Council: This in such a case, with the Popes assistance, is acknowledg'd a Physician competent, and able to apply all due remedy to the Churches infirmities: although I confess the most proper Expedient, especially for all matters that concern the Church in general, is an Oecumenical Council. Such as the Council of *Trent* was; whatever the Bishop (without any reason given) sayes to the contrary: nor can any thing be objected against it, which upon due examination will not be found as easily applyable to all other approved Councils, which the Church hath yet had: so that by disowning this, we should in effect disown all others. But suppose it had not been *General*; yet sure it was for Number, Learning, and Authority, far surpassing any National Council, or Synod, which the Protestants, either of *England* or any other Nation ever had. Wherefore, if their Assemblies, or Synods, so inconsiderable as they were, are yet esteem'd of sufficient Authority to make reformation in matters of Faith, and correct what doctrine they imagin'd erroneous in the Catholique Church, shall not the Council of *Trent* be as sufficient to assure us, that the said pretended errours are indeed no errours at all, but Divine Truths, and the perpetual universally receiv'd *Traditions* of Christs Church. Ibidem n. 4.

7. But it is yet more strange, that our Adversary should also object want of *Freedom* to this Council; seeing that even by the relation of their own partial and malevolent (a) Historian, it sufficiently appears, that neither the Prelates wanted full liberty of Suffrage, nor the Divines of Disputation, and maintaining their several assertions in the best manner they could. His Lordship had done well to have lookt nearer home, and consider'd how matters were carried in *England*, much about that time. If the Council of *Trent* were not *a free* Council, what was that Protestant Synod of *London*, *Anno* 1562. in which the thirty nine Articles, that is, the summe of the Protestant Faith and Religion in *England*, were fram'd? Was that a Free Synod? First, at *Trent* all the Prelates in Christendome, that could be invited and were concern'd in the Resolutions of that Council, being solemnly call'd, did come, and assist (either in their persons or proxies) both at the Deliberations, and Determinations of the Assembly. I adde, that the Protestants themselves were likewise invited, with *full security* to come and go, if they had pleas'd; but of this we have spoken already. Whereas at *London*; to that Synod of English Protestants, not one of the lawfull English Prelates were call'd, or permitted to come; who yet of all others were most concern'd and ought to have been there present, as well by reason of their Authority and Function, as of their just interest. What speak I of the Prelates? not so much as one of the English Catholiques (how numerous soever they were at that time) were call'd to that

(a) *Paulus Suavius* (the Venetian Frier) his history of the Councill of *Trent*, twice printed here at *London* by publique Authority.

Assembly, but all (both Pastours and people) were condemn'd together, without being heard, or allow'd to speak one word for themselves.

At *Trent* there were no Bishops illegally depriv'd of their Bishopricks, purposely to cashier their Votes in Council, nor any others intruded into their places, contrary to the Canons of the Church, purposely to vote down the said Churches established Doctrine and Canons. In *England* it is notorious, that all the lawful Prelates of that Nation were most illegally and arbitrarily depriv'd of their Bishopricks, for no other end, but to evacuate their Authority in the Nation; and Lay-Bishops thrust into their places, purposely to vote down and abolish Catholique Religion by some colour of Authority, and feigned shew of a pretended Ecclesiastical Synod. At *Trent* nothing had been done, or was done, in matter of Religion, by the Pope or any other person, in way of Determination, or *New Decree*, but by and upon the most unanimous and general resolutions of that Council. In *England* ('tis too notorious to be deny'd) Religion was already chang'd by the Queen and a few meer-lay-persons in Parliament, (scarce enough to make a legal vote, had the matter been proper for them) and this Synod of *London* call'd apparently not to debate matters of Religion, as they ought to be debated in a *Free Ecclesiastical Synod*, but to *serve designs*, and to boulster up by their pretended, titular, and usurp'd Authority, what before-hand had most Uncanonically been resolv'd upon by the State. This his Lordship should have a little reflected on, when he objected want of *Freedom* to the Council of *Trent*. But it seems, he could more easily see a Mote in another man's eye, then a Beam in his own.

Ibidem n.5. 8. Our desire is not, that *any man should rather be blinde, then open his own eyes*: God forbid! we would have him onely clear them, to see that Catholiques approve of National, Provincial, and also Diocesan Synods, and onely disapprove of such Assemblies, as Convene and Act contrary to the Canons, in opposition to the chief Pastour of the Church, universally receiv'd Doctrines, and General Councils. The Bishop therefore might very well have spar'd his pains of proving so industriously, that many Reformations have been made by particular Councils: for who denyes it? *Bellarmin* (a) had sufficiently shew'd it already; who also observes out of St. *Austin*, that for the Defining of easie things 'tis not convenient to trouble all Christian Provinces. (b) *Non omnis Hæresis est talis, ut propter eam debeant vexari omnes Provinciæ.* We deny not, but matters of less moment such as concern Rites and Ceremonies onely, or Abuses in Manners and Discipline, may be reform'd by particular Councils, and that without asking express leave of the Pope: for who knows not, that the Discipline of the Church allows this? Who knows not, that the Pope is so far from being a hinderance to such Assemblies, that it is no small part of his Apostolical vigilancy for the good of the Church, to encourage and stir up the Bishops of other Nations and Provinces to the frequent holding of them? But we affirm that in matters of greater moment, which concern the Faith and publique Doctrine of the Church, Sacraments, and whatever else is of Divine Institution,

(a) *Bellarm. lib.2. de Christo, cap. 28.*

(b) *D. Aug. epist.4. ad Bonifac. cap. 12.*

Institution, or universal obligation, *particular* Councils (if they duly proceed) attempt nothing without recourse to the Sea Apostolique, and the Popes consent either expresly granted, or justly presum'd.

The Bishop indeed all along pretends the contrary, *viz.* that National and Provincial Councils did reform in matters of Faith and Doctrine, both without and against the Popes consent: and it concerns him so to do; for without this granted, his Lordship knew well enough, it would be impossible for him to justifie the pretended Reformation of his English Church. But let us examine his proofs. Ibid. num. 5. First, *Gerson* (*c*) speaks nothing expresly touching matters of *Faith*, but onely, that he would have all *the States* (or Degrees) of the Church reform'd; which may be understood as well of *personal abuses* or corruption in *Manners* and *Discipline*, as in *matters of Faith:* Besides writing his first-alledg'd Treatise upon this subject *de Concilio unius obedientiæ*, and pleading hard for such a General Council, as should acknowledge *one Head*, 'tis manifest he allow'd of no Schismatical Reformations, nor any thing to be done in that kinde, contrary to the Authority and good liking of the Churches Head. Secondly, the Bishop cites *Concilium Romanum sub Sylvestro*; but here the very title confutes his pretence: for the Council was held *sub Sylvestro*, under the Pope; therefore not without, or against him. And at the Council of *Gangres*, *Osius* was Popes *Sylvesters* Legate, and the Canons of this Council, as Pope *Symmachus*, related by *Baronius*, affirms, *were enacted by the Authority of the Sea Apostolique.* *Baron. ad Annum* 319.

(*c*) Omnes Ecclesiæ status aut in Generali Concilio reformetis, aut in Conciliis Provincialibus reformari mandetis. *Gerson. Declarat. Defectuum virorum Ecclesiasticorum par.* 1. *pag.* 209. *B.*

His third proof is *Concilium Carthiginense primum*, which was indeed assembled by *Gratus* Bishop of *Carthage*, but no new Article Defined in it; onely the perpetual Tradition of the Church, touching *Non-rebaptization*, was confirm'd therein, having been defined long before by sundry Popes, and also by the Council of *Nice.* For this Council therefore of *Carthage* no man can be so hardy as to deny, but that the Popes consent, if it were not expresly had, yet might be justly presum'd. In the Synod of *Aquileia* (which is his fourth proof) the Bishop himself findes nothing, but only that *Palladius* and *Secundinus* were therein condemn'd *for embracing the Arian Heresie:* which having been already condemn'd by the Council of *Nice*, and St. *Ambrose* with other Bishops of *Italy* being present at *Aquileia*, who can doubt, but every thing was there done by the Popes Authority and consent? His fifth proof is the second, otherwise call'd the third, Council of *Carthage*; which was so far from being held against the Popes consent, that in the forty eighth Canon 'tis expresly resolv'd by the Council, to consult Pope *Syricius* concerning the matter of that Decree. His sixth proof is the Council of *Milevis* in *Africa*, condemning the Heresie of *Pelagius*. But was not (I pray) the Sea Apostolique consulted in that grand affair? Sure it was. St. *Austin* above cited will avouch as much. His seventh proof, is the second Council of *Aurange* which was assembled by means of *Felix* Bishop of *Rome:* so far was it from being held without the Popes consent. *Gennad. de Scrip. Eccl. cap.* 86.

After

After this comes the third Council of *Toledo*; which was so devoted to the Authority of the Sea of *Rome*, that in Recognition thereof it decreed, that all Constitutions of Councils, and *all the Synodical Epistles of the Roman Bishops should remain in their ancient force and vigour.*

But what sayes his *Reserve*, his Master-Allegation, the Fourth Council of *Toledo?* just as much as the rest. *It added* (sayes the Bishop) *some things to the Creed, which were not expresly deliver'd in former Creeds.* So they might well do, for fuller explication of what was implicitely deliver'd before, and in opposition to Heresies already condemn'd by the whole Church. Did it adde any thing *contrary* to to the common Faith of the Church, or of the Sea Apostolique? which is the question in hand, and which *Protestants* did in all their pretended National *Pseudo-Synods?* Neither needed the Prelates to *ask* express *leave of the Sea of Rome* to convene and determine matters concerning the whole Church, provided it were done with due Subordination to the Sea Apostolique. For that thus a National Synod may proceed, the Council of *Milevis* a little above cited doth sufficiently declare; which with the Authority of the Sea Apostolique concurring, condemn'd the Heresie of *Pelagius.* By such examples as these does our Adversary labour to justifie his Reformed English Church: Thus does he prove, that Provincial and Particular Councils may sometimes make Reformation in matters of Faith and Doctrine, without, yea against the Authority of the Apostolique Sea. Hath he not worthily acquitted himself of his Province think you? when in all the instances he brings, there is not the least glance, or intimation of any thing done *contrary* to the Popes Authority, but express mention of it, and of due regard towards it. He urges again, that the Church of *Rome* added the word *Filioque* to the Creed: But can any man in his wits think it was done without and against the *Popes* consent? Surely the Relatour cannot be thought here to have well minded his matter, or peradventure he perswaded himself; the multitude of his Allegations would serve to hide the impertinency of them.

9. Yet, after so many lost proofs, with a confidence as great, as if
Ibid.num.5. they had been all Demonstrations, he asks us the question, *And if this was practis'd so often, and in so many places, why may not a National Council of the Church of England do the like?* Truly I know no reason why it may not, provided it be a True National Council, and a True Church of *England*, (as those recited were true Churches and Councils) and provided also that it do no more. But seeing (as his following words declare) by *the Church of England*, he means the present Protestant Church there, and by *National Council* either that *Pseudo-Synod* above-mentioned in the year 1562. or some other like it, I must crave leave of his Lordship to deny his supposition, and tell him *the Church of England* in that sense, signifies *no true Church*, neither is such a *National Council* to be accounted *a lawful Synod*, duly representative of the true English Church. For is it not notorious, that the persons constituting that pretended Synod in the year 1562. were all manifest usurpers? Is it not manifest, that they all by force intru-

intruded themselves both into the Seas of other lawful Bishops, and into the *Cures* of other lawful Pastours, quietly and Canonically possessed of them before their said Intrusion? Can those be accounted a lawful National Council of *England*, or lawfully to represent the English Church, who never had any lawful, that is, Canonical and Just Vocation, Mission, or Jurisdiction given them to and over the English Nation?

But suppose they had been True Bishops and Pastors of the English Church, and their Assembly a lawful National Council, yet were they so far from *doing the like* to what the forementioned particular Churches and Councils did, that they acted directly contrary to them. Not one of those Councils condemned any point of Faith, that had been generally believ'd and practis'd in the Church before them, as this Synod of *London* did: Not one of them contradicted the doctrine of the *Roman* Church, as this did: None of them convened against the express will of the Bishop of *Rome*, as this Conventicle did. None of them deny'd the Popes Authority, or attempted to deprive him of it, as these did, so far as 'twas in their power. What Parallel then is there between the proceedings of the abovesaid National Synods, or Councils, of *Rome*, *Gangres*, *Carthage*, *Aquileia*, &c. and the Bishops pretended Synod of Protestants at *London* in the year 1562.

What the Bishops in King *Henry* the eighths time did, is known Ibidem. and confess'd, not only by Bishop *Gardiner* afterward in Queen *Maries* reign,(who was the learnedst Prelat then in *England*) but even by Protestant Authors, to have been extorted from them rather by threats & force, then otherwise, and consequently can be of no great advantage to the Bishop. And yet what they *subscrib'd* was far out-done by the Synod of 62. For though the *Henry-Bishops* (as we may call them for distinction) seemingly at least renounced the Popes *Canonical* and *acquired* Jurisdiction here in *England*, I mean, that Authority and Jurisdiction in Ecclesiastical matters, which the Pope exercis'd here by vertue of the Canons, Prescription, and other title of *humane Right*, and gave it to the King, yet they never renounc'd, or depriv'd him of that part of his Authority, which is far more intrinsecal to his office and absolutely of *Divine Right*; they never deny'd the Popes Sovereign Power *to teach the universal Church*, and determine all Controversies of Faith whatsoever with a General Council: nor did they dissent from him in any of those points of Faith, which that Synod of *London* condemned in the year 1562. That which the King aim'd at, was to get the Power into his hands, and to have those Authorities, Prerogatives, Immunities annexed to his Crown, which the Pope enjoyed, and had exercised *here in England* time out minde, in Ecclesiastical Causes, that is, in the Goverment and Discipline of the English Church; and to this the Bishops yielded: but what concern'd the Popes Authority in relation to the whole Catholique Church, for ought appears clearly to the contrary, both the Bishops and the King too, left the Pope in possession of all that he could rightly challenge.

I have no more to say to this part of his Paragraph; onely I ob-

ſerve, that though his Lordſhip will not acknowledge *Hereſie* or *Schiſme* to have had place in his pretended Reformation, yet he does not deny but *Sacriledge too often reforms Superſtition*; which yet he is ready to excuſe, telling us it was *the Crime of the Reformers, not of the Reformation.* But we ask, What induc'd thoſe Reformers to commit *Sacriledge*, but the novel and impious Maximes of their Reformation? Was it for any thing elſe, that they ſack't and demoliſht ſo many Monaſteries and Religious Houſes, alienating their Lands and Revenues, but becauſe by the principles of Reformation they held it Superſtition to be a Religious Perſon, or to live a Monaſtical life? Was it for any thing elſe, that they pluckt down Altars, burnt Images, defac'd the Monuments of the Dead, brake the Church-windows, threw down Croſſes, tore the Holy Veſtments in pieces, &c. but becauſe they thought them all Inſtruments of Idolatry and falſe Worſhip, as they tearm it? was it for any thing elſe, that they poſſeſt themſelves of Eccleſiaſtical Benefices, took upon them Spiritual Juriſdictions and Paſtoral Charges, by force of Secular Power and Authority, from thoſe that were in lawful and quiet poſſeſſion of them according to the Canons of the Church, but becauſe according to the Maximes of their new Belief, they held the old Paſtours of the Church to be *Falſe Teachers*, and their Function neither lawful nor of uſe among Chriſtians? 'Tis clear then, that the *Sacrilegious* works of the Reformers, and the wicked *Tenets* of the Reformation, differ onely as the Tree and its Fruit: they are not altogether the ſame, but yet the one ſprings connaturally from the other; the one begets and bears the other, as naturally, as a *corrupt Tree bears bad fruit.*

Ibidem.

Nor can his Lordſhip ſo eaſily waſh his hands of the guilt, as he ſeems willing to do, by ſaying, *they are long ſince gone to God to anſwer it*, as if none could be involv'd in this crime, but onely the firſt Actors. Are the Succeſſors then Free? No ſuch matter. Both the ſin and the guilt too will be found entail'd upon all that ſucceed them in the Fruits of their Sacrilegious actings, ſince they have no better ground, nor title to enjoy them, then thoſe who firſt acted. But I ſhall not proſecute this Theam any further.

Neither ſhall I ſay much to his *Memorandum* in the end of this Paragraph, where he pretends to minde us of the *General Church forced for the moſt part under the Government of the Roman Sea.* By what *force* I pray? Is it poſſible? or can it enter into the judgement of any reaſonable man, in good earneſt to believe, that a ſingle Biſhop, of no very large Dioceſs (if it reacht no further then moſt Proteſtants will have it) ſhould be able, by *force* to bring into ſubjection ſo many large Provinces of Chriſtendom, as confeſſedly did acknowledge the Popes power, when the pretended Reformation began? *Force* implies reſiſtance of the contrary part, and ſomething done againſt the will and good liking of the party forced. But can his Lordſhip ſhew any *reſiſtance* made by any particular Church or Churches, againſt that Authority which the Biſhop of *Rome* claim'd and exercis'd confeſſedly over all the Weſtern Provinces of Chriſtendom, when the Reformers firſt began their *reſiſtances*? Does any Claſſick Author of

Ibidem n. 6.

preſent

present, or precedent times mention, or complain, of any such force? Rather doth not experience teach us, that, whensoever any Novellist started up and preacht any thing contrary to the Popes Authority, the Bishops of other Provinces were as ready to censure and forbid him, as the Pope himself? Are not all Ecclesiastical Monuments full of examples in this kinde? This therefore is as false a calumny, as any, and serves onely to lengthen the list of our Adversaries bitter, but false Pasquils.

CHAP. 14.

Protestants, further convinc'd of Schisme.

ARGUMENT.

1. A. C's. *Parallel defended.* 2. *Protestants proceedings against their own* Seperatists *justifie the Churches proceeding against them.* 3. *No danger in acknowledging the Church* Infallible. 4. *Points* Fundamental, *necessary to be* determinately *known, and why?* 5. *The four places of Scripture, for the Churches* Infallibility, *weigh'd the second time and maintain'd.* 6. *Why the Church cannot teach errour* in matter of Faith. 7. *How she becomes* Infallible, *by vertue of* Christs *prayer for St.* Peter, *Luc.*22.31. 8. *The Relatours various* Trippings *and* Windings *observ'd.*

MR. *Fisher* askt his Lordship, *QUO JUDICE doth it appear, that the Church of Rome hath err'd in matters of Faith?* as not thinking it equity, that Protestants in their own cause should be *Accusers, Witnesses*, and *Judges* of the *Roman* Church. The Relatour in answer to this confesseth, that *no man in common equity ought to be suffer'd to be Accuser, Witness, and Judge in his own cause.* But yet addes, *there is as little reason, or equity, that any man who is to be accused, should be the accused, and yet Witness and Judge in his own cause. If the first may hold,* (saith he) *no man shall be innocent: and if the last, none will be nocent.* To this I answer. We have already prov'd the *Roman* Church (in the sense we understand *Roman*) *Infallible*; and therefore she ought not to be *accus'd* for teaching errours. Neither can she submit her self to any *Third* to be judg'd in this point, both because there is no such competent *Third* to be found, as also because it were in effect to give away her own right, yea indeed to destroy her self, by suffering her Authority to be question'd in that, whereon all Certainty of Faith depends: for such is the Catholique Churches *Infallibility*. §.25.num.1.

1. Again, I make this demand. Suppose that *Nicolas* the Deacon, or some other Heretique of the Apostles times, separating themselves from the Apostles, and Christians that adhered to them, should have

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accus'd them of false doctrine; and being for such presumption excommunicated by the Apostles, would it have been a just plea, think you, for the said condemned Heretiques, to have pretended, that the Apostles were *the party accused*, and that they could not be *Witnesses* and *Judges* too in their own cause; but that the trial of their doctrine ought to be referr'd to a Third person? I suppose no man will be so absurd. I say then, Whatever shall be answer'd in defence of the Apostles proceeding, will be found both proper and sufficient to defend the Church against her Adversaries. For if the Apostles might judge those Heretiques in the Controversies abovesaid, then the *persons accused* may sometimes, and in some causes, be *Judges* of those that *accuse* them: and if *the Infallibility* of the Apostles judgement, together with the *Fullness* of their Authority, were a sufficient ground and reason for them to exercise the part and office of Judges in their own cause, seeing both these do still remain in the Church, (viz. *Infallibility* of Judgement, and *Fullness* of Authority) doubtless the lawful Pastours thereof duly assembled and united with their Head, may lawfully, nay of duty ought to judge *the Accusers* of their doctrine, whoever they be; according to that acknowledged Prophesie concerning Christs Church, (*Isa.* 54. 17.) after our Adversaries own Translation, *Every tongue that ariseth against thee in judgement* (or that accuses thee of errour) *thou shalt condemn.*

Protestants indeed, having neither competent *Authority*, nor so much as pretending to *Infallibility* in their doctrine, cannot rationally be permitted to be *Acccusers* and *Witnesses* against the *Roman* Church (much less *Judges*) in their own cause. Wherefore *A.C.* addes, *that the Church of* Rome *is the Principal and Mother-Church; and that therefore, though it be aginst common equity, that Subjects and Children should be Accusers, Witnesses, Judges, and Executioners against their Prince and Mother in any case, yet it is not absurd, that in some cases the Prince or Mother may accuse, witness, judge, and if need be, execute Justice against unjust and rebellious Subjects, or evil Children.* To this the Bishop replies, that for the present he will suppose the *Roman* Church to be both *a Prince* and *a Mother*, that he may not seem *to avoid the shock of*

Ibidem n. 2. A. C.'s *Argument:* but addes withall, *that no moderate Prince ever thought it just, or took upon him, to be Accuser, witness, and Judge, in any case of moment, against his Subjects.* I answer, that a Prince, being liable many wayes to errours, and mistakes in judgement, ought in equity to submit to some indifferent Judge, in all matters of personal and private interest, between him and his Subjects; though in matters of publick concern, as of Treason or the like, where the business is evident, and admits not the delayes of legal Formality, I think it would not be accounted unjust, for the Prince to be Accuser, Witness, and Judge too, against a Traiterous Subject. However, the Church may lawfully judge her Accusers, because she is *Infallible* in her decisions of Faith, and hath *full Authority* finally and absolutely to determine all controversies of that nature.

As for *Parents* the Bishop grants, that while Children are young, they may chastise them without other *Accusers* or *witnesses* then themselves, and the Children are, notwithstanding such correction, to give them

them reverence. But (saith he) *when Childen are grown up, and come to some full use of reason,* there ought to be remedy for them against their Mother, *if she forget all good nature, and turn stepdame unto them:* which I willingly grant, and leave such injur'd Children, for remedy, to the Magistrate and the Law; to both which the Children may lawfully appeal, and the Mother ought to submit, as to her Superiours. But the Catholique Church, duly and compleatly represented in a General Council, hath no superiour on earth, neither is it lawfull for any private Christian or Christians, upon any pretence, to appeal *from* her to any Third Person, in causes of Faith: the case therefore is not alike. Secondly, I deny the Bishops supposition, *viz.* that the *Roman* Church (taken in the sense we take it) is or ever can be such *a Stepdame to her Children,* or so far *forget* her duty both to God and them, as justly to deserve *the Accusations* which Protestants (her undutiful and rebellious sons) bring against her: and therefore towards them (as well as towards the rest of her children) she still retains the rights of a Mother; and they must not take it ill, if (as occasion serves) she exercise towards them some part of her Motherly Authority; but rather bethink themselves of returning to their *Due Obedience*, and conforming themselves to that holy Exhortation of St. *Peter*, which 1 Pet.2. 1,2. (for their better content) I shall give them out of their own Bible, *viz.* that *laying aside all malice, and all guile and hypocrisies, and envies, and evil speakings, as New-born Babes they desire the sincere Milk of the Word,* (that is, the pure uncorrupted Christian Catholique Doctrine) *that they may grow thereby* to salvation.

2. But even abstracting from the Churches *Infallibility* in matters of Faith, her proceedings towards Protestants will be found, upon due examination, most just. For though a Prince, or Parents, may not *in all cases* be *Accusers, witnesses* and *Judges* of their Subjects or Children, because it may possibly be evident, that they tyrannize over them, or treat them injuriously, yet when matter of fact is so evident, that it cannot be deny'd by their respective Children, or Subjects, when laws and custom of the whole Nation do also evidently declare the things criminal, for which they are punish'd, what need is there (absolutely speaking) of any further Witness, or Judge, to punish them? Now this is our case. The things, for which the *Roman* Church condemns and punishes Protestants, are clearly matter of Fact, *viz.* preaching and teaching such Doctrine as the Church forbids to be taught, actual disobedience to her Canons, separating themselves from the communion of other Catholique Christians, opposing and contradicting their lawful Pastours in matters concerning Religion, &c. all which are criminal actions, and clearly punishable, not onely by the Canons of the Church, but by the Laws and Constitutions of every Catholique Countrey. No need (surely) of Accusers and Witnesses, where the Offence is notorious: Well therefore might the Pastours of the Church (who were their proper Judges) proceed to Canonical Sentence against them, seeing (as I said) it was notoriously evident, (and by themselves not deny'd) that they oppos'd and contradicted, not onely the publique doctrine and belief of all Christians generally throughout the world, but also

the Laws, (both Ecclesiastical and Temporal) Statutes, Decrees, Customs, and Practises, universally in force in all Nations, where they began their pretended Reformations.

When the Separatists of *England* in Queen *Elizabeth's* or King *James* his time, pretended to reform the Protestant *Church-Decrees and Customs* in *England*, and call'd for a *Judge* between the Prelates and them, did the then-Church-Governours scruple to condemn and punish them, though they neither esteem'd themselves Infallible, nor to act by any Infallible Rule? for their Commission to do this was onely from the King and State; and their Rule, not the *Scripture*, (which the Separatists pretended to as much as themselves) but either the Book of Common Prayer, or the thirty nine Articles, or the Queens Injunctions, and Book of Canons. Do not their Canons excommunicate all that deliberately oppose any of their said thirty nine Articles? Did they not, for this reason, ordinarily summon Anabaptists, Brownists, Familists, and other Separatists, to appear at their *Spiritual* Courts, as they call them? did they not proceed to sentence of Excommunication, and other Censures, as the case requir'd, and the Laws of their Church enabled them to do? Nay, did they not upon this ground oftentimes Excommunicate us *Roman Catholicks* for refusing to frequent their Churches? did they not bring us into Sequestrations, Imprisonments, and a thousand other troubles? Would they hear us, when we appeal'd either to Scripture, Fathers, Church, Councils, or any other third person to be *Judge* between them and us? Behold a very just proceeding! When they fall foul either upon us, or their own Separatists, they are content to be Accusers, Witnesses and Judges; but when they are call'd to justifie their actings against the *Roman* Church, then (forsooth) 'tis an *unjust* and *unreasonable* thing: then they call for a *Third Person* to judge; not because they are indeed willing to be *judged*, or regulated, by any authority under heaven, except themselves, but because they know, that a competent Judge between the *Roman* Church and them, distinct from the *Roman* Church, is impossible to be found.

A. C. therefore had reason to tell the Bishop, that *never any competent judge had so censured the Church, as he had done; and that indeed no power on Earth or in Hell it self, could so far prevail against the General Church, as to make it erre generally in any one point of Divine Truth; and* Ibidem. n.4. *much less to teach any thing by its full Authority to be mater of Faith, which is contrary to divine Truth, expressed or involved in Scriptures rightly understood. And that therefore no Reformation of Faith could be needful in the General Church, but onely in particular Churches*; citing to this purpose *Matth.* 16.18. *Luc.* 22.32. *John* 14.16. In answer to which the Bishop onely tells us, how *unwilling* he is, *in this troublesome and quarrelling age*, to meddle *with the erring of the Church in general*: he addes, though the Church of *England* professeth, that the *Roman* Church *hath err'd even in matters of Faith, yet of the erring of the Church in general she is modestly silent.* It matters not what she sayes, or sayes not, in this; but our question is, *what she must say*, if she speak consequently either to her principles or practise. For this is certain, that many of those particular points of Faith, which are re-

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jected as errours by the English Protestant Church, were held and taught for points of Faith by all the visible Churches in Christendom, when this pretended Reformation began. If therefore they be *dangerous errours* (as the Bishop with his English Church professes they are) by good consequence it must follow, that the English Protestant Church holds, that the whole Catholique Church *hath erred dangerously*. *Suprà num. 3.*

But how unwillingly soever his Lordship seems to *meddle with the erring of the Church in general*, yet at last he meddles with it, and that very freely too: for in effect he professes she may erre in any point of Faith whatsoever, that is not simply necessary to all mens salvation. Hear his own words in answer to *A. C.*'s assertion that *the General Church could not erre in point of Faith* If (saith the Bishop) *he means no more then this*, viz. *that the whole universal Church of Christ cannot universally erre in any point of Faith, simply necessary to all mens Salvation, he fights against no Adversary, but his own fiction.* What is this but tacitely to grant, that the whole Church of Christ may universally erre in any point of Faith not simply necessary to all mens Salvation? is not this great *modesty* towards the Church? Nay a great satisfaction to all Christians, who by this opinion must needs be left in a wood, touching the knowledge of Points absolutely necessary to their salvation?

3. But the Bishop suspects *a dangerous* consequence would be grounded upon this, if it should be granted, that *the Church could not erre in any point of Divine Truth in general, though by sundry consequences deduced from principles of Faith; especially if she presume to determine without her proper Guide, the Scripture*, as he affirms *Bellarmin* to say, *she may.* I answer, When God himself (whose *Wisdom* is such that he cannot be deceiv'd, and *Veracity* such that he cannot deceive) speaks by his *Organ* the Holy Church, that is, by a General Council united with its Head, the Vicar of Christ, what danger is there of Errour? Ibidem.

As concerning *Bellarmin*, who is falsly accus'd, I wonder the Relatour should not observe a main difference between defining matters, absolutely *without Scripture*, and defining *without express Scripture*; which is all that (*a*) *Bellarmin* affirms. For though the points defined be not *expresly* in Scriptures, yet they may be there *implicitly*, and rightly deduc'd from Scripture. As for example, no man reads the Doctrine of Christs Divinity (as 'tis declar'd by the Council of *Nice*, and receiv'd for Catholique Faith even by Protestants themselves) *expresly* in Scripture: it is not there said in express terms, that he is of *the same substance with the Father*, or that he is *God of God, Light of Light, and True God of True God, &c.* and yet who doubts, but the sense of this Doctrine is contain'd in Scripture? and consequently that the Defining of this, and other points of like nature, by the Church, was not done (absolutely speaking) *without Scripture.* Besides, who knows not that the Scriptures do expresly commend *Traditions?* Wherefore, if the Doctrine defin'd for matter of Faith, be according to *Tradition*,

(*a*) *Nostra sententia est Ecclesiam absolutè non posse errare, nec in rebus absolutè necessariis, nec in aliis, quæ credenda vel facienda nobis proponit, sive habeantur expressè in Scripturis, sive non. Bellar. l. 3. de Eccl. Mil. c. 14. §. 5.*

Tradition, though it be not exprefs'd in Scripture, yet the Church does not define it *without* Scripture, but *according* to Scripture, following therein the Rule, which is given her in Scripture.

Ibidem. But 'tis further urged by the Bifhop that *A. C.* grants *the Church may be ignorant of fome Divine Truths, which afterwards it may learn by ftudy of Scripture, or otherwife: Therefore in that ftate of Ignorance fhe may both erre, and teach her errour; yea and teach that to be Divine Truth, which is not: nay, perhaps teach that as matter of Divine Truth, which is contrary to Divine Truth.* He addes to this, that we have as *large a* Joan.16.13. *promife* for the Churches *knowing all points of Divine Truth, as A. C. or any Jefuit, can produce for her not erring in any.* Thus the Bifhop. To which I anfwer, The Argument, were there any force in it, would conclude as well againft the Infallibility of the Apoftles, as of the prefent Catholique Church. For doubtlefs the Apoftles themfelves were ignorant of many Divine Truths; though the promife intimated by the Bifhop of being *taught all truth, John* 16. 13. was immediately directed to them: and yet 'tis granted by Proteftants, that the Apoftles could not *teach that to be Divine Truth, which was not; much lefs could they teach that as matter of Divine Truth, which was contrary to it.* Ignorance therefore of fome Divine Truths, and for fome time onely, when they are not neceffary to be known, doth not inferre errour, or poffibility of erring in thofe Truths, when they are neceffary to be known. The Apoftles (*Matth.* 10. 19.) were charged not to be *Sollicitous* beforehand, what they fhould anfwer to Kings and Prefidents, being brought before them, becaufe it *fhould be given them in that hour what to fpeak.* In like manner (with due proportion) is it now given to their Succeffours what to *anfwer*, that is, what to define in matters of Faith, when ever emergent occafions require it. Secondly, I fay, that an ignorant man is of himfelf fubject to errour; but *taught* and informed by a mafter that is infallible, he may become infallible. So that his Lordfhips Argument, from bare ignorance concluding errour, or an abfolute poffibility of erring, is it felf as erroneous, as this: A young Scholar, of himfelf alone is *ignorant*, and apt to miftake the fignification of words; *Ergo*, he can do no otherwife then miftake, while his Mafter ftands by him, and teaches him.

4. But the Bifhop at laft bethinks himfelf, and puts in a *Provifo:* Ibid.num.4. *Provided alwayes* (faith he) that this erring of the Church *be not in any point fimply Fundamentall:* for of fuch points, even in his own judgement, *the whole Church cannot be ignorant, nor erre* in them. To which propofition of his Lordfhip at prefent we fhall return no other anfwer but this; We defire to know, what thofe points are, which he calls *fimply fundamental*, or fimply neceffary to all mens falvation. Bellar.lib.3. de Eccl.Milit. cap.14. *Bellarmin*, from very good Authority, tells us, that *fome barbarous and ignorant people have been faved without believing Scripture at all:* and if trial were made, I believe it would be found the more common opinion even amongft Proteftants themfelves, that the Explicite Belief of the Trinity, or Incarnation it felf, as the Catholique Faith, and Oecumenical Councils declare it, is not *fimply neceffary* to all mens falvation. So that if the Church be exempt from errour onely

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in such points, the promises of Christ will be brought to little more then nothing; and the Churches Infallible Authority be shrunk into so narrow a compass, that most of the Hereticks she ever yet condemned, will be found to have been out of her reach, and may require her, if not to *reverse*, yet at least to *review* her sentence against them, (since his Lordship will have it *Fallible*) lest (perhaps) she might erre in pronouncing it.

Neither indeed can any rational man be ever satisfiedby hearing onely in general, that the Church cannot erre in matters *simply necessary* to all mens Salvation, if he be not withall *determinately* inform'd which are those points. For so long as he knows not what is, or is not, so *universally* necessary, how can he be assur'd whether the Church may not erre, or hath not err'd in Defining such and such a particular matter? Let it therefore be first established, either by a determinate Catalogue of such *simply necessary and Fundamental* points, or by some *certain* and determinate *Rule*, whereby we may undoubtedly know them; otherwise we speak at random.

5. The strength of the places, formerly alledg'd by *A. C* for the Churches Infallibility in all points of Faith whatever, his Lordship here again endeavours to enervate; telling us first, that *they are known* §. 25. n. 5.
places, and cited by A. C. three several times, and to three several purposes. What matters this? They lose nothing of their force for being *thrice cited* by *A. C.* and more then thrice by *Stapleton*, *Bellarmin*, and other Champions of the Catholique Faith, circumstances so requiring it. And does it seem strange to his Lordship, that *A. C.* should apply them to *several purposes?* he should have remembred, how often Scripture it is stiled by the Fathers *gladius*, δίστομος, a two-edged sword, which surely cuts *several* wayes. *Bellarmin*, *Stapleton*, and *A. C.* following the receiv'd assertion of most Catholiques, *viz.* that the Pope is Infallible, even without a General Council, when he defines any thing *ex Cathedrâ*, and with intention to oblige the whole Church, urge the places to that purpose; as with very great probability they may: yet because some Catholique Divines deny it, the matter it self being not yet clearly *De Fide*, I shall be content that the said places prove (at least) the Infallibility of the Church in general, or of the Pope and a General Council: which in this question are to be accounted all one. For if the Pope and a General Council may erre, the whole Church might erre; as being oblig'd to follow the Doctrine, and Definitions of such a Council: and if the whole Church be fallible, what *infallible certainty* can we have of any Tradition? Wherefore seeing the Infallibility of the Church, Councils, and Tradition, depend so necessarily upon each other, whatever Authorities prove the Infallibility of any one, do in effect and by good consequence prove the same of all the rest.

6. But let us come to the places in particular. The first assures us, *that Hell-gates shall never prevail against the Church.* Here the Bishop speaks loud, and sends us a challenge. *There is no one Father of the Church* (sayes he) *for twelve hundred years after Christ, that ever concluded the Infallibility of the Church out of this place. And here I challenge A. C. and all that party to shew the contrary if they can.*

St. *Austin*, had he been more fully cited by the Bishop, would alone have been able to answer this challenge. Let us hear him speak.

S. Aug. lib. de Symbol. ad Catechum. cap. 6. *Ipsa est Ecclesia sancta* (sayes he) *Ecclesia una, Ecclesia vera, Ecclesia Catholica, contra omnes hæreses pugnans. Pugnare potest, expugnari tamen non potest.* "She is the *Holy* Church, the *onely* Church, the *true* "Church, the *Catholick* Church, *WHICH FIGHTS AGAINST* "*ALL HERESIES*, (therefore yields to none, complyes with "none) *Fight she may, but she cannot be overcome.* All Heresies depart "from her, as unprofitable branches cut off from the Vine: But she "remains still in her root, in her Vine, in her Charity; the Gates of "Hell shall not overcome her. Thus Saint *Austin*. Can any man doubt but this holy Doctour in the precedent words, doth in effect teach the Church to be *infallible*, when he sayes she *perpetually fights aginst all Heresies*, or Errours in Faith, and that *she can never be overcome* by them? Doth he not clearly prove this truth, by the allegation of this Text in the close of them? But I shall adde one or two Authorities more, to this purpose. First St. *Cyrils*; *Secundum hanc* apud D. Thom. in Catenâ hujus loci. *promissionem Ecclesia Apostolica Petri, &c. According to this promise* (saith he) *the Church Apostolique of St. Peter abides alwayes immaculate,* or free from all spots, *of Heretical Circumvention and Errour.* The Cap. 10. in fine. Text hath been cited already. You may observe the like sense in In Anchorat. Tom. 2. pag. 14. St. *Epiphanius. Ipse autem Dominus constituit eum Primum Apostolorum, PETRAM FIRMAM, supra quam, &c. Our Lord* (saith he, speaking of St. *Peter*) *ordained him chief of the Apostles, A FIRM ROCK, upon which the Church is built, and the Gates of Hell shall not prevail against her, which Gates of Hell are Heresies and Arch-heretiques.*

6. For the better understanding of which Texts 'tis necessary to know, that every errour contrary to Divine Faith is Heresie, as St. *Austin*, and all Divines, generally teach: Wherefore if the Church should teach any thing contrary to what God has reveal'd, she should teach Heresie; and contradict these Fathers, who all clear the Church from that aspersion, by vertue of this promise of Christ, *Matth.* 16. 18. *The Gates of Hell shall not prevail against her*, and withall, tacitly at least, acknowledge, that if she did teach Heresie at any time, the Gates of Hell, in that case, would be found to have *prevail'd* against her. Seeing therefore, every errour in Faith, or against Divine Revelation, is Heresie, and since the Church, in the judgement of these Fathers, grounded upon this promise, cannot teach Heresie, it follows evidently that in the judgement of the same Fathers, she cannot *erre* in any point of Faith whatever, by vertue of the same promise.

How the Infallibility of the Church is gather'd out of the second Matth. 28. 20. place hath been shew'd already, and is here confirm'd even by his Ibidem. Lordships own discourse out of St. *Leo epist.* 91. which is, *that Christ in that place, promis'd to be present with his Ministers in all those things, which he committed to their execution.* But surely one, and a chief one of those *ALL*, was to teach *Infallibly*, the whole doctrine of Christs Gospel. Wherefore Christ is still present with his Ministers inabling them to perform this so important a work, when 'tis necessary

cessary to be executed; that is, when the necessities of the Church require some point in controversie among Christians to be determined.

Nor will that conclusion hence follow, which his Lordship fears *viz.* that all *the Sermons of every Pastour of the Church would be Infallible:* for 'tis no wayes necessary that every particular Pastour should be Infallible; but 'tis absolutely necessary, that the Church in general, or a General Council should be Infallible, because otherwise, there would no means be left in the Church, sufficient to determine Controversies of Faith, or prevent the spreading of Schismes and Heresies. Ibidem.

To the end my Reader may the better conceive this, he is to understand there are divers degrees of Christs *presence* and *assistance* in reference to the Ministers of his Church. All of them cannot challenge all priviledges, but must be content with those, that properly belong to their respective state and condition in the sacred Hierarchy. And yet, as all the said degrees are grounded upon this and the like *promises* of our Saviour; so 'tis necessary, they be all *verify'd*, according to the respective necessities of the Church. The *Supream* Degree we affirm to be that of *Infallible Assistance*; and therefore assign it onely to those who have *Supream* Authority in the Church, and in cases onely of most urgent necessity, for preventing of Heresies and Schismes. In all other cases, and in reference to all other Ministers of the Church, we profess that so long as the *Teaching* and *Governing* part of them is continually so *assisted* by Christ, that it generally leads not his Flock into errour in Faith, nor neglects to teach them *the observation of all things Christ commanded*, the promise is sufficiently perform'd on Christs part, and St. *Leo*'s words, *In omnibus quæ Ministris suis commisit exequenda*, rightly enough explicated, though every private Pastour become not a *Prophet*, and every Pulpit an *Oracle*, as the Relatour vainly surmizes. *S. Leo. Epist.* 91.

The third place urged by *A. C.* is out of St. *Luke* 22. 32. where Christs prayer for St. *Peter* is as efficacious as his promise; both of them implying an Infallibility in the Church, against all errours in Faith whatsoever. The words are these: *Simon, Simon, Behold Satan hath required to have you, to sift as wheat. But I have prayed for Thee, that thy Faith fail not: and thou once converted, confirm thy Brethren.* 'Tis clear, that Christ here prayed, that Faith in the Church might not fail; either by praying for St. *Peter* as he was a Figure of the whole Church, (which is the exposition of the *Parisians*) or by praying *immediately* for St. *Peters* person, and mediately for the whole Church, which he represented. And thus at least, that our Saviour, in that Text, prayed for the whole Church, *Bellarmin* expresly grants in the very beginning of the Chapter cited by the *Bishop. It seems strange therefore, that his Authority should be brought for denial of our Saviours praying here for the Church. The prayer then of Christ extended it self to St. *Peter* and his Successors; and by them to the whole Church, according to those words of St. *Bernard*,

* *Quæ expositio si ita intelligeretur, ut diceret immediate oratum esse pro Capite Ecclesiæ, & consequenter pro toto corpore, quod per caput repræsentatur, vera esset. Bellarm l. 4. de Rom. Pont, cap. 3. initio.*

D. Bern. Epist. 190. ad Innocent. Bernard, *Dignum namque arbitror ibi potissimum resarciri damna Fidei, ubi non possit Fides sentire defectum. Cui enim alteri Sedi dictum est aliquando, Ego rogavi pro Te, ut non deficiat fides tua, &c.* "I think it "fitting (saith he) that the damages in Faith should be there chiefly "repaired, where Faith can suffer no defect. For to what other "Chair was it ever said, *I have prayed for thee, that thy Faith fail "not?*

Take therefore which of these Expositions you please, if an Infallible Assistance of Christ be once granted, whereby his Church is *sufficiently preserv'd* from all errour in Faith, whether that Assistance be *immediately* intended in this prayer to St. *Peter* and his Successors, as Supream Teachers of the Church, or to the *Church* immediately as represented in St. *Peter*, yet still the Church will be Infallible, by vertue of this prayer of our Saviour.

8. The fourth place named by *A. C.* is that of St. *John, chap.* 14. 16. to which he addes a consequent place, *John* 16. 13. both of them containing another promise of Christ to his Apostles, and in them to his Church, *viz.* that *the Comforter* (the Holy Ghost) *shall come and abide with them for ever, teaching them all things, &c. and guiding them into all Truth.* We have already sufficiently explicated these places in proof of the Churches Infallibility: So that our chief labour at present shall be to observe the Bishops various Trippings and Windings in his review of them. First he sayes, these promises, if you apply them to the Church *consisting of all Believers*, and *including the Apostles*, are *absolute and without any restriction*: which certainly is but a *loose* assertion, taking it in the Bishops sense, which is, that the Apostles were free not onely from all *errour*, but from all *ignorance* in Divine Things; for so his Authour (*a*) Dr. *Field* speaks whom he cites in the Margin. Were the Apostles not *ignorant* of any Divine matters? why then doth St. *Paul* tell us, 1 Cor. 13. 9. *We know in part*? Did the Apostles understand *the whole counsel* of God concerning mankinde? why then doth the same Apostle cry out, Rom. 11. 33, 35. *O the depth of the— wisdom and knowledge of God! how unsearchable are his judgements, &c. and who hath known the minde of our Lord!* Secondly, if these promises of Christ be so *absolute* and *without any restriction* in regard of the Apostles, to what purpose is that Text of (*b*) *Theodoret* cited in his Margin, which sayes expresly they ought to be *limited* in regard of them, and that they did not signifie the Apostles should be led *simply into all Truth*, but into all Truth *necessary*, or expedient, *to Salvation.* Thirdly, the Bishop having limited the promises of being *taught and led into all Truth*, as they relate to the present Church, onely to *Truths necessary to Salvation*, he is not yet satisfied, but addes another limitation to that, *viz. Direction of Scripture. Against this Truth* (saith he, meaning Truth necessary to Salvation) *the whole Catholique Church cannot erre, keeping her self to the Direction of Scripture, as Christ hath appointed her.* But I ask what Priviledge then has the Catholique Church in these promises of Christ, more then every private Christian? Surely with this condition of *following the direction*

Dr. Field lib. 4. de Ecclesiâ, cap. 2.

(*b*) *Neque Divini Prophetæ, neque Mirabiles Apostoli Omnia præsciverunt. Quæcunque enim expediebant, ea illis significavit gratia Spiritus.* *Theod. in* 1 *Tim. c.* 3. *v.* 14, 15.

Ibidem. n. 5.

rection of Scripture, there is none of the faithful, but may pretend to be as Infallible as the Church. Fourthly, they must be limited (sayes he) to *all* such Truths, as our *Saviour had told them.* But the Apostles were taught divers things, of principal concernment in order to Salvation, by the Holy Ghost, even after our Saviours Ascension: had they no promise of Divine Assistance, in the delivery of those Truths?

Thus the promises of Christ come to nothing. But if one should ask some of this Bishops Disciples, how their Master proves, that the promises of Christ are to be limited to Truths *necessary to Salvation*, they must answer αὐτὸς ἔφη, *(Ipse dixit)* just as *Pythagoras* his Pupils did of old, when they were urg'd to give a *Reason* of their Masters Philosophy. For where (I pray) hath Christ so limited his promises? where do the Apostles teach us to understand them with such limitation? Neither do we extend them to Truths *wholly unnecessary*, or to *curious Truths*, as the Bishop seems willing to insinuate: No, We tell him, there is a *medium*, a middle sort of Truths between those which are *absolutely necessary for all mens Salvation*, and those which are simply *unnecessary*, or *curious*. We extend these promises to all Truths of this middle sort, that is, to all such Truths, as the Church findes consonant to Catholique Faith and Piety, and necessary to be *defin'd* for the preventing of Heresies, Schismes, and Dissentions among Christians. But I pray observe our Adversaries unparallel'd Subtlety in the close of all. Christ (saith he) hath promis'd, that the Spirit should *lead* his Church *into all Truth*, but he hath no where promis'd, that the Church should *follow her leader.* What a rare *Acumen* is here! Then belike, to *lead* and to *follow* are not Relatives in Protestant Logick. But let them take heed; 'tis to be fear'd they will be found Relatives: and that if the Devil chance to *lead* any of them to Hell for their Heresie and other sins, nothing will help, but they must infallibly *follow* him. And I wish that all his Lordships party would duly consider this, as often as they interpret Scripture after this manner.

CHAP. 15.

Of the *Roman* Churches Authority.

ARGUMENT.

1. *Whether Protestants, beside* reforming *themselves, did not* condemn *the Church of errour in Faith.* 2. *That St.* Peter *had a* larger *and* higher *Power over the Church of Christ, then the rest of the Apostles.* 3. *The History, or matter of Fact, touching the* Donatists *appealing to the Emperor, related; and how little it advantages the Bishop or his party.* 4. *St.* Gregories *Authority concerning the question of Appeals, and*

the Civil Law, notably wrested by the Bishop. 5. *St.* Wilfrid, *Archbishop of* York, *twice appealed to* Rome, *and was twice restor'd to his Bishoprick, by vertue of the Popes Authority.* 6. *The* African *Church alwayes in Communion with the* Roman 7. *St.* Peters *placing his Sea at* Rome, *no ground of his Successors Supremacy.* 8. *Why the Emperours for some time ratified the* Popes *Election.* 9. Inferiour *Clerks onely forbidden by the Canons to appeal to* Rome. 10. *The Pope never accus'd by the Ancients of falsifying the Canons; and that he might justly cite the Canons of* Sardica, *as Canons of the Council of* Nice.

BY the precedent Discourse it appears, that the Bishops main task, for a long time, hath been to prove, that the *General Church* may
§ 25. n. 7. erre, and stand in need of Reformation *in matters of Faith:* this being the thing, which *A.C.* most constantly denyes. But his Lordship finding the proof of this not so easie, by little and little was fain to slide into another question, concernig the Power *particular Churches* have to reform themselves, thinking by this to Authorize the pretended Reformation of his *particular* English Church. To this purpose were his many Allegations of the Councils of *Carthage, Rome, Gangres, Toledo, &c.* § 24. *num.* 5. which how they succeeded, the Reader may easily have perceiv'd by our Answers in the precedent Chapter.

1. He goes on with his wonted Art: which is, to alledge his Adversary with not overmuch sincerity. *A. C.* treating the abovesaid question touching the Power *particular* Churches have to reform themselves, and not denying, but in some cases *particular* Churches may reform what is amiss *even in matter of Faith*, for greater caution, addes these express words, (*pag.* 58.) *WHEN THE NEED* (of Reformation) *IS ONELY QUESTIONABLE, particular Pastours and Churches may not condemn others of Errour in Faith.* But these words, *when the need is onely questionable*, the Bishop thinks fit to leave out: to what end, but to have some colour to contradict his Adversary, and abuse his Reader?

Let us now see whether his Lordships party be far from judging and condemning other Churches, as he seems to make them by his simile. *A man that lives religiously* (sayes he) *doth not by and by sit in judgement, and condemn with his mouth all prophane livers. But yet while he is silent, his very life condemns them.* First of all, Who are these men that *live so religiously?* *They*, who to propagate the Gospel the better marry Wives, contrary to the Canons, and bring (for-
* Gen.2.18. sooth) Scripture for it * *Non est bonum esse hominem solum*; and again,
† 1 Cor.9.5. † *Numquid non habemus potestatem mulierem sororem circumducendi?* Who are these men (I say) that *live so religiously?* *They*, who pull down Monasteries both of Religious men and women; *They*, who cast Altars to the ground; *They*, who partly banish Priests, partly put them to death; *They*, who deface the very Tombs of Saints, and will not permit them to rest even after they are dead. These are the *men who live so religiously.* But who are (according to his Lordship) *prophane Livers?* *They*, who stick close to St. *Peter* and his Successors; *They*, who for the Catholique Faith endure most willingly Sequestrations,

Impri-

Imprisonments, Banishments, Death it self; *They*, in a word, who *suffer Persecution for Righteousness.* These, in his Lordships opinion, are *Prophane Livers.*

I return now to the Relatours men, *that live so religiously.* Do these men never condemn the Catholique Church, but by their vertuous lives, which you have seen? Surely, they condemn her not onely by quite dissonant lives, but also by word of mouth, by their pens, nay by publick and solemn Censures. Witness (to go no further) the *Protestant* Church of *England*, *Artic.* 19. where she condemns of errour not onely the Churches of *Antioch* and *Alexandria*, but even of *Rome* it self. Again *Rogers* in his allowed *Analyse* and Comment upon the said Article, pronounces that the Church of *Rome* hath not onely *shamefully err'd in matters of Faith*, but that *the* whole *visible Church* may *likewise erre from time to time, and hath err'd in doctrine, as well as conversation.* Do they not say, *Artic.* 21. that General Councils may erre, and have err'd, *even in things pertaining to God?* Do they not pronounce of *Purgatory*, *Praying to Saints*, *Worship of Images and Reliques &c. Artic.* 22. of *Transubstantiation*, *Artic.* 28. and of *the Sacrifice* of the *Mass*, *Artic.* 31. respectively, that they are *fond things*, *vainly invented by men*, *contrary to Gods word*, *Blasphemous Fables*, and *dangerous Deceits?* Though it be as clear as the sun at noon-day, that both these and many other points, deny'd and rejected by Protestants, were the doctrine and practise, not onely of the *Roman*, but of the whole Church near upon a thousand years together, even by the confession of Protestants. Is this onely to *reform themselves*, and not *to condemn other Churches*, otherwise then by *silence* and example? Do not all other Protestant (a) Confessions of Faith speak the same language? Do they not all *take upon them*, with a more then censorious presumption, to *condemn* the Doctrine and practise of the *Roman Catholique*, that is, of the whole *true* Church of Christ, in the same and divers other contested points?

See Rogers *on the thirty nine Articles.*

(a) *See the Book call'd* Corpus Confessionum, *in every Controverted Article.*

2. *A. C.* therefore well mindes us, that in all matters of difficulty belonging to Faith, *particular* Churches should have *recourse to the Church of Rome*, (as *Irenæus* intimates) *which hath a more powerful Principality; and to her Bishop, who is chief Pastour of the whole Church, as being St. Peters Successour, to whom Christ promis'd the Keyes, Math.* 16. *for whom he pray'd that his Faith might not fail,* Luke 22. *and whom he charg'd to Feed and Govern his Flock,* John 21. which (saith *A. C.*) *he shall never refuse to do in such sort, as that his neglect shall be a just cause for any particular man, or Church, under pretence of Reformation in Manners or Faith, to make a Schisme, or Separation, from the whole General Church.* In answer to this the Bishop tells us, the *Roman* Church hath indeed *a more powerful Principality*, then any other particular Church, *but not from Christ:* which is contrary to St. * *Austin*, or rather to the whole Council of *Milevis*, who in their Epistle to *Innocent* the first professe, that the Popes Authority is *grounded upon Scripture*, and consequently proceeds *from Christ.* Secondly, he sayes the *Patriarchs* were all *as even, and equal for any* Prin-

Ibidem. n. 8.

Iren. lib. 3. *cap.* 3.

* *Arbitramur —— adjuvante misericordia Domini nostri Jesu Christi —— Authoritati Sanctitatis tuæ de sanctarum Scripturarum Authoritate depromptæ, facilius eos, qui tam perversa & perniciosa sentiunt, esse cessuros. D. Aug. epist.* 92.

Principality of Power, as *the Apostles* were. But this is first Equivocal, the Apostles themselves were not in all respects *equal*, or of *even* Authority. They had a Superiour among them, *viz.* Saint *Peter.* 'Tis true indeed, except St. *Peter*, they were are all *equal* among themselves; every one of them had *equal* mission unto, and *Jurisdiction* over the whole Church, and none of them any Authority *preceptive* or *coercive* over another: whereas St. *Peter*, together with his Authority Apostolical over the whole Church, (which was common to him with the rest of the Apostles) had also Jurisdiction and Authority, over the Apostles themselves, as being, in the number of Christs sheep, committed to his charge by our Saviour, *John* 21. as is clear in all Antiquity.

Edit. Binii Arabic. Secondly, 'tis contrary to the Council of *Nice*. In the third Canon whereof, which concerns the Jurisdiction of Patriarchs, the Authority (or *Principality*, if you will) of the Bishop of *Rome* is made the patern, or model of that Authority and Jurisdiction, which the Patriarchs were to exercise over the Provincial Bishops. The words of the Canon are these. *Sicque praest Patriarcha iis omnibus, qui sub potestate ejus sunt, sicut ille, qui tenet Sedem Romæ, CAPUT EST ET PRINCEPS OMNIUM PATRIARCHARUM.* "The "Patriarch (say they) is in the same manner over all those, that are "under his Authority, as He, who holds the Sea of *Rome*, *is Head* "*and Prince of all the Patriarchs.* And in the same Canon the Pope "is afterward stiled, *Petro similis & Autoritate par*, (resembling Saint "*Peter*, and *his equal in Authority.*) This also the practise of the Church shews; which is alwayes the best Expositour and Assertour of the Canons. For not onely the Popes Confirmation was required to all new-elected Patriarchs, but it belong'd likewise to him to depose unworthy ones, and restore the unjustly deposed by others. We read of no less then (*a*) eight several Patriarchs of *Constantinople* deposed by the Bishop of *Rome*. *Sixtus* the third deposed also *Polychronius* Bishop of *Jerusalem*, as his Acts set down in the first Tome of the Councils testifie. On the contrary (*b*) *Athanasius* Patriarch of *Alexandria*, and *Paulus* Bishop of *Constantinople* were by *Julius* the first restored to their respective Seas, having been unjustly expell'd by Hereticks. The same might be said of divers others; over whom the Pope did exercise the like authority: which he could never have done, upon any other ground, then that of *divine* Right, and as being generally acknowledg'd St. *Peters* Successour in the Government of the whole Church.

(*a*) *Nicol. Pap. epist. ad Michael. Imperat.*

(*b*) *Zozomen lib.* 3. *cap.* 7.

(*c*) *Aug. epist.* 162. St. *Austin* therefore said well, (*c*) *in Romanâ Ecclesiâ semper Apostolicæ Cathedræ viguit Principatus*, (in the *Roman* Church the Principality of *the Apostolique* Chair hath alwayes flourisht.) Here the Bishop will have some other *Apostolique* Chairs, *like* this of *Rome*, *viz.* equal to it in Authority. But this he does, partly to level the Dignity of the *Roman* Sea, contrary to St. *Austin*, and all Antiquity, and partly to make way to some other pretty perversions of the same Father. For we must know, he is now entring upon that main question concerning the *Donatists* of *Africk*; of whose proceedings the whole forecited Epistle of St. *Austin* treateth: and therefore (to make our

Ibid. n. 10.

Answer

anſwer to his objections more compendious and clear) it will not be amiſs, in the firſt place, to ſtate that buſineſs by way of *Narrative*, and matter of Fact onely; which I ſhall briefly do out of St. *Auſtin*, and *Optatus Milevitanus*. Thus then it was.

3. The *Donatiſts* of *Africk* finding themſelves ſharply oppos'd by *Cæcilianus*, Arch-biſhop of *Carthage* and Primate of *Africa*, by way of revenge (*d*) accuſe him of having in time of Perſecution deliver'd up the Holy Scriptures, with other Sacred *Utenſils* of the Church, into the poſſeſſion of the Heathens; which was accounted a moſt capital crime amongſt Chriſtians. They added to their accuſation, that he was made Biſhop by one guilty of the ſame crime, *viz*. by *Felix* Biſhop of *Aptung*; and they proſecuted the buſineſs ſo hotly, that by a Synod of ſeventy *African* Biſhops *Cæcilian* was condemn'd, and outed of his Biſhoprick. But he, making no great reckoning of the ſentence, as being condemn'd abſent and unheard, and knowing himſelf to be in Communion with the *Roman* Church, the Donatiſts are forced to proſecute their charge againſt him in other Churches beyond Sea. But not daring to appear at *Rome*, or at leaſt knowing it would be to little purpoſe, they addreſs themſelves to the Emperour (*e*) *Conſtantin*, and deſire him to command their cauſe to be heard by ſome Biſhops of the *Gaules* in *France*, where the Emperour then reſided. But the Emperour was ſo far from favouring them (*f*), that he ſhew'd a great diſlike of their proceedings, telling them (*g*) expreſly, that it belong'd not to him, neither durſt he act the part of a Judge in a cauſe of Biſhops. Nevertheleſs knowing very well the turbulent diſpoſition of Schiſmatiques, and perceiving they meant not to acquieſce in the ſentence of any Eccleſiaſtical Tribunal, to which they were immediately ſubject, he thought good to take a middle way: which was to ſend them to *Rome*, there to be heard and judged by the Pope, to whom the cauſe did moſt properly belong; (*h*) but yet to comply a little with the Donatiſts, he ſent along with them ſome Biſhops of the *Gaules*, in whom they more confided, and whom they had already demanded to be their Judges; intending that theſe French Biſhops ſhould hear the Donatiſts cauſe together with the Pope, and determine therein what they ſhould finde to be right. Neither did *Melchiades* (the Pope) refuſe them; but for the greater ſolemnity of the judgement and ſatisfaction of the parties, adjoyned to them (*i*) fifteen other Italian Biſhops, and ſo proceeded to the hearing of the Cauſe. But behold the iſſue! After a full hearing of all parties the Donatiſts were (*k*) condemn'd; *Cæcilianus*, *Felix*, and ſome other African Biſhops of their party were juſtifi'd and acquitted.

The Schiſmatiques being thus condemn'd at *Rome*, and even by thoſe Biſhops of the *Gaules*, whom they had choſen for Judges, by way of Appeal addreſs themſelves again to the Emperour; which the pious Prince took ſo hainouſly, that (as *Optatus Milevitanus* reports) he cry'd out againſt them to this purpoſe, (*m*) *O the audacious folly and madneſs of theſe men! See; They have here exhibited an Appeal (being themſelves Biſhops, and in a cauſe of Biſhops) juſt as Infidels uſe to do in their own cauſes.* Nevertheleſs being at length as it were forced by their (*n*) obſtinate importunity, he condeſcends they ſhould

(*d*) *D. Aug. epiſt.* 162.

(*e*) *Optat. Milev. lib* 1. *cont. Parmen.*

(*f*) *D. Aug. cont. lit. Petil. lib.* 2. *cap* 92.

(*g*) *Aug. epiſt.* 166.

(*h*) *Euſeb. Hiſt. lib.* 10. *cap.* 5.

(*i*) *D. Aug. epiſt.* 166. *Optat. Milev. lib.* 1. *contr. Parmen.*

(*k*) *D. Aug. de unic. Baptiſm. contr. Petil. cap.* 16. *D. Aug in Brevic. collat. Carth. part* 3.

(*m*) *Optat. Milevit. lib.* 1.

(*n*) *D. Aug. epiſt.* 161.

be heard once again, not as admitting their appeal, or deporting himself in the business as their competent Judge; but chiefly for their further conviction (o) and to inform himself of the cause of *Felix* Bishop of *Aptung*, which the Donatists pretended had not been duly heard at *Rome*. Whereupon a Council of two hundred Bishops was assembled at (p) *Arles*, where the Popes Legates were present, as also the three Bishops of the *Gaules*, and some of the Italian Bishops, who had already pronounced sentence in the cause at *Rome*. To be short, the Donatists are in this Council likewise (q) condemn'd, but not quieted; for with an impudence proper to such people, and to be paralle'd onely with their fellow Schismatiques, they run the third time to the Emperour, and will not be satisfied, unless he condescend to hear them in person. What should the Emperour do? He had already protested against this, as of it self unlawful, but there was no remedy; the Schismatiques will not let him rest untill he hear them. Wherefore having first (r) promised to ask the Bishops pardon, he consents to this also; hears them, and (s) condemns them with his own mouth.

(o) *Epist. Constantin. ad Episc. Cathol. in fine Gestor. in purgat. Cæcil. & Felicis.*
(p) *D. Aug. epist. 60. & 162. & lib. de unic. Baptism. cap. 16.*
(q) *Epist. Concil. Arelatens. 1.*
(r) *D. Aug. epist. 162.*
(s) *D. Aug. in Brevic. Collat. Carthag. parte 3. col. 589, 590, 591.*

This is the true and real story of the Donatists proceedings; from whence his Lordship brings several objections against the Popes Supremacy, which we are now to examine. First he would have us observe, *that the Roman Prelate came not in, till the Donatists had leave given them by the African Prelates, to be heard by forreign Bishops.* But this proves rather the justice and moderation of the *Roman* Prelate, that *he came not in* before it was due time, and the matter orderly brought before him. For though the cause did most properly belong to the *Popes* Cognizance, yet was it first to be heard and decided by the Bishops of the Province, where the cause first sprang up. The Pope was not to meddle with it, otherwise then by *way* of regular Appeal, unless (perchance) he had seen the Provincial Bishops to have neglected it, or been unable effectually to determine it. Secondly, he abuses St. *Austin* in making him say, that *the African Bishops gave the Donatists leave to be heard by forreign Bishops.* Whereas there is no such *leave* mention'd, or insinuated by St. *Austin* in all that Epistle. What he sayes is onely his own private advise, *viz.* that if any of them had convincing proofs of ought that was criminal in the Catholique Bishops of *Africa*, for which they fear'd to communicate with them, they should apply themselves to the Transmarine Bishops, and especially to the Bishop of *Rome*, and there make their complaints: which is not a dispensing with them to do something, which otherwise they might not do, (as the Bishop would have it thought) much less is it a license, or dispensation, given them by the *African* Bishops sitting in Council; but onely a private exhortation, and counsel of (t) St. *Austin* himself, requiring them to do what according to the Canons was to be done in such a case.

§ 25. n. 10.

His second objection is, that if the Pope had *come in without this leave*, to judge the Donatists cause, *it had been an usurpation in him.* But

(t) *Si aliqui in vobis sunt, qui certa ipsorum crimina ita noverint ut ea facile valeant convincere, & talibus communicare formidant, PERGANT ad fratres nostros Transmarinarum Ecclesiarum Episcopos, & ibi prius de ipsorum factis & contumaciâ conquerantur, quod ad judicium Collegarum Africanorum malè sibi conscii venire noluerunt; ut ibi illis denuncietur ut veniant, ibique objectis respondeant. D. Aug. epist. 162.*

But this is grounded partly upon his own false supposition, that such *leave* was given, and partly upon an affected mistake, or mis-translation of the words *usurpare* and *usurpavit*. For 'tis evident, in the first part of the sentence St. *Austin* speaks not in his own person, but in the person of the Donatists, as making an objection to himself in their behalf. (*u*) *An forte non debuit, &c.* (the words you have in the margin at large) *Ought not, perchance, Melchiades, Bishop of the Roman Church, with his Colleagues the Transmarine Bishops, to challenge to himself that judgement? &c.* Whereas, the Bishop by his englishing the words makes St. *Austin* positively say, *peradventure Melchiades ought not* (of right) *to have challenged (or usurp'd) to himself that judgement*: which surely was a notorious winding in his Labyrinth. For it makes that to be a Negative in St. *Austins* sense, which doubtless in his true meaning was an Affirmative; and by asking, *will you Donatists say he ought not* to do this, he by consequence and in effect said, that he ought *to do it*. For the second part of the Speech, where St. *Austin* answers the objection, 'tis no less clear, that he speaks *per* ἐπιείκειαν, by way of condescendence to his Adversaries manner of speaking, the better to mollifie them, which is oftentimes practis'd in Rhetorick; and not as acknowledging, that it could be any real *usurpation* in the Pope, to take cognizance of such a cause without *leave* given. And if our Adversaries think not this true, let them tell us, who, but our Saviour Christ and the Canons of the Universal Church, gave the Pope *leave* to hear and judge the causes of St. *Athanasius*, and those many other Patriarchs and Bishops of the Church, which most certainly he did both *hear* and *judge* effectually, no man (no not the persons themselves who were interessed and suffer'd by his judgement) complaining, or accusing him of *usurpation*.

(*u*) *An forte non debuit* Romanæ *Ecclesiæ* Melciades *Episcopus cum Collegis Transmarinis illud sibi* usurpare *judicium, quod ab Afris Septuaginta, ubi primas* Tigisitanus *præsedit, fuerit terminatum?* Quid quod nec ipse usurpavit: *rogatus quippe Imperator Judices misit Episcopos, quicum eo sederent, & de totâ illâ causâ quod justum videretur, statuerent. D. Aug. ibidem.*

Thirdly, he alledges, that *other Bishops were made Judges with the Pope, and that by the Emperours power, which the Pope will now least of all endure.* I answer first, the Bishops sent by the Emperour were onely three; an inconsiderable number to sway the sentence: and the Pope to shew his Authority, that he was not to be prescrib'd by any in this cause, added to these three, fifteen other Bishops of *Italy*, to be his Colleagues and Assistants in the business. Secondly I answer, the Emperour in sending those Bishops together with the *Donatists* to *Rome*, did nothing by way of *Authority*, or *Command*, but of *Mediation*, as using his *Interest* with the Pope; which he might do without breach of the Canons. What he did afterward, he openly protested to be in it self unlawful, and not belonging to him; he did it therefore onely in condescendence to the *Donatists* importunity, and would have askt the Bishops pardon for it, as (*x*) S. *Austin* witnesses: whose sentence (*y*) here lamely cited by the Bishop, is far from proving his intent, *viz.* that the judgement of this cause was a thing properly belonging to the Emperours Authority. Nor doth it concern us at all, that the Emperour gave sentence in the business; since being wrought to it by the importunity of the *Donatists*, he was bound in conscience, to act

(*x*) *D. Aug. epist.* 162. & 166. *ubi supra.*

(*y*) *Ad cujus curam, de quâ rationem Deo redditurus est, res illa maximè pertinebat. D. Aug. epist.* 162.

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the part of a just Judge, and pronounce a right sentence: which as he finally did, in condemning these Schismaticks, as we said above, so no doubt it is all St. *Austin* means by the words alledged.

4. His Deductions from the Civil Law are no better. For first, suppose that an inferiour Prelate could not appeal from the sentence of his Patriarch; yet when the Patriarchs themselves have differences one with another, must there not according to the rules of good Government, be some higher ordinary Tribunal, where such causes may be heard and determined? I say *Ordinary.* For it would be a manifest defect, if that which is the extraordinary High Court of Ecclesiastical Justice, *viz.* a General Council, should be of necessity assembled for every particular difference between Patriarchs. Secondly, what the Law sayes, is rightly understood, and must be explicated of Inferiour Clerks onely; who were not (of ordinary course) to appeal further then the Patriarch, or the Primate of their Province; for so the (z) Council of *Africk* determines. But 'tis even (a) there acknowledg'd that Bishops had power in their own causes to appeal to *Rome.* The same explication is to be given to the Text of St. *Gregory*, *viz.* that he speaks of Inferiour Clerks, since Bishops were ever accustomed to appeal to the Pope. But I wonder his Lordship would expose to view the following words of St. (b) *Gregory*; *Where there is neither Metropolitan nor Patriarch*, even Inferiour Clerks, when they appeal, *must have their recourse to the Sea Apostolique.* Then surely it follows, the Bishop of *Romes* Jurisdiction is not onely over the *Western* or *Southern* Provinces, (as the Relatour limits it, *pag.* 168.) but over the whole Church, whither the Jurisdiction of Metropolitans and Patriarchs never extended. Neither could such Appeals be just, if the Bishop of *Rome* were not the *Lawful* Superiour and Judge of all the Bishops of Christendome; it being confest, that no Juridical Appeal can be made, but from an inferiour to a superiour Judge.

(z) *Concil. African. Can.* 101.

(a) *Ut Romam liceat Episcopis provocare; & ut Clericorum causæ apud suarum Provinciarum Episcopos finiantur, jam priore anno, etiam literis nostris ad eundem venerabilis memoriæ Zozymum Episcopum datis, insinuari curavimus, &c. Concil. African. epist. ad Bonifac. Pap.* to which St. *Austin* subscribed.

(b) *Si dictum fuerit, quod nec Metropolitanum nec Patriarcham habeat, dicendum est, quod à Sede Apostolocâ,* quæ omnium Ecclesiarum Caput est, *causa audienda est. D. Greg. lib.* 11. *Indict.* 6. *epist.* 54.

To those words of St. *Gregory*, *quæ omnium Ecclesiarum Caput est*, wherein he intimates the reason, why Appeals should be brought, from all parts of Christendome, to the Sea Apostolique, his Lordship thinks it best to use this evasion. *I have said enough to that* (saith he) *in divers parts of this discourse.* But *in what parts* hitherto I cannot finde, though I have us'd some diligence in the search. I could therefore wish he had spoken something to it here, where he had so fair an occasion. I onely say this. If the *Roman* Sea be the *Head of all Churches*, (as St. *Gregory* sayes it is) surely it hath Authority over all Churches.

His Lordship, as long as he stands upon the *Roman* ground, stands upon thorns, and therefore makes a step, or rather a leap, from the Church of *Rome*, to the Church of *England*; with whose *Encomiums* given heretofore by Antiquity, he is much pleas'd. But what those *Antient times of Church Government* were, wherein *Brittain was*

never subject to the Sea af Rome, we desire should be prov'd, and not meerly said.

I should not have envy'd his Lordships happiness (much less the honour of his Sea) had he and all his *worthy Predecessours* (as he calls them) since St. *Austin,* been enobled with the Eminence of Patriarks: yet I see no reason, why a *velut Patriarcha,* pronounc'd by the Pope by way of *Encomium* onely, upon a particular occasion, should be of force to make *Canterbury* a Patriarchal Sea. *Similies* fall alwayes short of the thing it self. Again it imports little, that there was a *Primate* in *Brittain*; for that onely proves, that inferiour Clerks might not ordinarily appeal from him to *Rome:* but that *Brittain* was not subject to the *Roman* Sea, or that the Brittish Bishops did not (as ocsion requir'd) freely and continually *appeal* to *Rome,* it doth not prove; yea the contrary is manifest by all the monuments of the Brittish Church. What ever is meant by the words *in Barbarico,* cited by his Lordship out of the *Codex Canonum Ecclesiæ Universæ,* certain it is, that whoever were under the government of the Patriarch of *Constantinople,* were not exempted from the Authority of the Bishop of *Rome*; neither ought the Relatour to suppose it, unless he had first prov'd, that the said Patriarch had been himself legally exempt, or not subject to the Pope: which he neither offers to do, nor can it be done; nay the contrary is evident.

5. To me truly it seems very strange, his Lordship should be so little acquainted with the Ecclesiastical History of *England,* as to affirm so confidently, that *in ancient times Brittain was never subject to Rome*; meaning in Ecclesiastical matters. For (to instance in the very business of Appeals) doth not (*a*) *Venerable Bede* tell us, that in King *Egfrids* time (which was about the Year of our Lord 673.) St. *Wilfrid,* Archbishop of *York,* being unjustly depriv'd of his Bishoprick, appeal'd to the Sea Apostolique, was heard by Pope *Agatho* in the presence of many other Bishops, and by their unanimous Sentence was pronounced innocent? Was he not restor'd again to his Bishoprick by vertue of that sentence? Doth not the same Authour affirm, that being the second time expell'd his Sea, he did the second time also appeal to *Rome,* and was likewise acquitted, upon a full hearing of his cause, in the presence of his adversaries? Was there not, upon his second return into *England,* a Synod of Bishops call'd in obedience to the Popes order; in which, by the general vote of all the good Bishop was again restor'd? Is this no Evidence of *Romes* Authority over *England in ancient times?* 'Tis now almost a thousand yeares since *Bede* wrote, and doubtless his History is one of the most Authentick we have: he being a most holy and learned man.

(*a*) *Bed. lib.* 5. *Eccles. Hist. cap.* 20.

Again, is it not manifest out of him, that even the Primitive Original Institution of our English Bishopricks was from *Rome?* See the Letter of Pope *Gregory* the first to St. *Austin* our English Apostle, which *Bede* reports in these words; (*b*) —— *Quia nova Anglorum Ecclesia ad omnipotentis Dei gratiam, eodem Domino largiente, et Te laborante, perducta est, &c. Seeing by the goodness of God* (saith he) *and your industry, the new English Church is brought unto the Faith of Christ, we grant to you the use of the P A L L* (the proper Badge, or Sign, of Ar-

(*b*) *Bed lib.* 1. *Eccl. Hist. cap.* 29.

 chiepiscopal

chiepiscopal Dignity) *to wear it when you ſay MASS: and we condeſcend, that you ordain twelve Biſhops under your Juriſdiction; yet ſo, that the Biſhop of* London *be conſecrated hereafter by a Synod of his own Biſhops, and receive the PALL from this Holy Apoſtolical Sea, wherein I, by the Authority of God, do now ſerve. Our will likewiſe is, that you ſend a Biſhop to* York; *to whom we intend alſo to give the PALL* (that is, to make him an Archbiſhop:) *But TO YOU ſhall be ſubject, not onely the Biſhops you make, and he of* York, *but all the Biſhops of Brittain.* Behold here the Original Charter (as I may ſay) of the Primacy of *Canterbury*; in this Letter and Mandate of the Pope it is founded: Nor can it with any colour of reaſon be drawn from other Origin. By vertue of this Grant, have all the ſucceeding Biſhops of that Sea, enjoy'd the Dignity and Authority of Primates in this Nation: which is a thing ſo out of queſtion, that truly I ſee not how 'tis poſſible either to excuſe the Relatours groſs ignorance, if he *knew* it not; or his great ingratitude, if knowing it, he would be ſo unworthy as to belye his own knowledge, and diſſemble his obligations to that Pope, who had done ſo much for the Sea of *Canterbury*.

6. In the following pages his Lordſhip ſpends not a few lines in

§.25. n. 11. vain, labouring to prove a *Separation* of the *African* Church from that of *Rome*; chiefly out of two Inſtruments, found in ſeveral Editions of the Councils, which ſeem to teſtifie as much. One is an Epiſtle, or *Supplication* rather, which *Eulalius* Biſhop of *Carthage* is ſuppos'd to have written to Pope *Boniface* the ſecond, in the name of the *African* Church, deſiring a Reconciliation with the *Roman*, and diſclaiming the *Separation* made between them for many years before. The other is an Epiſtle of the ſame Pope *Boniface* the ſecond to *Eulalius* Patriarch of *Alexandria*, wherein he imparts the good news of the *African* Churches Submiſſion, and Reconciliation with the *Roman*, and rejoyces with him upon the occaſion. But I anſwer, As the Biſhop himſelf ſtands not to maintain the Credit of theſe Epiſtles (which he knows to be generally queſtion'd by Catholiques) nor anſwer the exceptions, which *Baronius* and *Bellarmin* bring againſt them; ſo the uſe he makes of them is to very little purpoſe.

Baron. ad Ann. 419. n. 92, 93. Bellar. lib 2. de Rom. Pont. cap. 25. in fin.

To the firſt part of his *Dilemma*, viz. *If the ſaid Inſtruments be falſe, then Pope* Boniface *the ſecond, and his Accomplices at* Rome, *or ſome for them, are notorious forgers*, &c. We deny the conſequence; there is no neceſſity to affirm, that either *Boniface the ſecond, or his Accomplices*, were forgers of theſe pretended Inſtruments; but rather the contrary: In regard ſuch a forgery would preſently have been diſcover'd and exclaim'd againſt; ſeeing in that Popes time no ſuch man as *Eulalius* was Biſhop of *Alexandria*, but one *Timotheus*, an Heretique, and great oppoſer of the *Roman* Church. Neither could the other *Eulalius* he ſpeaks of, be then a Catholique Biſhop of *Carthage*; it being a time when there was not one Catholique Biſhop in all *Africk*.

Baron. ubi ſuprà.

As to his cloſing words *or ſome for them*, if he mean they did it by the Popes conſent, 'tis anſwer'd under the word *Accomplices*: but if he intend no more, but that they were forged by ſome body, 'tis very true; but what will it concern the *Roman* Sea, if ſome other feign an

Epiſtle in the Popes name? Were there not *ſome* that feign'd Epiſtles, and other writings in the Apoſtles names? was that the Apoſtles fault? or did it bring any juſt prejudice either to the Authority, or Integrity of their writings?

To the ſecond part, viz. *If theſe Inſtruments be true, then the Church of Africk did ſeparate from the Roman, and the Separation continued for above a hundred years.* I anſwer, Till it be evinced, that theſe Inſtruments are *true*, we cannot ſuffer by them: but his Lordſhip is ſo far from offering at this, that he doth not ſo much as poſitively affirm it. He ſhews us indeed, ſeveral Editions of the Councils, wherein theſe Inſtruments are inſerted. But it is well known, that the Editions of Councils cited by the Biſhop, have many other Apocryphal and *unauthentique* writings inſerted in them beſides theſe. The reaſon of this may be, becauſe the Compilers of thoſe times did not take upon them to be Cenſurers of what they found upon ancient Record, but onely to be faithful Publiſhers of the Records. Whence it is, that as they did not except againſt theſe Inſtruments, (no more then againſt others of like nature) ſo neither did they expreſly approve them; but meerly publiſh'd what they found upon Record, leaving the further ſcrutiny to the learned. But as for the Schiſmatical Separation of the *African* Church from the *Roman,* argued out of the ſaid Inſtruments, 'tis inconſiſtent with the truth of Story, and confuted by many pregnant and undeniable inſtances, which prove, that the *Africans*, notwithſtanding the conteſt in the ſixth Council of *Carthage* touching matter of Appeals, were alwayes in true Catholique Communion with the *Roman* Church, even during the term of this pretended Separation.

Witneſs, in the firſt place, St. *Auſtin* himſelf, who though he were preſent, and ſubſcrib'd (as 'tis moſt probable) to that Epiſtle of the Council of *Carthage*, which gave all the offence, yet after his death Pope *Celeſtin* in his Epiſtle to the Biſhops of *France*, uſing many expreſſions of high commendation, profeſſeth (*a*) that *he both liv'd and dy'd in the Communion of the Roman Church:* Witneſs likewiſe (*b*) Pope *Leo* the firſt, who for ſome time of the ſaid pretended Separation, had his Legats in *Africk*, ordering Eccleſiaſtical matters there; and receiv'd *Lupicinus* an *African* Biſhop appealing unto him. Witneſs alſo *Eugenius*, a Catholique Biſhop of *Carthage*, who in his anſwer to the Arrians, requiring a Diſputation with him, touching matters of Faith, (*c*) profeſſeth the *Roman* Church to be *the Head of all Churches*, and that he ought not to enter into diſpute with any concerning ſuch matters, without firſt conſulting that Church. Witneſs *Fulgentius*, another of the moſt eminent Biſhops of the *African* Church, living alſo within the ſaid term; whoſe teſtimony is already cited, *Chap.* 10. §. 5. *pag.* 131, 132. Witneſs the two *African* Biſhops, *Reſtitutus* and *Octavius*, who were preſent at the Council of *Rome*, under (*d*) Pope *Hilarius* about the Year 467. and ſubſcrib'd the Canons: one whereof was, *That none ought to violate the Conſtitutions of the Nicen Council, nor the Decrees of the Apoſtolique Sea.* Witneſs further Pope *Gregory* himſelf, (*e*) who in ſeveral of his Epiſtles acknowledges the Biſhop of *Carthage*, and other *African* Biſhops, to have been at that time in Communion

(*a*) *Celeſtin. Epiſt. ad Epiſc. Gal.*
(*b*) *Leo Epiſt.* 87. *ad Epiſcop. Mauritan.*
(*c*) *Victor. Uticenſ lib.* 2. *de perſecut. Vandal.*
(*d*) *Binius Tom.* 3. *Conc. Edit. Colon.*
(*e*) *D. Greg. lib.* 1 *epiſt.* 72, 75. *lib.* 7 *epiſt* 32. *&c.*

munion

munion with him; yea particularly praises them for their respects to the Sea Apostolique; and asserts his own right of receiving Appeals from all parts of Christendom, as necessity requires. Witness finally no less then two hundred *African* Bishops at once, who being banish'd into *Sicily* for the Catholique Faith, by the Arrian King *Gellmer*, (f) *Symmachus Papa*, (saith *Paulus Diaconus*) *UT SUA MEMBRA*, *suis sumptibus aluit ac fovit liberalißime*; Pope *Symmachus* maintain'd them most liberally at his own charge, *as members of his own body:* which is a convincing argument, that he held them not for Schismatiques.

(f) *Paul. Diac. lib. 17. de Gest. Roman.*

7. In the next Paragraph, the Bishop by a long discourse founded more upon his own conjectural presumptions, then any thing else, undertakes to shew, how the Popes rose by degrees to that height of Authority, which Protestants cannot endure to see; in which discourse having first asper'st St. *Hierome* as being *no great friend to Bishops*, (which is both false and injurious to the reputation of so holy a Doctour) at last he delivers his own assertion, which is, *That the very Fountain of Papall Greatness was the Popes residence in the great Imperial City.* But we have often shew'd a far different *Fountain* thereof, *viz.* the Ordinance of Christ, making St. *Peter* Head of his Universal Church, in that Text of the Gospel, *Tu es Petrus, & super hanc Petram*, &c. according to the common Exposition of Fathers; is it reason then, we should take the Relatours bare word for it without proof? Well, but *Precedency* (saith he) *is one thing, and Authority another*; thereby insinuating that under the reign of *Constantin* the Bishop of *Rome* had onely *Precedency*, or Priority of place in publique Assemblies before other Prelats, by reason of his residence in the Imperial City, without any proper Authority, or Jurisdiction over them. But we have often evidenc'd the contrary.

Ibid. n. 12.

8. After a slight glance at the *Levity* of the *Eastern*, and *Arrogancy* of the *western* Bishops, (wherein the Pope is no more concern'd then all other Prelats of the West) he tells us of the *Obedience* Popes did anciently shew towards the Emperours; *enduring* (saith he) *their Censures and Judgements; and accepting the ratification of their Election* to the Popedom, *at the Emperours hands.* We confess all this. They *endured the Emperours Censures*, just in the same manner, as all other oppressed persons are forc'd to *endure* the judgement of their oppressors. But let all his Lordships party shew us one *just judgement*, that an Emperour ever pronounced against the Pope. *They accepted the ratification of their Election at the Emperours hands:* but surely that (except in some few cases, where wicked Emperors apparently tyranniz'd over them, and by force compell'd them to do what they pleas'd, contrary to Law and Custom) was no more then this. The Emperour being duly inform'd, that such or such a person was Canonically chosen Pope, there issued forth of course some *Declaration*, or other *Authentick Act* from the Emperour, whereby he gave notice thereof to the principal Judicatures and Prefect-ships of the Empire, requiring them, upon all occasions, to acknowledge the said Elected person for Pope. A thing very proper for the Emperour to do, as the state of the Empire then stood, as was also observ'd

ſerv'd in the Election of moſt of the chief Prelats and Officers of the Empire. But his Lordſhip was much miſtaken, if under the notion of *ratifying the Popes Election* he thought the Emperours had ever any juſt power to make whom they pleaſed Pope: never any good Emperour pretended to more, then to ſee that the Election were Canonical: which, in a matter ſo highly concerning the peace of the Empire, could not with equity be deny'd them. But had any Emperours refus'd to ratifie the Election of a Pope Canonically choſen, no man but a ſtranger in Eccleſiaſtical Hiſtory, can doubt, but all good Chriſtians would in ſuch caſe, have adher'd to the ſaid Pope, and not to him the Emperour ſhould have obtruded upon them. We alſo grant, that ſo long as the Pope remain'd a Subject of the Empire, this cuſtome continued: but being afterward declar'd free from that ſubjection, the reaſon ceaſed, and the cuſtome with it. See *Gratian. Decret. Can.* Ego Ludovicus. *Diſt.63. & Can.* Conſtitutio, *Diſt.eàdem* where the Emperours themſelves renounce it.

After this, to prove that the Biſhops of *Rome* and *Alexandria* were grown ſo ambitious, that they could hardly contain themſelves within the ordinary bounds of their own Juriſdictions, the Relatour cites us three Greek words out of *Socrates*, πέρα τῆς ἱερωσύνης, which ſignifie *beyond their Prieſtly Power, or Office:* to which I might well ſuperſede the anſwer; ſince he quotes not the place of his Author; which, it's more then probable he induſtriouſly omitted. Yet the place (after ſome ſearch) we have found. *Lib.7. Hiſt. Cap.* 11. and muſt needs ſay, 'tis ſuch a place as clearly ſhews, not onely that *Socrates* was an enemy of the *Roman* Church, and a favourer of Heretiques, (as divers good Authours charge him) but that even the Biſhop himſelf was not ſo great a friend to Truth and Ingenuity as he ought. For certainly the Hiſtorian utters the alledged words πέρα τῆς ἱερωσύνης meerly out of ſpleen againſt the ſaid Patriarchs of *Rome* and *Alexandria*,(a) for not ſuffering the Novatian Heretiques to exerciſe publiquely the profeſſion of their Hereſie in Catholique Churches: for which how little it became his Lordſhip firſt to tax them of pride; and then to palliate his injurious cenſure with the teſtimony of ſuch an Authour, let any man judge. But all's lawful with ſome men, that's done, or ſpoken againſt the *Roman* Church. *Billius* his obſervation of the Weſtern Biſhops objecting *Levity* to the Eaſtern; and of theſe retorting *Arrogancy* to thoſe of the Weſt, proves juſt as much, as the Teſtimony of one Adverſary againſt another; and whether the world *by this took notice of the Popes ambition, or not*, ſure I am, there's no unbyaſſed Judgement, but will take notice our Adverſary is very deſtitute of ſolid proofs, who fills his pages onely with ſuch impertinencies as theſe.

(a) ἄχει γὰρ τέτε ναυατιανοὶ μεγάλως ἐπὶ τῆς ῥώμης ἤνθησαν, ἐκκλησίας πλείστας ἔχοντες, καὶ λαὸν πολὺν συναθροίζοντες, ἀλλ' ὁ φθόνος καὶ τέτων ἥψατο, τῆς ῥωμαίων ἐπισκοπῆς, ὁμοίως τῇ ἀλεξανδρέων πέρα τῆς ἱερωσύνης ἐπὶ τὴν δυναστείαν ἤδη πάλαι προελθούσης *Socrat. lib. 7. Hiſt. Cap.* 11.

9. His main deſign is to overthrow the Popes Supremacy, by ſhewing it was not lawful to appeal to *Rome*. But Catholique Authors frame an unanſwerable Argument for his Supremacy even from the contrary, thus; It was ever held lawful to appeal to *Rome* in Eccleſiaſtical affairs from all the parts of Chriſtendome: therefore (ſay they) the Pope muſt needs be Supream Judge in Eccleſiaſtical matters.

 This

This is evidenc'd out of the fourth and seventh Canons of the Council of *Sardica*, accounted anciently an *Appendix* of the Council of *Nice*, and often cited as the same with it. I deny not but some ancient Authors may speak against too frequent appealing to *Rome*, and declining ordinary Jurisdiction, especially where the crimes were manifest, and all just proceedings towards delinquent parties observ'd: as who doubts, but in Civil causes there may be just ground of complaint against the like appeals, especially, if the Courts, to which the Cause is remov'd by Appeal, be very remote? but withall, who sees not, that such accidental complaints do rather confirm, then weaken, the confess'd Authority and Right of such Superiour Courts, to receive and determine Causes of Appeal?

To prevent, as much as might be, all occasion of Complaints in this kinde, the Council of *Sardica* provided this expedient, that no Ecclesiasticks under the degree of Bishops should usually be allow'd to appeal to *Rome*: which may easily serve to reconcile all seeming contradiction in Authours touching this matter. And it must be observ'd, that though the Canons prohibit Priests, and inferiour Clergy-men to appeal out of their own Province, yet they forbid not the Pope to call what causes of theirs he sees necessary, before him: although indeed in the business of *Apiarius* the Pope, properly speaking, did neither call him out of his own Province to be heard by himself, nor yet admitted his appeal, but remanded him back to his proper Judges, with command they should hear his cause once again, and do him right, in case it were found, that any injustice had been used towards him in the former Sentence. However Bishops were never prohibited the liberty of appealing to *Rome*, by any Ecclesiastical Canon whatever. 'Tis true indeed, the *Africans*, in their Epistle abovemention'd, thought good, by way of Argument and Deduction, to extend the Canon prohibiting Appeals, even unto Bishops causes: but the general custome of the Church was ever against them, as is manifest by what hath been said.

10. The Fathers in the sixth Council of *Carthage* petition'd (I confess) the Pope not easily to give ear to those, who appeal'd to *Rome* from *Africk*, especially where the crimes were manifest. They except also against *the manner* of proceeding in the case of *Apiarius*, and some others: in which the Popes Legats, sent into *Africk*, carried not themselves as *Judges*, but rather as *Patrons* and *Advocates* of the appealers. Wherefore the Prelates at that Council request his Holiness, he would rather please to give power to some in *Africk* to end such causes, then send from *Rome* such as should give encouragement to Delinquents, *ne fumosum Typhum Sæculi in Ecclesiam Christi videretur inducere*; *Lest otherwise* (say they) his Holiness *should seem to introduce the swelling pride, or haughtiness, of the world into the Church of Christ*, which ought to be the School and Mistress of Humility.

We confess also, that in the times of Pope *Zosimus*, *Boniface* the first, and Pope *Celestin*, there was much searching into the Records of the *Nicen* Council, to finde the matter of Appeals therein decided. The occasion was this, Pope *Zosimus* to shew his proceedings in that affair to be not onely *just*, but *Canonical*, had, by a little mistake (the

errour

errour, probably, being rather his *Secretaries*, then his own) cited the Council of *Nice* for his Right touching Appeals; whereas it should have been the Council of *Sardica*; in the Canons whereof that Power is clearly allow'd the Pope. Now this Council of *Sardica*, being rather an *Appendix* of the Council of *Nice* then otherwise, and called presently after it; consisting likewise for the most part of the same Prelates, and assembled for no other end, but to confirm the Faith of the *Nicen* Council, and supply some Canons necessary for the Discipline of the Church, what matters it, that such a mis-citation, of one Council for another, happened? or how does it prejudice the *Popes* right? Did the *African* Fathers, or any other Catholique Authour of succeeding ages, ever charge the Pope with falsifying the Canons, upon this account, as Protestants now do? let them shew this, if they can.

CHAP. 16.

Of the Title of *Universal* Bishop.

Argument.

1. *The Title of* Universal *Bishop often given by Antiquity to the Bishops of* Rome, *but never used by them.* 2. *Though the Bishops of* Constantinople *assum'd the Title, yet they never conceiv'd it did exempt them from the* Jurisdiction *of the Bishop of* Rome. 3. *A double signification of the Term* Universal Bishop: *the one Grammatical; the other Metaphorical: and how they differ.* 4. *St.* Gregory condemn'd *it onely in* the first *sense: asserting* the second *expresly to himself.* 5. Phocas *gave no* new title *to* Boniface, *but onely declar'd, that the Title of* Universal Bishop *did* of right *belong to the Pope, and not to the Bishop of* Constantinople. 6. *St.* Irenæus *not rightly translated by the Bishop.* 7. Ruffinus *corrupts the* Nicen *Canons, and the Bishop mistakes* Ruffinus. 8. *The Bishop* (*even with* Calvins *help*) *cannot clear himself of the Authority of St.* Irenæus. 9. *St.* Epiphanius *miscited and mistaken by the Bishop.* 10. Primacy *and* Supremacy *in the Ecclesiastical sense, all one: and as* necessary *in the Church of Christ* now, *as in the* Apostles *times.*

AFter many windings, the Bishop leads us at last into a *Trite* and beaten way, falling upon the Question of *John* Patriarch of *Constantinople*, so much censur'd by St. *Gregory* for assuming the title of *Universal Bishop*: an objection satisfi'd a hundred times over; yet § 25. n. 12.
though never so clear in it self, the Bishop still endeavours to overshadow it with difficulties, and amuse his Reader. To the end therefore all obscurity may be taken away, and the truth clearly appear, I think it not amiss, in the first place, to set down the whole matter Historically, as I finde it registred in the Monuments of the Church.

1. Know

1. Know then that the Title of *Universal*, or *Oecumenical*, Bishop in Ecclesiastical History, was anciently attributed to the Bishop of *Rome*. This no man can deny, that reads the Acts of that famous General Council of *Chalcedon*, where, in a Letter approv'd by the whole Council, and afterward, by order of the Bishops there assembled, inserted into the Acts thereof, the Priests and Deacons of *Alexandria*, style Pope (*a*) *Leo, The most Holy, and most Blessed Oecumenical* (or Universal) *Patriarch of great Rome, &c.* The National Council of *Constantinople* did the same to Pope *Agapet*, calling him their (*b*) *most holy Lord, the Archbishop of old Rome, and Oecumenical Patriarch, Agapet, &c. John* Bishop of *Nicopolis*, with others, styles Pope *Hormisda*, (c) *Universi orbis terrarum Patriarcha*; which is, in full sense, the same with *Oecumenical. Constantinus Pogonatus* the Emperour, in the third Council of *Constantinople*, (which is the sixth General) calls *Leo* the Second, *Oecumenical Pope*; as witness both (*d*) *Baronius* and * *Binius*. So likewise did *Basil* the younger, Emperour, with *Eustathius* Bishop of *Constantinople*, as appears by the Acts of their (*e*) Reconciliation. Yea *Balsamon* himself, notwithstanding his known rancour against the *Roman* Sea, is forc'd to acknowledge, that the Greeks had an (*f*) *ancient custom* to style the Bishop of *Rome*, *Oecumenical*, or *Universal*, *POPE*: nevertheless it cannot be shown they ever made use of this honourable Title; but rather contented themselves with that of *Servus Servorum Dei*, as relishing more of Humility and Apostolical meekness. Whereas on the contrary, the Bishops of *Constantinople* have for many hundreds of years, usurp't it in all their *Briefs*, *Letters*, &c. as appears by the Greek (*g*) Canon Law it self, *viz.* in the Titles of *Sisinnius*, *German*, *Constantin*, *Alexius*, and several other Patriarchs.

(*a*) τῷ ἁγιωτάτῳ ϗ μακαριωτάτῳ οἰκουμενικῷ πατριάρχῃ τῆς μεγάλης ῥώμης Λέοντι, &c *Concil. Chalced. Act* 3.

(*b*) τῷ δεσπότῃ ἡμῶν τῷ ἁγιωτάτῳ ἀρχιεπισκόπῳ τῆς πρεσβυτέρας ῥώμης, ϗ οἰκουμενικῷ πατριάρχῃ Ἀγαπητῷ, &c. *Concil. Constantinop sub Mena Act* 5.

(*c*) *ap. Baron. Tom* 8. *ad ann.* 595. *pag.* 90. *edit. Rom.*

(*d*) *Baron ad Ann. Christi* 681. *pag.* 558. *edit. Rom.*

* *Binius Tom.* 5. *in Conc.* 6. *Act.* 18. *edit.* 1636.

(*e*) *Glaber. Rodolph. Hist. lib.* 4. *cap.* 1.

(*f*) *Theod. Balsam. lib.* 7.

(*g*) *See* Jus Canonicum Oriental. *lib.* 3

2. It is further observable, that the ancient Bishops of *Constantinople* never intended by this usurped Title to deny the Popes *Universal* Authority, even over themselves: They never pretended to be either Superiour, or Equal to the *Roman* Bishop, in regard of Spiritual Jurisdiction; but onely to be *next after*, or *under* him, and *above* all other Patriarchs. For touching that matter the Emperour *Justinian* had long since, by an express Law decreed, (*h*) that the Bishop of *Rome* was to be held supream Judge of all Ecclesiastical causes, and Head of all the Prelats of God. And *Anthimus*, (*i*) even while he usurped the Sea of *Constantinople*, protested obedience to the Bishop of *Rome*, and wrote to all the other Patriarchs, *that he follow'd in all things the Sea Apostolique*; (*k*) *Menas* also, his Competitour, made publique profession in the same Council to do the like, and *to obey in every thing the Sea Apostolique.* Yea *John* himself Bishop of *Constantinople*, even whilst he contended so eagerly for the title of *Universal* Bishop, neither could, nor durst hinder the Appeal of a certain Priest of *Chalcedon*, (a City under the Patriarchal Jurisdiction of *Constantinople*) to Pope *Gregory*: by whom it (*l*) was admitted, the Priest righted, and the judgement of that Patriarch, formerly given against him, reversed by the Popes Sentence: which was also accepted as valid by the said Patriarch of *Constantinople*.

(*h*) *Cod. Justinian. Impress. Paris. Antverp. &c. Tit.* 1. *l.* 7.

(*i*) *Conc. Constantinop. sub Mena. Act.* 4.

(*k*) *Conc. Constantinop*, ubi supra.

(*l*) *D. Greg. lib.* 5. *epist* 24. *lib.* 4. *epist.* 39.

I adde,

I adde, that St. *Gregory* himself, even whilst he inveigh'd most sharply against the title of *Universal* Bishop, expresly (*m*) avoucheth, that both the Emperour and Bishop of *Constantinople* professed continually, *that the Church of* Constantinople *was subject to the Sea Apostolique.* And whereas some carp at this Epistle of St. *Gregory*, because it names the Bishop of *Constantinople Eusebius*, there being (as they say) no Bishop of *Constantinople* of that name in St. *Gregories* time; it is answer'd, that (*n*) *Amularius Fortunatus*, an approved Authour, that wrote but two hundred years after St. *Gregories* time, cites the whole Epistle as Authentique; without the name *Eusebius:* So that (the subjection of the Sea of *Constantinople* to that of *Rome*, being a thing so confessed in all antiquity) this will seem but a weak objection. Lastly it may be observ'd, that although the Patriarchs of *Constantinople* challeng'd the title of *Oecumenical*, or *Universal*, yet when either the Pope, or his Legats were with them, at *Constantinople* or any other City, they usually forebore it, and remitted it wholly to the Pope. This appears by the Subscriptions in the third General Council of *Constantinople*, under *Constantinus Pogonatus*, in the next age after St. *Gregory:* where Pope *Agatho* is styled *Universal*; and the Bishop of *Constantinople* subscribes himself only, *George, by the mercy of God Bishop of Constantinople.*

(*m*) *D. Greg. lib.7.epist.63.*

(*n*) *Amular, de Divin.Offic. lib.4.cap.26.*

3. Thus we see in brief, how matters have passed *de facto* concerning the title of *Universal* Bishop. Now to answer the Relatours Objection we are to take notice, that the term *Universal Bishop* is capable of two senses; the one Grammatical, the other Metaphorical. In the Grammatical sense it signifies *Bishop of the Universal Church, and of all Churches in particular*, even to the exclusion of all others from being properly *Bishops*; and consequently displaceable at his pleasure, as being onely *his*, not *Christs* Officers, and receiving Authority from *him*, and not from Christ. In the *Metaphorical* sense it signifies onely so high and eminent a Dignity above all other Bishops throughout the whole Church, that though he, who is stiled *Universal Bishop*, hath a real and true Superintendency, Jurisdiction, and Authority over all other Bishops, yet that they be as truly and properly Bishops in their respective Provinces and Diocesses, as he himself. For who doubts, but a meer Diocesan Bishop is as truly a Bishop, and chief Officer of Christ in his Diocess, as an Archbishop, Metropolitan, Primate, or Patriarch, in their several Districts; though it cannot be deny'd, but every one of these have respectively true Ecclesiastical Authority over him? The like is visible in the Subordination of different Tribunals in the Commonwealth: where the Inferiour Judge is as truly an Officer of the State, and a Magistrate, as the Superiour; and yet the Inferiour is subject to the Superiour, and must be content, in case of Appeals, to have both the *Causes* of his Court, and himself too, judged by the Superiour, when Justice shall require it.

4. This being clear'd, 'tis evident, that St. *Gregory*, when he inveighs against the title of *Universal Bishop*, takes it in the Literal and Grammatical sense; in which we confess it contains a capital Errour and grand Heresie, destructive of the Ecclesiastical Hierarchy, and

Chrifts Inftitution; and therefore not undeſervedly cenſur'd by the Holy Zeal of St. *Gregory*, as *Monſtrous*, *Blaſphemous*, and in ſome ſort *Antichriſtian*. I ſay, 'tis evident out of St. *Gregory* himſelf, even in thoſe Epiſtles cited by the Biſhop, that he takes the word in the literal and worſt ſenſe, when he declaims ſo vehemently againſt it. For he ſayes expreſly, *If there be one who is UNIVERSAL Biſhop all the reſt are no more Biſhops.* So that in St. *Gregories* meaning, whoever aſſumes to himſelf the title of *Univerſal*, doth not content himſelf, as all the *Stewards* of Chriſts Family ought to do, *viz. in being a Servant over his Fellow Servants*, but pretends in effect to be himſelf their *Maſter*, and to make them all his own Servants, receiving and holding their reſpective Charges, not from their true Maſter, *Jeſus Chriſt*, but from him.

D. Greg. lib. 4. epiſt. 36. lib 7. epiſt. 69.

But ſome perhaps will object. The Biſhop of *Conſtantinople* did not actually aſpire to ſuch a height of pride; nay 'tis ſcarce credible he either did, or could pretend to make himſelf the onely Biſhop in Chriſtendome; degrading as it were all others from the degree of Biſhops. I anſwer, admit he did not pretend to this; yet ſeeing he did ſo unwarrantably uſurp a Title, which in the beſt ſenſe could not poſſibly belong to him, but being conſtrued in the other, to which it is very liable, it muſt needs contain ſo poyſonous and prodigious an Arrogance, that (what ever his actual pretenſions might be) St. *Gregory* had juſt reaſon both to ſuſpect and ſmartly rebuke him as aiming thereat. Juſt as if a Subject of the King of *Spain* (for inſtance) ſhould contrary to the Kings conſent, take upon him the Title of Vice-Roy of *Naples*, or *Sicily*, though perhaps he really intended no more, yet doubtleſſe he would be ſoon ſuſpected, nay charged with a trayterous deſigne of making himſelf abſolute King. But as for the Metaphorical ſignification of the word, which allows all other inferiour Biſhops to be true Biſhops, and to have true Epiſcopal Juriſdiction, as Officers ordained by Chriſt, though ſubordinate to the Popes Supream Authority, St. *Gregory* was ſo far from thinking it *Blaſphemous*, or *Antichriſtian pride*, that though indeed he did not claim the *Title* even in *this* ſenſe, yet was it the conſtant practiſe both of his Predeceſſors and himſelf to exerciſe the ſubſtance of it, that is, *Univerſal Juriſdiction* and Authority over all other Biſhops and Patriarchs throughout the whole Church, when neceſſity required: and particularly over the Biſhops of *Conſtantinople*, who were then riſen to the Higheſt Patriarchall Dignity in the Church next the Pope. In thoſe very Epiſtles, where Saint *Gregory* ſo much inveighs againſt the Title of *Univerſal Biſhop*, and him that arrogantly aſſum'd it, 'tis manifeſt, that Pope *Pelagius*, St. *Gregories* Predeceſſour, annull'd the Decree of the Council of *Conſtantinople*, wherein this Title had been given to the Biſhop of that City. And did not St. *Gregory* himſelf repeal it again, and threaten to excommunicate *John* Biſhop of *Conſtantinople*, in caſe he deſiſted not from the uſurpation of it? *Eccleſiam adhibebo*, (ſayes St. *Gregory*) *I will uſe the Churches Authority* againſt him.

D. Greg. lib. 4. epiſt. 76.

Another Argument, that St. *Gregory* takes not the word *Univerſal* in the Metaphorical ſenſe, when he calls it *Antichriſtian* and *Blaſphe-*

mous, is, that even in the Epiſtle here cited by the Biſhop, he teaches, that *the Care and Principality over the whole Church was committed to St. Peter*, (which is all that the Metaphoricall ſenſe of *Oecumenicus* or *Univerſal* contains) and yet denies he was ever call'd *Univerſal Apoſtle.* He grants likewiſe, that the High Prieſt was ſupream Eccleſiaſticall Governour of the whole Jewiſh Church, yet was not call'd *Univerſal Prieſt:* all which evidently ſhews, that St. *Gregory* quarrels not the word in that ſignification: Why? becauſe he acknowledges the lawfulneſs of the thing ſignified by it.

This premiſed, it will not be hard to anſwer all the Biſhop objects againſt us in this particular. To his firſt objection we grant, that according to the *Literal* ſenſe of the word, (in which St. *Gregory* took it) the aſſuming ſuch a Title argued ſo great a pride in the Aſſumer, as might portend the nearneſs of *Antichriſts* time. To his ſecond, taking the word *Univerſal* in the ſenſe diſclaimed by St. *Gregory*, and the word *Monarch* in its rigorous propriety, whereby it anſwers to the *literal* ſenſe of *Oecumenicus*, or *univerſalis Epiſcopus*, I deny that there was ever any *Univerſal Biſhop*, or *Monarch*, over the whole Militant Church, either for the firſt 600. years before St. *Gregory*, or at any time ſince. For to be a *Monarch* over the Church in propriety of ſpeech, or ſuch an *Univerſal Biſhop*, is in effect to un-biſhop all othes Prelates of the Church, and make them onely Officers *ad placitum*, and Delegates of the ſaid *Univerſal* Biſhop, or *Monarch*, placeable and diſplaceable at his ſole pleaſure, like the Officers of Temporall Monarchs. Ibid. n. 12.

To what he alledges out of *Baronius*, of *Gregory* the ſeventh his giving the Title of *univerſal* to the Biſhop of *Rome* in a Councill about the year 1076. I anſwer, it ſignifies no more then this, that anciently the ſaid Title (ſtill underſtood in the Metaphorical and lawful ſenſe) was due to the Biſhop of *Rome*, and to no other: which is undeniably true. Neither are we to think, that thoſe ſeven and twenty *Dictatus Papæ*, (as they are call'd) recounted by *Baronius*, and objected here by the Biſhop, are all matters of Faith, but (as it were) a Catalogue, or Abridgement of ſuch *Priviledges*, as partly by Divine Inſtitution, partly by long Cuſtom and Preſcription, partly by Canon, and partly by probable conſequences drawn from Principles of Faith, were found agreeable to the Supream Authority of the *Roman* Biſhop.

5. What he ſayes of *Phocas* the Emperour's *conferring* the Title of *Univerſal* Biſhop upon *Boniface* the Third, thereby intimating, that it was never given to Popes before, is moſt falſe. For all that *Phocas* did was but to declare, that the Title in conteſt did of right belong to the Biſhop of *Rome* onely: which is a ſufficient evidence, that before the ſaid Declaration it had been given to the Biſhop of *Rome*. Neither was there of this any queſtion; all the Diſpute was, whether it might not be alſo extended to the Biſhop of *Conſtantinople:* and this indeed was declar'd in the Negative by *Phocas*. Now who ſeeth not, that 'tis a far different thing to *declare* a Title, or Dignity to be of *right* due, and another to *conferre* it *de Novo* upon any one. If his late Majeſty of glorious memory had been pleas'd

when

(when time was) to have declar'd *W. L. Patriarch of England*, we may well suppose, his Lordship would not have granted the Title had been *de Novo conferr'd* on him; seeing he has already contended, that long before, *viz* in *Urban* the second's time, it was given to the Archbishop of *Canterbury*.

But put case *Phocas* had indeed conferr'd the Title of *Universal* Bishop upon Pope *Boniface*, as a *new Dignity*, not formerly belonging to him, yet would it make but little to his Lordships purpose. For we say again, 'tis not all one to have a Title *conferr'd* by another, and to *assume*, or *use* it ones self. The Bishop should have prov'd, that Pope *Boniface* us'd the Title of *Universal* Bishop, in his ordinary style, as the Bishops of *Constantinople* are prov'd to have done of late times, and as anciently the said *John*, and *Cyriacus* his Successour, attempted to do: which was the thing St. *Gregory* inveigh'd against. The Bishop therefore makes here a fallacious *Turn*, when he shifts the question from *taking* to *giving*, and passeth from *ones self* to *another person*. Let it be shewen that *Boniface* the Third, or any other Popes his Successourss, assum'd this Title, as the Bishops of *Constantinople* did: for till this be prov'd, it will not follow, that either *Pelagius* and St. *Gregory* erred in reproving, and condemning the Bishop of *Constantinoples* undue assuming that Title to himself, or that Pope *Boniface* and his Successours did erre, by having it *declar'd* due to them by another. Why may not the same person be very unwilling to take an extravagant Title upon himself, and yet for good reasons be well content that another give it him? Who knows not, that anciently the Bishop of *Rome* was styled *Caput Ecclesiæ*, *Custos Vineæ*, and *Vicarius Christi*, they being Titles due to his place and Office; and though the Popes gainsay'd them not, yet Christian Humility ever taught them to forbear the use of such titles themselves.

Ibidem. The Relatour here professes to give an Historical account, how the *Popes grew under the Emperours*, and by degrees attained the heighth they are now at. To which I answer. We deny not, but that in *Temporal* Power and Authority the Popes *grew great* by the Patronage of Christian Emperours. But what is this to the purpose? If he would have said any thing material, he should have prov'd that the Popes rose by the Emperours means to their *Spiritual Authority and Jurisdiction* over all other Bishops throughout the whole Catholique Church: which is the onely thing they claim *jure divino*; and which is so annexed to the Dignity of their Office by Christs Institution, without the least dependance of any Emperours or Secular Powers, that were the Pope depriv'd of all his *Temporalties*, (which can never be done by any Secular Power, without committing a most enormous Sacriledge) and reduc'd to the poverty of St. *Peter* himself, the first of them; yet could not his *Spiritual Authority* suffer the least Diminution by it. Wherefore (to make short) it concerns us not to take further notice of his many Historical Criticismes and meer Conjectures upon this subject, unto *num.* 13. And whereas he again *en passant* touches upon the Popes Election *approv'd and ratify'd by the Emperour*, it hath receiv'd a full answer above.

§. 25. n. 13. 6. His next endeavour is to infringe *A. C.*'s proof of the Popes Supream

pream Pastoral Authority out of St. *Irenæus.* To which purpose, we are told by way of *Caveat, how unlikely a man St.* Irenæus *was* (being a *Gallican* Bishop) *to captivate the Liberty of that Church under the Principality of* Rome. As if (forsooth) the so much talk'd of liberties of the *Gallican* Church, had been things known, or heard of in St. *Irenæus*'s time. But *Irenæus* (sayes the Bishop) *reprehended Pope Victor for excommunicating the Asian Churches:* citing for this in the margin *Euseb. l.* 5. *c.* 25. it should be *c.* 24. We answer, *Eusebius* hath not a word importing reprehension, but rather a friendly and *seasonable perswasion:* his words are πρεπόντως παραινεῖ, &c. he *exhorts* him after a *handsome* manner, as reflecting on the Popes Dignity, and clearly shews, that the Pope had of right some authority over the *Asian* Bishops: and by consequence over the whole Church. For otherwise it had been very absurd in St. *Irenæus* to perswade Pope *Victor* not to cut off from the Church so many Christian Provinces, had he believ'd (as Protestants contend he did) that the Pope had no power at all to cut them off. Just as if a man should entreat the Bishop of *Rochester* (for example) not to excommunicate the Archbishop of *York*, and all the Bishops of his Province; over whom he hath not any the least pretence of Jurisdiction.

But admit St. *Irenæus* had indeed *reprov'd* Pope *Victor* for what he did in the case of the *Asian* Bishops, it being a matter of Ecclesiastical Jurisdiction onely, in the exercise whereof 'tis not deny'd, but the Pope, through misinformation incident to humane frailty, may sometimes go too far, what does it prove more then that (possibly) the Pope proceeded a little too severely, or hastily with those Christians, whose fault did not, in the judgement of St. *Irenæus* and some others, deserve so heavy a censure? But who sees not, that all this rather confirms the Popes power? Doth St. *Irenæus*, or any other beside him, complain of the Popes *usurpation* in this case? Do they charge him with taking more upon him, then he had authority to do? Do they tell him, he had no authority to excommunicate those *Asian* Bishops, or use any Ecclesiastical Jurisdiction over them, as Protestants tell him in reference to themselves? And yet who can doubt but this they would have told him, and with great bitterness too, considering the provocation, had they had just ground to do so, or could have done it without proclaiming themselves *ipso facto* Schismatiques, and shaking the very Foundation of the Churches Discipline and Unity?

But these are onely his Lordships light Skirmishes: he ventures at last to grapple with the Authority it self, alledg'd by *A. C.* out of S. *Irenæus*; (a) whose words, though faithfully cited by him in the Latine, yet in rendring them English, he cunningly windes about in his Labyrinth. For first he translates *UNDIQUE round about*, as if St. *Irenæus* spake onely of those neighbouring Churches round about *Rome*, and not the Churches throughout the World; whereas *undique* as naturally signifies *every where* and from all parts: witness *Thomas Thomasius*, where the word *undique* is thus Englished, *from all places, parts*, and *corners*,

(a) *Ad hanc Ecclesiam*, propter potentiorem Principalitatem, *necesse est omnem convenire Ecclesiam, id est, eos qui sunt* undique *fideles: in quâ semper ab his qui sunt undique, conservata est ea quæ est ab Apostolis Traditio. Iren. lib.* 3. *cap.* 3.

corners, every where; which is also seconded by the Greek *Lexicons*, where these Adverbs πάντοθεν, πανταχόθεν, ἁπαντῆ, (which undeniably signifie *from all parts* universally) are rendred by the word *undique*. And that here it must needs signifie *every where*, or *from all parts*, is clear from the very scope of St. *Irenæus*'s discourse; which was to prove, that the Tradition of the *Roman* Church was a full Evidence (*plenissima ostensio*) of the Doctrine preach'd by the Apostles *all over the world* (*in toto mundo.*) And this he evinces from the necessary recourse, which in all doubts of Faith all Churches, or all the Faithful were to have from all parts to the Church of *Rome* (*propter potentiorem Principalitatem*, for her more powerfull Principality) as to their constant Guide therein; and by vertue of which recourse all the Faithful *every where* had alwayes conserv'd the Integrity of Apostolicall Tradition. *In quâ semper ab his qui sunt undique conservata est ea, quæ est ab Apostolis Traditio.*

This Argument did *Irenæus* use in confutation of the Heretiques he disputed against in *France*; which, taking his words in the True and Genuine sense, was a very pregnant one, and given as a Rule to teach, not onely Heretiques, but all Christians, that the Doctrine or Tradition, of the *Roman* Church was, as it were, the Touch-stone of all Apostolical Doctrine; If now we turn the Medal, and look upon this Holy Doctors argument in the sense the Bishop takes his words, we shall finde it speak little more then non-sense. His Lordship, to avoid the Prerogative ascrib'd by St. *Irenæus* and all Catholiques to the *Roman* Church, will needs, (as I have said) make *undique* to signifie no more then *round about*; thereby restraining that *more powerful Principality* St. *Irenæus* speaks of, to the Provinces of *Italy* and Islands about it, as the Patriarchate of the Bishop of *Rome*, beyond which the power of that Church extended not. In which supposition *Irenæus* will be found to argue thus against the Heretiques of his time.

'Tis necessary that all the Churches, or the Faithful round about *Rome*, *viz*. those onely of *Italy* and the Islands adjacent, which make up the *Roman* Patriarchate, should have *recourse* to the Church of *Rome*, *propter potentiorem Principalitatem*, that is, for its Bishops *precedence of place*, or in regard of his Patriarchal Power within the aforesaid Precincts.

Therefore the *Gnosticks*, and other Heretiques in *France* or any other part of the world, are convinced of Heresie for not having recourse to the Church of *Rome*. Is not this fine *Meandrick* Logick, well beseeming so noble a Labyrinth?

But let us observe, how the Relatour deals with the latter part of this Fathers Text, *In quâ semper ab his qui sunt undique, conservata est ea, quæ est ab Apostolis Traditio*; which he thus translates: *In which* (Church) *is conserved that Tradition, which was deliver'd by the Apostles*; and not according to his Authour, who sayes *alwayes conserved*. The word *alwayes* was not to appear in English, for fear it might induce some impartial Readers to entertain too worthy an opinion of the *Roman* Church. Neither did he think it fit to give his Reader the English of these words, *ab his qui sunt undique*, though inserted among

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the former, which would too much have opened the Fathers meaning, *viz.* that not onely the Church of *Rome* (as 'tis a particular Church) kept intirely the Apostolical Tradition, but that *in it* all the Faithful *every where* did keep the same Apostolical Tradition, by being in unity and Communion with her. Thus you may see to what shifts, and upon what shelves even learned men are often driven by maintaining errour.

From the Premises I argue thus.

All the Faithful every where must of necessity have recourse to the Church of *Rome propter potentiorem Principalitatem*, by reason of her more powerful Principality. This is St. *Irenæus* his Proposition.

But there could be no necessity they *all* should have recourse to that Church by reason of her more powerful Principality, if her said power exended not to them all. This is evident to reason.

Ergo, this more powerful Principality of the *Roman* Church, must needs extend to all the Faithful *every where*, and not onely to those of the *Suburbicary* Churches, or Patriarchal Diocess of *Rome*, as the Bishop pleads.

7. Little therefore is it to his advantage, what he pretends to shew out of *Ruffinus*, viz that the extent of the *Roman* Patriarchate was contain'd within the Islands and Precincts of *Italy*: since it is inconsistent with the Vote of all Antiquity, and gives St. *Irenæus* the lye. Nay it makes her Jurisdiction incomparably less, then any of the other Patriarchal Churches; yea, of much less extent, then many Metropolitan Churches. To which I add, 'tis contrary even to the common compute of Protestants themselves, who often grant the Bishop of *Rome* to have been Patriarch of the West; which undeniably contains many vaste Provinces and Nations, beside *Italy* and the Islands about it. Wherefore, as the Bishop could not altogether deny, but the word *Suburbicary* was unduly added by *Ruffinus* in the Translation of the *Nicene* Canon, so I say 'tis necessary to understand it (unless we will contradict all the world) not in the Bishops sense, as signifying onely the Churches of *Italy*, and the Islands thereto belonging, but as generally signifying all Churches and Cities, any way subordinate to the City of *Rome*; which was at that time known, (as also to this day) by the name of *Urbs*, or *City*, κατ' ἐξοχὴν, by way of excellency; not as it related to the Prefect, or Governour of *Rome*, in regard of whose ordinary Jurisdiction, we confess, it commanded onely those few places about it in *Italy*; but as it related to the Emperour himself: in which sense the word *Suburbicary* rightly signifies all Cities, or Churches whatsoever within the *Roman* Empire; as the word *Romania* also anciently signified the whole Imperial Territory, as Card. *Perron* clearly proves upon this Subject.

This exposition of *Ruffinus* his term *Suburbicary* wants not ground even in his own Text, who makes, as it were, a contradistinction between *Egypt*, and the *Suburbicary Churches*. Now under *Egypt* he comprehends *Lybia*, *Pentapolis* and *Ethiopia*; which being without the Precincts of the Empire, were committed to the power and care of the Patriarch of *Alexandria*: but all *Suburbicary* Cities, that is, such as were under the City of *Rome* as it was Imperial, were left under the

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Bishop of *Rome*, and he (by reason of his Seat at *Rome*) was still to be their chief Prelat, and to have a more immediate and ordinary care over them, then he had over those other Cities, which were out of the Empire: though as St. *Peters Successour* he had the universal care of the whole Church, and that full *Potentiorem Principalitatem*, which St. *Irenæus* ascribes unto him.

8. Touching *Calvin*'s conjecture that recourse was therefore had to *Rome*, because at that time the *Roman* Church was *more constant to the Truth, and less distracted with dangerous opinions*, it is wholly inept. For 'tis false, that before St. *Irenæus*'s time, *Rome* was more *constant* in the Faith, then the other Churches of *Greece* and *Africk* had been, seeing the *African* Churches were *then* as free from Heresie as *Rome*.

§.25. n. 14. 9. The Bishop here gives himself a great deal of trouble to wrest from us a Text or two of *Epiphanius*, touching the Authority of St. *Peter* and his Successours: wherein though he grants somewhat beyond his wonted reservedness, that St. *Peters* person is understood in that Text of the Gospel, *Super hanc Petram ædificabo Ecclesiam, &c. Matth.* 16. 18. yet will he by no means be perswaded to extend it any further then his person. But we affirm 'tis clear even by the Texts of St. *Epiphanius*, that this promise made by Christ to St. *Peter*, is derived to his Successours. For first, after the words (a) *Et Portæ inferorum*, &c. *The Gates of Hell shall not prevail against it*, this Father immediately addes, *Quarum Portarum nomine, Hereses & Hæreseων conditores intelliguntur*, by *the Gates of Hell* Heresies and the Authours of Heresies are understood, that is to say, All Heresies and all Authours of Heresies whatever shall arise: Such indefinite Propositions being equivalent to Universal. True it is, the Bishop omits these last words by his wonted *Et cætera*. However, since he acknowledges that by the *Firm Rock* whereon our Saviour, according to *Epiphanius*, promised to build his Church, St. *Peter* is personally understood, we shall easily make good our Argument from it, and solve his objections. For he must consequently acknowledge, the Church so founded on St. *Peter*, as *by vertue of that foundation* it was to prevail against all Heresies, and Inventors of Heresie that should at any time impugne the Churches Faith; which could not possibly be verified in case Christs promise were to be limitted to St. *Peters* person alone. For else why might not Heresies and Heretiques after St. *Peters* death, prevail against the Church; yea so far prevail, as utterly to extinguish the true Faith?

(a) *Ipse autem Dominus constituit eum Primum Apostolorum,* Petram firmam *super quam Ecclesia Dei ædificata est; & Portæ Inferorum non prævalebunt adversus illam: Quarum Portarum nomine, &c. D. Epiphan. in Anchorat. Tom* 2. Edit. *Petav.* pag. 14. 1622.

Wherefore the Bishops long discourse, by way of Gloss on this and some other Texts of the same Father, concerns us not at all. For it being once granted, that *St. Peter* was personally to uphold the Church in the profession of the true Faith, (as its principal *Foundation* under Christ) we have our desire. Neverthelesss we deny that he hath any ground to limit to St. *Peter* onely those *Elogiums* given him by St. *Epiphanius*, and not allow them extendible to his Successours, so far as they are necessary for their upholding the Church also in the profession of true Faith. Wherefore as St. *Peters Authority is* (by the

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Bishops own confession) *rightly urg'd* by *Epiphanius to prove the God-head of the Holy Ghost* against the Hereticks that deny'd it, so doubtless by vertue of the same promise and institution of Christ, may and ought the Authority of his Successors be urg'd in time to come, in proof of any other contested Article, or point of Faith. Though therefore we affirm not (as the Relatour is frequently imposing upon us) that St. *Peter* and his Successours are (by vertue of this Text) *to governe the Church as Princes and Monarchs*, yet we say, that by vertue thereof they so govern the Church, as we may securely *relie on them in matters of Faith*, at least in such as they *definitively* teach and promulgate to the whole Church.

But in the close the Bishop undertakes a strange task. He will prove that *Epiphanius, in most express terms, and that twice repeated*, makes not St. *Peter*, but St. *James Successour to our Lord in the Principality of his Church.* But he every way mistakes. For first in the places he alledges, there's not a word of *the Churches Principality*. Secondly he meerly equivocates in the words *ante cæteros omnes*, which signifie onely *priority of time*, because St. *James* was the first of the Apostles, that was ordain'd Bishop of any particular place; *viz.* at *Jerusalem*, (as both (*b*) *Eusebius* and St. (*c*) *Hierome* witness) which is call'd *Christs Throne*, because our Saviour himself had there preach't the Gospel, and was principally and immediately sent thither. Nor is it unusual in ancient Ecclesiastical Writers, to give the title of *Christs Throne* to any Episcopal Chair, or Seat whatsoever.

Ibidem.

(*b*) *Euseb. Hist. lib.* 2. *cap.* 22.

(*c*) *D. Hieron. De Script. Eccl. in Jacobo.*

To the Relatours assertion that we all *say*, but no man *proves*, that *the Bishop of Rome succeeded in all St. Peters Prerogatives, which are ordinary, and belong'd to him as a Bishop, though not in the extraordinary which belong'd to him as an Apostle.* I answer, *Bellarmin* (beside many Catholique Divines) doth not onely *say*, but *prove*, that the Pope succeeds St. *Peter*, not onely in the Prerogatives that belong'd to him as a Bishop, but in all Prerogatives Apostolical, which were of *Ordinary necessity* to continue in the Church for its Government, and preservation of the True Faith; as his Disputations upon this Subject sufficiently shew, to any man that reads him with an unbyassed judgement. For can any thing be more express then these words, *lib.* 1. *De Rom. Pont. cap.* 9. *Mortuis autem Apostolis, Apostolica Authoritas in solo Petri Successore permansit.* When the Apostles were dead, the Authority Apostolical resided onely in St. *Peters* Successor. Is this to say, the Pope succeeded St. *Peter* onely in his Episcopal Prerogatives? I adde, that *Bellarmin* in the same chapter goes on, shewing the difference between St. *Peters* Successour, and the Successours of the rest of the Apostles, *viz.* that they were Bishops onely, and that their Authority reached not to a Jurisdiction over the whole Church, as that of St. *Peters* Successours did: who were therefore stiled κατ' ἐξοχὴν, *the* (*d*) *Apostolical* Bishops, and their Sea, the *Sea Apostolique*, and their Office, *The Apostolate.* See his words in the Margin: all which he there proves by the Authority of the Ancient Fathers. Wherefore the Bishop presumes very largely upon his Readers Credulity, while he quotes *Bellarmin* for this

Ibid. n. 15.

§. *Respondeo Pontificatum.*

(*d*) *Nullus enim Episcopus, præter* Romanum, *Sollicitudinem habuit unquam omnium* Ecclesiarum: *Et solus ipse vocatus est* Apostolicus Pontifex; *& Sedes ejus* Apostolica *simpliciter & per Antonomasiam; & munus ejus*, Apostolatus. *Bellarm.* ubi. supra.

this Aſſertion, *that the Pope ſucceeds not St. Peter in any Prerogative that belong'd to him as an Apoſtle.*

10. However the Relatour is ſo kinde to St. *Peter*, as to allow him a *Primacy of Order* : but that is not ſo much as the Fathers allow him. For by his own Confeſſion, Doctor *Reinolds* againſt *Hart*, chap. 5. proves at large, that the Fathers allow St. *Peter*, and that in the way of *Prerogative* above the reſt of the Apoſtles, not onely *Primacy of Order*, but *Authority* and *Principality* too; which ſurely imply *Power* : and I would have any man ſhew us ſome good Authour of ancient times, in whom either the Latine word *Primatus*, or the Greek πρωτεῖον anſwering to it, are attributed to any Eccleſiaſtical perſon, as ſignifying onely *Precedency* in order and place, and not a true Superiour Authority and Juriſdiction over thoſe, in relation to whom ſuch a perſon is ſaid to have *Primacy*, or to be *Primate*. Is not the contrary moſt evident, *viz.* that πρωτεῖον alwayes ſignifies Preheminence in Authority? and *Primatus* more eſpecially Preheminence, or Superiority, in Eccleſiaſtical Government? Is the *Primate* of any Chriſtian Nation no more then one that hath Precedence in place? Doth that Title ſignifie no more in *England*, then that the Arch-biſhop of *Canterbury* ought to have the chief place in the Convocation-Houſe? Have not all Catholique Authours (yea and many Proteſtants too) ever thought they ſignified the Supreme Authority of the Biſhop of *Rome* both ſufficiently and properly by the word *Primatus*? Are there not many Volumes extant on both ſides *De Primatu Romani Pontificis*? Were their Authors ever tax'd for ſpeaking ambiguouſly in uſing that terme? wherefore if St. *Peter* had *Primacy*, he had alſo *Supremacy*; and if his *Primacy* were *Univerſal* over all, his *Supremacy* was ſo too: Since they both ſignifie the ſame thing; *viz.* an eminency of Authority and Power in *one* above the reſt.

(a) *D. Hieron. lib. 10. cont. Jovinian.*

Again, St. *Hierome*, ſpeaking of this very ſubject, ſaith (a) *Primatus Petro datur, ut Capite conſtituto Schiſmatis tollatur occaſio.* Can any man in his wits think, that by *Primatus* he mean't onely *Precedency* of Order? was that ſufficient to prevent Schiſme? If therefore a True and Proper *Primacy* be granted by *Proteſtants* to St. *Peters* Succeſſour alſo, before and above all other Biſhops and Patriarchs of the whole Church, (as divers of them grant the Fathers did) it muſt be alſo granted, that *Supremacy of Power* over all Biſhops and Patriarchs of the Church is due unto him. Now that *Primacy*, or *Supremacy*, of right belongs to St. *Peters* Succeſſour, no leſs then to himſelf, I evince by this following Argument.

Whatſoever *Power* or *Juriſdiction* was neceſſary in the Apoſtles time, for the due Government of the Church in order to prevention of Schiſmes and procurement of Unity, muſt *à fortiori* be neceſſary in all ſucceeding ages.

But the Power and Juriſdiction of *One* (viz. St. *Peter*, or his Succeſſour) over all Chriſtians whatſoever (not excepting even the Apoſtles themſelves) was neceſſary in the Apoſtles time for the due Government of the Church, in order to prevention of Schiſms and procurement of Unity.

Ergo the Power and Juriſdiction of *One* (viz. St. *Peter* or his Succeſſour)

cessour) is *à fortiori* necessary in all succeeding Ages.

The *Major*, viz. that whatsoever Power and Jurisdiction was necessary in the Apostles time for the due Government of the Church, *&c.* must needs be necessary in all succeeding Ages, is clear from meer Inspection into those succeeding Ages to this present: where it is visible, by what degrees the great zeal of the Primitive Christians has decay'd and cooled even to this day, to the production of infinite Schismes and Heresies: which must needs, ere this, have overwhelm'd and utterly confounded the Church, had not our Blessed Saviour (that Divine Law-giver) laid that original Platform of Church-Government, which was to serve us as a pattern to the end of the world: our Saviour Christ not so much regarding the need of it during the Apostles lives, as the necessity his all-seeing wisdom foresaw would be of it in all future Ages.

The *Minor* is prov'd effectively by the precedent Discourse, where St. *Peters Primacy* (that is, as we there shew, his *Supremacy* over all) is confest by his Lordship and other Protestants.

The Conclusion therefore is undenyable; *viz.* that 'tis necessary for the Due Government of the Church, that *one* should be endow'd with Power and Jurisdiction over all Christians in all succeeding ages.

Adde hereunto, that so long as the *End* is but in *Acquisition*, and not compleatly gained, the *Necessary Means* to obtain it is alwayes necessary. But the *End*, in our present case, *viz.* the Due Government of the Church, the preserving it in the Unity of True Catholick Faith and Christian Charity, is, and ever hath been since the Apostles time, but in *Acquisition*, and shall not be compleatly gained till the end of the world.

Ergo, the *Necessary Means*, viz. the Supreme Authority of *One* over *All* in the Government of the Church, is, hath been, and ever will be necessary to the Worlds End.

CHAP. 17.

The *Popes* Authority, asserted and vindicated.

Argument.

1. *Our Saviours prayer for St.* Peter, *extended to his* Successours. 2. *What it effected for St.* Peter, *and what for* them. 3. *PASCE OVES & AGNOS, John* 21.15.17. *a* Special *charge to St.* Peter; *and not common*, in all respects, *to the rest of the Apostles.* 4. *A. C.* begs *not the question, but* proves *it.* 5. *The Bishop willingly mistakes him, about the Notion of a* General *Council.* 6. Optatus *and St.* Austins *words, cited nothing to the purpose.* 7. *The Popes Ancient and undoubted* right, *to* confirm *General Councils.* 8. *The Bishops* Lesbian *Rule for deciding Controversies, examin'd and shew'n to be*

be vain. 9. *The Popes Authority* duly acknowledged, *sufficient to prevent* Schismes *and* Heresies. 10. *The Government of the Church, not* purely *Monarchical, but* Mixt. 11. *How the* Literæ Communicatoriæ *of the Pope, and other Catholique Bishops, differ'd.*

§. 25. n. 16. 1. THe Bishop himself, in his Answers to the Argument drawn from our Saviours Prayer for St. *Peter*, Luke 22. 32. (*Ego rogavi pro Te*, &c. *I have prayed for thee, that thy Faith fail not*) shews the insufficiency of his Evasions (*a*) Card. *Bellarmin*, by the Testimony of seven Popes, (most of them very Ancient) proves, that our Saviour by that Prayer obtain'd, both for St. *Peter* and his Successours, this priviledge, namely, that they should never teach the Church any thing contrary to True Faith. What sayes the Bishop to this? As for St. *Peter* himself he tells us, *it will be easily granted*, that such a priviledge was obtain'd for him: but that it should be obtain'd, or intended for his Successours also, that never came within the compass of *ROGAVI PRO TE, Petre.* Yea, *Bellarmin's* proof (according to the Relatour) *is its own Confutation.* And why? because (forsooth) all his proofs are *from witnesses in their own Cause*, and *from Interessed persons.* I answer first, that *all* his proofs are not from Popes; for he gives several pregnant reasons for his Assertion, drawn from the Text it self, had the Bishop been pleas'd to answer them. Secondly I ask, *How interressed?* so far as to assert a manifest untruth, in a matter of so great importance, to the whole Church? Surely no. Can our Adversaries have the Confidence (Temerity rather) to affirm, that *Felix* the first (a most Holy Martyr, about the year 273.) that *Lucius* the first (another most Holy Martyr, as some think, or as others say, a Confessour, about the year 337.) and *Leo* the first, (a most Holy Pope, as all Antiquity acknowledg'd, about the year 440.) would dare pervert and mis-alledge Scripture, onely *for Interest*, and to advance their own Authority, had they not known it to be the *just Authority* of their Sea, and rightly grounded on this Text?

(*a*) *Bellarm. lib. 4. De Rom. Pont. cap. 3.*

Truly I could never yet understand this proceeding of Protestants, who make so many publick professions to stand to the Fathers Authority, of the first Five or Six hundred years; yet when such Fathers are alledged, fly presently back, and reject their Authority upon such weak pretenses as these. And though Pope *Agatho* were something after those ages, *viz.* about the year 678. yet I see not how they can refuse his Testimony in this matter, unless they be resolved to contemn not onely him, but all the Fathers in the sixth General Council, (where the Epistle of this Pope was read and approv'd) who could much better judge, whether his words were written out of *proper Interest*, then the Relatour, or any of his party. The other Three, 'tis confest; are of somewhat a later standing; yet the latest of them flourisht above four hundred years since: and we desire to know, what Authour of good repute ever taxed any of them as byassed with *proper interest*, when they publish't, that St. *Peter* does in his Successours still *teach* the Church, and *confirm his Brethren* in the True Faith, by vertue of this prayer of our Saviour.

His assertion, that *Bellarmin upon the matter confesses, there is not one*

Father

Father in the Church, before *Theophylacts* time, that *understands this Text as* Bellarmin *doth*, is wholly groundlefs. Muft he needs confefs, there are no more Authours citable in any fubject, but what he cites himfelf? Certainly though *Bellarmins* Learning was great, and his Reading much, yet was he known to be a perfon of too great modefty and humility to pretend to this. But fuppofe he had confeft as much, as the Bifhop defir'd, what follows? onely this, that till *Theophylacts* time, none had given fo full an Expofition of thofe words, *Ego rogavi pro Te, &c.* as thofe feven Popes: which is no wonder at all, confidering how few of the Fathers have purpofely commented upon the place, and how many of them do in effect deliver the fame Doctrine, drawn from other Texts of Scripture, as *Bellarmin* alfo fhews in other Chapters.

The force therefore of *Bellarmins* proof out of *Theophylact* is this: If our Saviours prayer was to have a *fpecial* effect in St. *Peter*, becaufe he was to be the *Churches Foundation* under Chrift, it muft alfo have the like effect in thofe who were to be *fuch Foundations* in fucceeding ages, that is, in all his lawful Succeffours. Neither doth this priviledge of the Indeficiency of St. *Peters* Faith, belong to him precifely as an Apoftle (which the Relatour infinuates) but rather as he was Prince of the Apoftles, and appointed to be Chrifts *Vicar* on earth after him.

2. To what he addes touching the *two Effects*, or *Priviledges*, our Saviours prayer obtain'd for St. *Peter*, and their *defcending* to his Succeffours, I anfwer, Whatever our Saviour intended fhould *defcend* by vertue of that prayer of his, did effectively fo defcend. But I confefs 'tis a difputable queftion, whether every thing, which Chrift by this prayer intended and obtain'd for St. *Peter*, was likewife intended by him to defcend to St. *Peters* Succeffours. That fome *fpecial* priviledge (both intended and obtain'd by this prayer) was to *defcend* to them is manifeft, both by the *Authorities* and *Reafons* brought (a) by *Bellarmin* in proof thereof; and this Priviledge was, that none of St. *Peters* Succeffours fhould ever fo far *fall from the Faith*, as to teach Herefie, or any thing contrary to Faith *tanquam Pontifex* (as the Cardinals words are) that is, in vertue of that Authority which they were to have in the Church *as his Succeffors.* (a) *Bellarm. lib.4. de Rom. Pont.cap.3.*

His Lordfhip quarrels this Priviledge; and fayes, *'tis not out of all doubt*, though *Bellarmin* affirms it is. And why fo? *Becaufe* many *learned men* have affirm'd the contrary, and *challeng'd many Popes for teaching Herefie.* I ask, what *learned* men does he mean? his own, or ours? If his own, 'tis no marvel they challenge thofe of teaching Herefie, from whofe fubjection they have revolted, and whofe perfons (to juftifie their unjuft revolt) they daily load with bitter invectives and opprobrious appellations. If ours, What *Teaching* do's he mean? Is it teaching onely in quality of a *private Doctour?* This is not the queftion here; this belongs to the firft Priviledge *Bellarmin* fayes, our Saviour obtain'd for St. *Peter* by his prayer, *viz.* of not perfonally erring againft Faith. If he mean *Publique Teaching*, as Doctour and Paftour of the whole Church, what Catholique Divines ever taught, that the Pope can in this quality teach Herefie?

Some haply will reply, Many Catholique Divines hold, that the Pope without a *General* Council may erre, though he teach *ex Cathedrâ*, or as Doctour of the Universal Church. Let them name those Authors, and let their words be exactly cited; which will soon undeceive them: seeing they that hold the Pope may erre, when he defines without a *General* Conncil, do consequently to their principles deny, *that without a General Council* he either doth, or can define any matter *as Doctour of the whole Church*; constantly averring, that he never acts in that quality, but when he presides in a *General* Council. If our Adversaries please to yield so farre to the Popes Infallibility, as to grant him exempt from erring in matters of Faith, when ever he defines with a *General* Council, I shall not desire to have further Controversie with them touching that point.

But by the *By*, I cannot dissemble a slye Turn the Relatour here makes to disguise *Bellarmins* words. *Bellarmin*, speaking of the second Priviledge, obtain'd by this Prayer of Christ for St. *Peter* and his Successours, expresly sayes, it was *ut ipse TANQUAM PONTIFEX non posset*, &c. that he should never *as Supreme Bishop*, or *Pastor, teach any thing contrary to the Faith.* But the Bishop leaves out the principal words *tanquam Pontifex*, which should give light to those that follow; citing in his English Text onely the latter part of the words thus, *That neither St.* Peter *himself, nor any other that should sit in his Seat, should ever teach any thing contrary to true Faith:* whereby he makes the Cardinal speak *absolutely* of all manner of Teaching, when he clearly limits his words to teaching onely as *Pastour*, or *Doctour of the whole Church:* which was much to his Lordships advantage indeed, but little to his credit.

Bellarm. ubi supra.

Neither is it any absurdity, much less a contradiction, in *Bellarmin*, to affirm in one place, that *the Gift* (not *the whole Gift*, that's an addition of the Bishops pure liberality) *obtain'd by this prayer for St. Peter*, did belong *to his Successours*, and afterwards say, *perhaps* some part of it did *not belong to them.* For what do's this signifie more, then that the one was not so absolutely certain as the other; though he really believ'd that both parts of the Gift did belong to them, and strongly disputes for that his opinion. May not a learned Authour positively affirm a thing to be true, though it be not infallibly certain? If he cannot, who can affirm any thing, but what is either *Demonstratively* certain in Science; or *Infallibly* certain in Faith? So rigorous a restraint as this, would surely cause a deep silence in the Schools of *Oxford* and *Cambridge*. Nor is the Relators reason of greater force, *viz.* that *either both, or neither part of the Priviledge must belong to St.* Peters *Successours, because they both stand upon the same foot, the validity of our Saviours prayer.* For I answer, *the validity* of our Saviours prayer depends on his *intention*. What therefore can be *certainly* prov'd to have been intended by our Saviour to St. *Peters* Successours, we may be certain shall be extended to them: but what can be shewn onely probably intended to them, we can be onely probably perswaded do's belong to them, and may therefore (as *Bellarmin* doth) say, *perhaps* it do's not belong to them. What absurdity is there in this?

3. The

3. The Text *Pasce Oves & Agnos*, John 21. 15, 16, 17. comes next to be examin'd: wherein our *Dædalus* windes to and fro to finde a plausible evasion: but all will not do. *Feed my Sheep —— and my Lambs*, that is, sayes *A. C. Christs whole Flock.* But at this the Bishop bids *soft and fair. It is onely his Sheep and his Lambs.* As if *Sheep* and *Lambs* were not Christs *whole Fock.* What means this nice distinction between *Sheep* and *Lambs*, and *the whole Flock?* the Bishop tells us, because (forsooth) *every Apostle, and every Apostles Successor hath charge to feed both Sheep and Lambs, no less then St.* Peter. I ask where? The Bishop replies, in *Matth.* 28. 29. (he would say haply 19. for there is no 29th. verse in all this Chapter) and *Matth.* 10. 17. Nay *soft* there, say I. I finde no mention, *Matth.* 28. or *Matth.* 10. either of *Sheep* or *Lambs.* Those mention'd *Matth.* 28. (*Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus sancti*) were not yet brought to Christs fold, they were as yet unbaptized and uninstructed in the Faith: and therefore not pertaining to this Text of St. *John*, nor to the present question. For as the Text speaks onely of such as were actually Christs *Sheep* or *Lambs*, that is, actually his *Flock*, so the question is onely, whether *all such* were not by our Saviour in this Text committed to St. *Peters* charge and government, and collectively speaking, to him onely. We say, the words themselves being so absolutely and indefinitely pronounced, without restriction or limitation to any part of Christs Sheep, must according to the rules of right Interpretation, be understood generally and indefinitely of *all* that were *Christs Sheep* and *Lambs*, that is, of all Christians whatsoever. Till therefore it be evidenc'd from some other place of Scripture, as clear as this of St. *John*, that the other Apostles had the feeding of *all Christs Sheep* as universally and unlimitedly committed to them, as here they were to St. *Peter*, or that they themselves (who are as properly comprehended under the notion of Christs sheep as any others) were excepted out of St. *Peters* charge, it must of necessity be granted, both that all *Christs Sheep*, even the Apostles themselves were in some sort, to be *fed*, that is, govern'd as Christs Sheep ought to be, by St. *Peter*, and also that *A. C*'s Gloss, expounding *Sheep* and *Lambs* to be *Christs whole Flock*, stands unshaken by any thing the Bishop replies. Ibid. n. 17.

Nay he replies nothing at all, by way of Argument to disprove it; but knowing it to be the sense of all Antiquity, windes about, and falls upon that odious question of *Killing* and *deposing Kings*; wherein, he presum'd, it would be more easie for him to choak his adversary. But it shall not serve his turn. For we say first, he commits a gross fallacy, arguing *à negatione speciei ad negationem generis*; which is a new kinde of Logick. For what is it else to inferre the Pope has no Universal Power, or Supremacy at all, over the whole Church, because he hath not *such or such a particular* power over Christian Kings and Princes? His Lordship should have remembred, that we were yet upon the question *An sit*, whether or no the Pope hath an universal Power and Authority over the whole Church; which till it be fairly determin'd, 'tis but to make too much haste, and pervert due order, to fall upon the Question *Quid sit*, and dispute wherein it consists,

ſiſts, and how far it extends? Secondly we anſwer, the point of *killing Kings* is a moſt falſe and ſcandalous Imputation. For what Pope ever kill'd, or gave Command, Warrant, or Authority for the killing of any King? or what Catholique Author ever taught, that he had power from Chriſt ſo to do? And as for *depoſing* them, I anſwer, 'tis no point of our Faith, that the Pope hath power to do it: and therefore it is no part of my task to diſpute it. But what Proteſtants have both done and juſtifi'd in the worſt of theſe kindes, is but too freſh in memory.

Ibid. n.18. 4. *A. C.* does not beg the queſtion, when he ſayes, *The Biſhop of* Rome *ſhall never refuſe to feed and govern the whole Flock of Chriſt, in ſuch ſort, as no particular man, or Church, ſhall have juſt cauſe to make a ſeparation from it*; ſeeing it is the clear inference of his precedent diſcourſe: it is rather a begging the queſtion in his Lordſhip to tell us onely, while he ought to prove it, that Proteſtants have made no Separation *from the General Church*, but onely from *the Church of Rome*, and *ſuch other Churches, as by adhering to her have hazarded themſelves, and do now miſ-call themſelves THE WHOLE CATHOLIQUE CHURCH.* It is alſo in this caſe a begging the queſtion, to affirm *the Roman-Catholique Church to be in errour:* ſince no man did ever grant his Lordſhip that ſhe was ſo? or hath he any where convinc'd her of errour? He hath often ſaid it and ſuppos'd it, I know; but where he hath prov'd it I know not. 'Tis therefore yet to be prov'd that the *Roman*-Catholique Church hath err'd in any Doctrine, publiquely defined by her. Again we deny, there is any *hazard* in *adhering* to the *Roman* Church, ſhe being the unſhaken Rock of Truth, and ſolely able to ſhew a *continual Succeſſion* of lawfully-Sent Paſtors and Teachers, from *Chriſt* to our preſent times, who have hitherto taught the ſame *unchanged* Doctrine, and ſhall *infallibly*, according to *Chriſts* promiſe, continue ſo teaching it unto the worlds end.

From this onely Catholique Church Proteſtants have unhappily

(a) Chap.13, 14. ſever'd themſelves, as I have already prov'd, (a) and are through their own fault ſo abſolutely depriv'd of all Communion with her, that they can no more be eſteem'd members of this Church, in the condition they now ſtand, then a wither'd branch can be accounted a part of the Tree from which it was broken. In vain therefore doth the Relatour pretend, that Proteſtants have not left the Church in her *Eſſence*, but in her *Errours*. The *Eſſence* of the Church conſiſts in her Faith, Sacraments, Diſcipline: In all theſe ('tis too manifeſt to be deny'd) Proteſtants have forſaken the Church, yea and perpetually fight againſt her; wherefore they have left her in things *eſſential*, or pertaining to the life and *being* of the Church. And yet they have the confidence to call theſe *Eſſentials, Errours*; which is a bold and erroneous preſumption: wherein they imitate no leſs the old Hereтiques in the Primitive times of the Church, *viz.* the *Novatians, Arians, Neſtorians*, &c. then the Swarms of new Sectaries among themſelves. For which of all theſe did not, or would not, upon occaſion plead, they forſook not the *Eſſence* of the Church, but her *Errours*; they ſeparated not from her *Communion*, but *Corruption*?

5. Well. But after all diſputes a man would imagine, that our learned

learned Antagonist would at length submit to a General Council. For first he thus professes, speaking to *A. C. What greater, or surer judgement you can have, where sense of Scripture is doubted, then a General Council, I do not see.* And immediately after he cites a long Text of *A. C*'s. which speaks to this purpose; "That if all the Pa- §26.num.1
"stours of the Church be gather'd together in the Name of Christ,
"and pray unanimously for the promis'd Assistance of the Holy
"Ghost, making great and diligent search and examination of the
"Scriptures and other grounds of Faith, and hearing each Pastour
"declare what hath been *the Ancient Tradition* of this Church, shall
"thereupon Decree some particular point, or matter, to be held for
"Divine Truth, if the Pastours of the Church (or General Coun-
"cil) may erre in such a Decree, what can be firm or certain upon
"Earth? In answer to this he both professes, *that it seems fair*, and also *freely grants, that a General Council is the best Judge on Earth for Controversies of Faith, where the sense of Scripture is doubted.* This would make a man think the Bishop intended to conform himself to such a Decree. But to the end all the world may see how unwillingly he yields to reason, especially when it comes from an Adversary, he presently again begins to quarrel with *A. C.* telling us, there was never any such *General Council* call'd, nor indeed possible to be call'd, as *A. C.* speaks of, *viz. in which all Pastours were gather'd together.* As if *A. C.* were so simple, as by *all Pastours* to understand *Numerically and Individually* A L L, that is, every one of them, without exception; and that a Council could not be thought sufficiently *General*, nor an Obligatory Decree of Faith be made by it, unless *all the Pastours* of the Church in this sense were gather'd together: especially he having so clearly declar'd his meaning to the contrary, in defending the Council of *Trent* to have been a true *General* Council: where 'tis manifest all Pastours whatsoever did not convene; though there were as many, as had met in some other General Councils, esteem'd even by Protestants for such. And strange it is to see, how long the Relatour skirmishes with meer shadows; and what inferences he makes meerly upon this most falsly-suppos'd, and wholly-improbable sense of *A. C*'s. words. *All Pastours* then, in that Text of *A. C.* signifie no more, then *all that are requisite*, or so *many of all* as are, in the judgement of Reason and Christian Prudence, duly sufficient to constitute a True and Lawful General Council. If so many, lawfully call'd, be gather'd together, 'tis the *A L L* that *A. C.* intends: and if these lawfully assembled, pray for the promis'd Assistance of the Holy Ghost, they questionless shall obtain it, seeing our Saviour cannot fail of his word.

Another Exception against that cited passage of *A. C.* is, that he speaking of Points decreed by a General Council, makes *Firm, and Infallible* to be Synonyma's: But here again the Bishop fails in his observation. *A. C.* onely tells us, that the Decree of such a General Council was *Firm, and Infallible*, that is, not onely *Firm*, but also *Infallible.* Is this to make them signifie the same thing? Neither doth he speak so much of what is Infallible *in it self*, as what is Infallible *in order to us.* So that, this and the Premises considered, there

must needs be some other visible and Infallible Judge, (*viz.* a General Council) beside Scripture, for setling Controversies in the Church, and making all points of Faith not onely *Firm*, but *Infallible.*

6. What the Relatour brings in his swelling Margent, out of *Optatus* and St. *Austin*, serves onely to amuse his Reader. We grant that Christ did not dye *Intestate*, but left behinde him a Will; which was afterwards *written.* So that in rigour of speech he left onely a *Nuncupative Will*, which was after deliver'd to the Church, partly by *Writing*, partly by *Tradition.* However, we stand not upon the *terms*, but the *thing* it self; and have recourse with St. *Austin* and *Optatus* to the *written word* (or *Will*) in matters of Faith. We urge and plead it in almost all matters controverted in Religion between us and them. But we demand, what was to be done by those first Christians, who liv'd before this *will* was written, or at least before it was generally receiv'd or known for such? Again, what are we now to doe, when either this *written word* is call'd in question, or the matter in Controversie not so clearly set down therein, as to put a period to contention? Do the forecited Authours deny, that in such case we must have recourse to Tradition? Nothing less.

Certainly St. *Austin* believ'd the necessity of Infant-Baptism, the unlawfulness of rebaptizing the duly-Baptiz'd by Heretiques, with many other points, which no man can evidently prove out of the *written word* alone: nay the Scripture it self he believ'd for no other reason, then the Authority of the Church and Tradition. Wherefore I cannot sufficiently wonder at those words of his Lordship to *A. C.* in the Margent, where by way of defiance he tells him, *he could shew no Father of the Church, who taught, that Christ ever left behinde him a NUNCUPATIVE OBLIGATORY WILL.* First, what means he by that restrictive expression, *a Nuncupative Obligatory Will?* Could any *will*, left by our Saviour, whether *Nuncupative*, or by *writing* not be *Obligatory?* Secondly, how was it possible, the Bishop should challenge us to prove *by the Fathers*, that our Saviour left behinde him a *Nuncupative will*, since 'tis in it self most evident, and undeniable? Did he leave (I pray) any other then a *Nuncupative Will?* Was any part of the Gospel written either by himself, or by any other at his command in his life time? Did he not make his *whole Will* by word of mouth to his Disciples?

But we shall not insist wholly upon the self-evidence of the thing. Is it not to be shewn out of the Fathers, that Christ left a *Nuncupative Obligatory Will?* First, touching the word (*Nuncupative Will*) we hope it will be held sufficient, if we prove the thing, (*viz.* an *unwritten*, yet *Obligatory, Declaration of Christs Doctrine*) which is equivalent to a *Nuncupative will.* And as to this we say that *Bellarmin*, and all Catholique Divines, who write of the word of God *written and unwritten*, do effectually prove it, not onely by the Authority of St. *Austin*, and the unanimous consent of the Fathers, but even by the very Text of Scripture it self. Does not Saint *Paul* command us (2 *Thess.* 2. 14.) *TO HOLD FAST THE TRADITIONS we have been taught, whether by word, or Epistle?* Doth not this in effect signifie a *Nuncupative Will*, and *Obligatory?* Does not Saint

Irenæus

Irenæus teach us the same? *Oportet ordinem sequi Traditionis, &c. We must* (saith he) *follow the order of Tradition, which they have deliver'd to us, to whom the Apostles committed the Government of the Churches.* Iren. lib. 3. adver. Hæres. cap. 4.

Doth he not tell us in the same (*a*) Chapter of whole Nations of Christians, even in his time (which was somewhat above two hundred years after Christ) who most perfectly believ'd the Christian Faith, though they had not any part of the Scripture to direct them? Doth not (*b*) *Tertullian* teach the same, together with (*c*) Saint *Cyprian*, (*d*) St. *Basil*, (*e*) *Epiphanius*, (*f*) St. *Hierome*, and divers others? But we have spoken too much in a matter so evident: let us pass on to that which follows.

(*a*) *Multæ Gentes Barbarorum in Christum credunt, sine Chartâ & Atramento, Scriptam habentes per Spiritum in cordibus salutem, & veterem Traditionem diligenter custodientes.* And a little after. Hanc Fidem, *qui* sine literis, *&c. Iren.* ubi supra.

(*b*) *Tertullian. de Coron. Milit. cap. 3. & 4.*

(*c*) *D. Cyprian. Epist. 63.*

(*d*) *D. Basil. lib. 3. de Spirit. Sanct. cap. 27. & 29.*

(*e*) *D. Epiphan. Hæres. 61. & 75. Item in Anchorat.*

(*f*) *D. Hieron. Dial. contr. Lucif.*

7. His next Marginal Exception against *A. C.* is for requiring *the Popes Confirmation* to a General Council; telling us, *'tis one of the Roman Novelties*, to account that necessary for the validity of a General Council. But surely he is not a little mistaken. For in the first Oecumenical Councils, do we not finde the Confirmations of the several Popes, who then sate, clearly acknowledged? See the Acts and Synodical Epistles of the six first Councils, and *Gelasius, epist.* 13. *ad Episcop. Dardan. Tom. 3. Conc.*

Neither can it rationally be thought, that the Decrees of a Council should be taken for the Decrees of the whole Church Representative, if the consent of the acknowledged chief Pastour and Head of the Church were wanting. And whereas the Relatour brings St. *Austin's* Authority, to prove, that the Sentence of a General Council *is confirm'd by the consent of the whole Church yielding to it*, we answer, his Allegation might well have been spar'd; for we say so too. We acknowledge, the Acceptation of the Universal Church to be an *Accessory* and *Secondary* Confirmation of the Decrees of a General Council; and as the whole Church *Representative* (or a General Council) cannot erre in *defining*, so neither can the whole Church *Diffusive* and *Formal* erre in *accepting* and believing whatever is defined. So that ordinarily speaking, we acknowledge a Double Confirmation of the Decrees made by a General Council; the one, of the Pope, as Head of the Church; the other, of the Church it self extended throughout the several Provinces of Christendom. But the Popes Confirmation is Primary, Essential, and absolutely necessary; because without it, what the Council declares neither is, nor can be esteem'd the Act, or Judgement of the whole Church Representative; the Pope being the chief Member both of Church and Council. The Churches Acceptation is, as I have said, a Confirmation also; but this is onely Accessory, for the further satisfaction of particular persons, that may haply doubt, either of the Authority, or Proceedings of this or that Council in particular. And there is no other ordinary means to assure private persons throughout the Church, that such or such a Council was lawfully assembled, proceeded duly, voted freely, and was Authentically confirm'd by the chief Bishop, but this, *viz.*

that

that its Decrees are universally receiv'd *as obligatory* by all particular Churches, or the whole Church *Diffusive*. Neither is this Confirmation so simply and absolutely necessary, but that the Decrees of a General Council, lawfully assembled and duly confirm'd by the Pope, are obligatory without it, and antecedently to it.

But what if St. *Austin* say no such thing as the Bishop cites him for, *viz.* to prove that 'tis *the consent of the whole Church* Diffusive, that confirms the Decrees of General Councils, and not the Popes Authority. His words are these. (*a*) *Illis temporibus*, *antequàm Plenarij Concilij Sententiâ*, *quid in hâc re sequendum esset*, *totius Ecclesia consensio confirmasset*, *visum est ei*, &c. where 'tis evident, the Father speaking of St. *Cyprians* errour, the whole drift of his speech is to tell us, it was the more excusable in him, because he defended it onely *before the consent of the whole Church had*, *by the sentence of a General Council*, *established what was to be held in that point*. Is this to say, that the Decrees, of a General Council are to be *confirm'd* by the consent of the whole Church *yielding to it*, and not otherwise, as the Bishop will needs perswade us? Surely no. To conclude therefore, we think, the Bishop could not well have more effectually justifi'd our assertion, concerning the Authority both of the Church, and a General Council, then by citing this Text of St. *Austin*: Since it clearly signifies, that the Church doth settle and determin matters of Controversie by the sentence of a General Council; in which *the whole Churches* consent is both virtually included, and effectually declared.

(*a*) *D. Aug. lib.* 1. *De Baptism. cap.* 18.

Ibid. n. 2. 8. The Bishop is not yet well pleased with *A. C.* but goes on in his angry exceptions against him, for interposing (as he tells us) *new matter*, *quite out of the Conference*. But how can it be called *new matter*, as not pertinent to the question debated in the Conference, if *A. C.* urg'd and prov'd, by what reasons he could, the necessity of the Popes Authority for ending Controversies in Faith; that being the point his Adversary most especially deny'd? *A. C.* desires to know what's to be done for reuniting the Church in case of Heresies and Divisions, when a general Council cannot be held by reason of manifold impediments; or being call'd, will not be of one minde. *Hath Christ our Lord* (saith he) *in this case provided no Rule*, *no Judge Infallible to determine Controversies*, *and procure unity and certainty of Belief?* Yes, (sayes the Bishop) *He hath left an Infallible Rule*, *the Scripture*. But this Answer *A. C.* foreseeing, prevented by his following words, (*a*) (had the Relatour pleas'd to set them down) which shew the inconvenience of admitting that Rule, as Protestants admit it; since it renders all matters of Faith uncertain. What sayes the Bishop to that? First, he cunningly dissembles the objection, takes no notice of *A. C.*s discourse to that purpose; and yet, finding it necessary to apply some salve to the sore, he addes in the second place, as it were by way of *Tacit* prevention, *In necessaries to Salvation* the Scripture *by the manifest places* of it, (which admit *no dispute*, nor need any *external Judge* to interpret them) *is able to settle Unity and Certainty of Belief* amongst Christians; and *about things not necessary there ought not to be contention to a Separation*; and therefore no matter how *uncertain* and *undetermin'd* they be.

(*a*) Indeed the Protestants admit no infallible Means, Rule, or Judge, but onely Scripture, which every man may interpret, as he pleases, and so all shall be uncertain. *A. C.* pag. 60.

Ibidem. n. 3.

But

But surely here the Bishop went too farre, and lost himself in his own Labyrinth. For if by matters *necessary to Salvation* he understands onely such as are of *absolute necessity* to be *expresly* known and believ'd by all Christians, (*necessitate medii* as Divines speak) though we should grant they were so clear in Scripture, as not to fall under dispute among Christians, yet to affirm (as he does) that there ought to be *no contention to a separation* about any other points, is to condemn the perpetual practice of the Catholique Church, which hath ever oblig'd her Children, under pain of *Anathema*, to separate themselves from thousands of Sectaries and Heretiques, (as namely from the *Montanists*, the *Quarto-Decimani*, the *Rebaptizers*, *Monothelites*, *Pelagians*, *Semi-Pelagians*, *Vigilantians*, *Iconoclasts*, and the like) who held all those foresaid *necessary* matters, and err'd onely in such, as were not absolutely and universally necessary to be expresly known, and believ'd by all Christians whatsoever.

But if by *necessaries to salvation*, he mean any of those, which Divines term necessary, *necessitate præcepti*, he should have assign'd them in particular: for till that be done, such General Answers as the Bishop here gives, signifie nothing, either to the just satisfaction of us, or security of their own proceedings; since they cannot possibly know in what points they ought to hold *contention to a separation*, and in what not. Moreover we having already prov'd at large (*Chap.* 2. and in other places) that 'tis necessary to salvation to believe whatever is sufficiently propos'd to us by the Church, whether clearly contain'd in Scripture or not, it follows, there must be some other Infallible Rule, beside Scripture, whereon to ground our Faith of such Things, as are not clearly deliver'd in Scripture.

The Holy Scripture alone is not qualifi'd for such a Rule of Faith as the Bishop would make us believe it is. For though it may be granted to be *certain* and *Infallible* in it self, yet is it not so *in order to us*, nor so much as known to us for Gods Word, without the Authority of the Church, assuring us of that truth: and he is very much mistaken when he supposes, *the Ancient Church had no other* Additional *Infallible Rule*, (viz. Tradition) by which *to direct their Councels*. Nor is there any thing alledgeable out of *Bellarmin* contrary to this sense, if his words be candidly interpreted. *Tertullian* indeed calls Scripture *the principal* rule; and we, if we have not sufficiently acknowledg'd it already upon sundry occasions, will now say so too: it is the *principal*, not the *onely* Rule. He *adores the fulness of Scripture*; so do we, as to that particular point, about which he then disputed. We confess, the Scriptures do most *fully prove* against *Hermogenes* the Heretique, that the *world*, or *matter* whereof this world consists, was not *eternal*, but *created* by God in time. Again 'tis no way probable that *Tertullian* here extends the *Fulness of Scripture* so far as to exclude all *unwritten Tradition*, which in other parts of his (*b*) works, he maintains more expresly, then many other of the Fathers. What's the Subject of his whole Book *De præscriptionibus*, but to shew that Heretiques cannot be confuted *by Scripture alone*, without *Tradition*? Now we say, both with him, St. *Hierome*, and St. *Basil*, that to superinduce any thing contrary to *what is written*, is a manifest errour in Faith, and

Ibidem. n. 4.

(*b*) *Tertull. lib. De Coron. Milit. lib.* 1. *cont. Marcion. lib.* 2. *ad uxor. lib. De Veland. Virgin.*

that it hath *a woe* annexed to it; but to superinduce what is no way dissonant, but rather consonant and agreeable to Scripture, hath no such *curse* laid upon it. For St *Basil* himself (even as the Bishop quotes him) professes (*c*) to fight against Heresies by *unwritten* Doctrine, or Tradition, yet such, as was not *contrary*, but *according* to Scripture. Lastly we say with *Biel*, that Scripture is a Rule, which *applied by the Church* (and that is *Biels* express caution, though it might not appear in English) measures *all things*, yea and contains *all things* necessary to salvation, either *mediately or immediately*.

(*c*) *Contra insurgentes Hæreses sæpe pugnavi* Agraphis, *verum non alienis à piâ secundum Scripturam sententiâ. D.* Basil. *Serm. De Fide.Tom.* 2. *pag.* 153.

Ibidem. n.5. Wherefore to take notice by the way of the Bishops conceit upon *Gedeon's Fleece*, we averre, that Scripture hath not onely *Dew* upon it, but *water* in it, and that enough, not onely for a *Lamb to wade* thorow, but for an *Elephant* to swim: but whosoever shall presume to *wade*, or *swim* there, without help of Apostolical and Ecclesiastical Tradition, will surely perish by his presumption. He asks, *what warrant we have to seek another* Rule, beside Scripture; but considers not how groundless his own assertion is, *that God hath left us Scripture as the onely Infallible Rule:* which is contrary to the common belief of all true Christians, contrary to express Scripture, and the constant judgement and practise of the Church in all ages; and according to the example of none but confess'd and condemn'd Heretiques.

Ibidem. n.6. *9.* But the Bishop tells us, that though the Pope should be granted a living Infallible Judge, yet would it not suffice, *against the malice of the Devil and impious men, to keep the Church at all times from renting even in Doctrine of Faith, or to soder the rents which are made.* His

1 Cor. 11. 19. reason is, because *oportet Hæreses esse, &c. Heresies there will be, and Heresies properly there cannot be, but in Doctrine of the Faith.* I answer, the Church is at all times *sufficiently* and *effectually* secur'd from such Rents by the Authority of its chief Pastour, where 'tis duly acknowledg'd. *The malice of the Devil and impious men*, by inventing Heresies, hurt not the Church, but themselves and their Adherents, who by their Heresie and Schism make a divorce from the Church, that is, either sever themselves, or are justly cut off from her for their errours; the Church (to speak properly) remaining still as pure and incorrupt as she was before. Heresies are not *within*, but *without* the Church; and the *Rents*, (or Schismatical party) which stand in need of Sodering, are not found amongst the true Members of the Church, who continue still united in Faith, and due obedience with their Head, and in all necessary Communion with one another; but in those who have deserted the true Church, and either made, or adher'd to Schismatical and Heretical Congregations.

And herein truly, if passion did not too much blinde us, experience would tell us, that had not the Pope receiv'd from God the power he challenges, of Governing the Church as *Supream Head* thereof under *Christ*, he could never have been able to preserve that Peace and Unity in matters of Religion, that is found in the *Roman* Church; (there being, upon other Accounts, so many Feuds and Animosities

ties among the Professours of that Religion) or to have subsisted thus long, had his pretension to it been grounded on meer Policy and Interest; as Protestant Ministers continually suggest to their Disciples: especially in these latter ages, wherein the wit and malice of his enemies have been sharpened to the utmost; and every thing objected (even with notorious calumny) that might possibly serve to render his Authority suspected and contemptible, even with those who acknowledg'd it. But leaving him to the execution of his Pastoral Charge, let us see, how matters go between the Bishop and his Adversary.

10. *A.C.* tells us, *there is no earthly Kingdom*, that (when *matters cannot* opportunely *be compos'd* by Parliament, which upon all occasions and at all times cannot be summoned) hath not, *beside the Law-Books, some living Magistrates and Judges, and above all one visible King* (the Supream Magistrate and Judge) to determin emergent Controversies, and preserve peace in Temporal affairs: and thence *à paritate rationis*, or rather *à fortiori* inferrs, that Christ, the wisest of Kings, hath in like manner provided in his Kingdom (the Church) beside *the Law-Books of Holy Scripture*, some *visible Magistrates and Judges*, and *above all one chief Magistrate and Judge*, sufficiently impower'd and assisted by his Spirit, as to put an end to all Controversies concerning *Ecclesiastical affairs*, and preserve his Church *in the Unity and Certainty* of Faith. To which the Relatour thinks it sufficient to say, all this is but *a Simile*: and *if the Similitude hold not in the main, the Argument's nothing*. The *Similitude* upon which *A. C.* grounds his discourse, is, *that the whole Militant Church is a Kingdom*; which the Bishop denyes, telling us, *they are no mean ones, who think our Saviour Christ left the Church Militant in the Hands of the Apostles and their Successours, in an Aristocratical, or mixt Government.* But I answer, though *A.C.* urges the Argument in *the Similitude of a Kingdom* onely, yet is it of force in any other kinde of settled Government. In a Common-wealth, beside the Law-Books, 'tis requisite, there be a living Judge, or Judges, invested with Supream Authority to determin all matters in difference amongst the people.

What the Relatour brings against *the Monarchy* of the *Militant Church*, shews onely, that it is not *a pure*, but a *mixt* Monarchy, participating somewhat both of *Aristocracy* and *Democracy*. I call that a *Pure* Monarchy, in which all the *Sovereign Power* is so in *one* alone, as that no other person, or persons in the Kingdom, govern, but in vertue of the *Monarchs* Authority, and meerly as his *Substitutes*. A *mixt* Monarchy is that, in which one indeed is *Supream*, and in some cases commands all; yet so, as others within the Monarchy are Princes, and do govern both Towns and Provinces *as their own*, and with rights of Sovereignty, though not absolute, but holding and depending on the Monarch in chief. Now the Supream Government of the Church is clearly Monarchical. Seeing the Pope, as Vicar of Christ, and St. *Peters* Successour, hath a Supream Authority over the whole Church: yet is not his Monarchy *pure*, but *mixt*; because Bishops, within their respective Diocesses and Jurisdictions, are Spiritual Princes also, that is, Chief Pastours and Governours of such a

part

part of the Church, *in their own right*, and not meerly his *Vicars* and *Substitutes*, placeable and displaceable at his pleasure. In this respect therefore the Government of the Church hath something of the *Aristocratical* in it. And because any man, if sufficiently qualified for it, may be promoted to a Bishoprick, it hath something also of *Democratical*.

11. But since the Government of *one* in chief is by all Philosophers acknowledged for the most *perfect*, what wonder is it, that Christ our Saviour thought it fitter to govern his Church by *one Vice-roy* (as the Bishop is pleas'd to tearm him) then *Aristocratically*, or by Ibid. n. 8. *many*, as he would have it? And as for the *Literæ Communicatoriæ*, (which himself alledges against this Monarchical Government) they rather prove our Assertion, being ordain'd by *Sixtus* the first, in favour of such Bishops, as were call'd to *Rome*, or otherwise forc'd to repair thither; to the end they might without scruple be receiv'd into their own Diocess at their return: having also decreed, that without such Letters *Communicatory* none, in such case, should be admitted. Now what can more clearly prove, that the Pope had power over all Bishops, and all Diocesses in the Church, then the making of such a Decree? We deny not, but the like *Literæ Communicatoriæ* were mutually sent from one Patriarch to another. But as for that *even*, *equal*, and *Brotherly way*, whereby the Bishop pretends, that these Letters were sent reciprocally from other Patriarchs and Bishops to the Bishop of *Rome*, for admitting any into Episcopal, or Priestly Office, that went from them to him; as I finde nothing of it in *Baronius* (who yet handles the matter at large) so I doubt not, but it is a meer *Chimæra*. And had the Bishop pleas'd, with all his professed diligence in the search, to have afforded us any instance, in a business of such importance, there would doubtless have appear'd a manifest difference and *inequality* between them, *viz.* that those sent to the Pope from other Prelates, were meerly *Testimonial*, to assure him that the person bringing them, was capable of his Communion: whereas those from the Pope to other Bishops were not onely *Testimonial*, but *Mandatory*, or such as *enjoyn'd* the reception, and restitution of the Bringer, to such place and office in the Church as he pretended to. Witness (beside many other examples in Ecclesiastical Story) the case of St. *Athanasius*, and those other Catholick Bishops, persecuted and expell'd their Seas by the Arrians, and restor'd by vertue of the Popes Letters Communicatory. But, should the Pope voluntarily submit to the Equity of his own Law, that is, not onely allow such Letters to be written from others to him, as he writes to them, but also permit them to be so far of force as equity requires, what would this prejudice his just Authority? It might argue indeed the Humility of his Spirit; but could surely be no Argument against his Right, and Power to do otherwise, if he saw cause.

CHAP. 18.

A Continuation of the *Defence* of the Popes Authority.

ARGUMENT.

1. Gersons *Book* de auferibilitate Papæ *proves nothing for the Bishop, or his Party.* 2. *St.* Hierome *and* Optatus *expounded.* 3. *The Popes* Spiritual *Sovereignty, not prejudicial to that of* Temporal *Princes.* 4. *Bishops, of* Divine *Institution; yet* Subordinate *to the Pope by the* Law *of Christ.* 5. *Pope* Innocents Simile *of the* Sun *and* Moon, *in relation to the* Spiritual *and Civil Government, an usual Allegory.* 6. *Why the Book of the Law was* anciently *deliver'd to the Prince.* 7. *The Pope never pretended to Subject* the Emperour *to himself in* Temporals. 8. *The* Jesuites *unjustly charged by the Bishop.* 9. Occham, *no competent Judge in the question of the Popes Authority.* 10. *The Definition of the Council of* Florence *touching that matter.*

1. BUt before we pass any further it will not be amiss to look back, and examine more narrowly the Bishops Marginal Allegations. *Gerson*, that famous Chancellour of *Paris* and undoubted Catholique, writ a Book, in troublesome times, intituled *De auferibilitate Papæ:* whence the Relatour concludes, that the Authour was of opinion, *the Church might continue in very good being without a Monarchical Head.* A strange Illation, and contrary to what *Gerson* expresly teaches in the very treatise the Bishop cites! The drift of *Gerson's* discourse is to shew, how many several wayes the Pope may be *taken away*, that is, depriv'd of his Office, and cease to be Pope as to his own person, so that the Church *pro tempore*, till another be chosen, shall be without her visible Head. But he no where teaches, that the Government of the Church settled in a Monarchical way, or rul'd by a Pope lawfully chosen, can be absolutely abolisht by any power on earth: but his judgement is clear, even beyond all dispute, for the contrary. §. 26. n. 8.

Hear *Gersons* own words, and you will see to what great purpose, and with what Fidelity our Adversary sometimes alledges Authours. *Auferibilis est* (saith he) *aut mutabilis*, *LEGE STANTE*, *quælibet Politia Civilis Monarchica, seu Regalis, ut fiat Aristocratica: at non sic de Ecclesiâ, quæ in UNO MONARCHA SUPREMO per universum fundata est à Christo: quia nullam aliam Politiam instituit Christus IMMUTABILITER MONARCHICAM, & quodammódò Regalem, nisi Ecclesiam.* In English thus. "Any "Civil Monarchy, or Regal Government may be *taken away*, or changed into an Aristocracy, *the Law "still continuing in force: But it is not so in the Church;* "which was founded by Christ *in one Supream Mo-"narch throughout the world: Because Christ instituted no other Govern-*

Gerson Tract. De Auferibilitat. Papæ. Consid. 8.

Item. Consid. 20.

Auferibilis non est usque ad consummationem sæculi VICARIUS SPONSUS Ecclesiæ, quin aliquis Certus & Unicus præficiatur, &c.

"*ment unchangeably Monarchical*, *and as it were Regal*, *besides the* "*Church.* Can any words be more express in proof of the Authority of *one* over the whole Church? And yet (forsooth) from the bare title of the Book the Relatour will inferre, that in *Gerson's* judgement, *the Church is not by any Command*, *or Institution of Christ*, *Monarchical.*

2. Neither hath the Bishop much better success in his Allegation of St. *Hierome*: who, in his Epistle to *Evagrius*, enveighing (as his manner is) somewhat vehemently against one, that seem'd to preferre *Deacons* before *Priests*, proceeds so far in vindication of the dignity and honour of Priesthood, that he almost equalizes it with the office of Bishops; plainly asserting, that *Diocesan* Bishops have no more belonging to them *jure Divino* (or by the Institution of Christ) then Priests, save onely the Power of Ordination: that the riches. wealth, and amplitude of their respective Diocesses make not one Bishop greater then another; but that all Bishops, where ever they be plac'd, are of one and the same *merit and degree* in regard of Ecclesiastical Priesthood: which (speaking precisely of the Office, and Power Episcopal in it self) is very true: for a larger or lesser Diocess makes not one man more or less a Bishop, then another; St. *Austin* was as much a Bishop at little *Hippo*, as *Aurelius* was at great *Carthage:* But this is no impediment to the additional, or accessory collation (whether by divine or humane Institution) of some special and more eminent Power and Authority upon the Bishop of one Diocess, then of another: as we say there is conferr'd, *jure Divino*, upon the Bishop of *Rome*, as he is St. *Peters* Successour; and *jure Ecclesiastico* upon many other Bishops, *viz.* Archbishops, Metropolitans, Primates, *&c.* who by the Canons of the Church exercise authority over many Bishops, who in regard of the power *meerly Episcopal* are equal to them. St. *Hierome* therefore, when he sayes *ubicunque fuerit Episcopus*, *sive Romæ*, *sive Eugubii*, *sive Constantinopoli*, *sive Rhegii*, *sive Alexandriæ*, *sive Tanis*, *ejusdem meriti*, *ejusdem est & sacerdotii*, speaks not of the Pope *as he is Pope*, or in respect of that Supereminent Authority, which belongs to him as Saint *Peters* Successour, but onely compares him with another private Bishop in respect of meer Character, or power of a Bishop *as Bishop* onely. And as he doth not *de facto* speak of the Pope as Successour of St. *Peter*; so is it certain, that *de jure* he could not speak any thing to the prejudice of that part of the Bishop of *Rome's* Authority, without contradicting and condemning himself, not onely in his Epistle to Pope *Damasus* already cited, (where he professeth, that to be out of the Popes Communion is to be *an Alien from the Church of Christ*) but also in his Commentaries on the 13. *Psalm*, where he calls St. *Peter*, *Head of the Church*; and *Epist. ad Demetriad. Virg.* where he stiles the Pope *Successour of the Apostolick Chair*; and speaks to the same purpose in divers other places of his (*a*) works.

Hier. Epist. ad Evagrium.

(*a*) *D. Hieronym. in cap* 16. *Matth. Epist.* 54 *ad Marcel. & lib.* 1. *Dial. cont. Lucif.*

But now the Bishop, to give a home-blow, as he imagin'd, to the Popes Authority over the whole Church, pretends to bring *a great and undoubted Rule, given by* Optatus; who tells us, *the Church is in the Commonwealth*, *not the Commonwealth in the Church:* whence he positively

Ibidem. n.9.

positively concludes it impossible, that the Government of the Church should be *Monarchical.* For (saith he) *no Emperour, or King, will endure another King within his Dominions to be greater then himself, since the very enduring it makes him that endures it, upon the matter, no Monarch.* But the force of this Argument will presently vanish, if we but consider, that these two Kingdoms are of different natures; the one, Spiritual, the other Temporal; the one exercis'd onely in such things as concern the Worship of God, and the Eternal Salvation of Souls: the other, in affairs that concern this world alone; and consequently do not of their own nature hinder, but help one another, where they are rightly administred. Neither must it come under debate, whether the administration of the spiritual Monarchy ought to be *endur'd* or not, seeing Christ hath so ordain'd it: nor would the Relatour (I suppose) have urg'd this argument, had he well reflected on the person of our Saviour; who (as the Bishop himself would not deny) was, whilst he lived on earth, most truly and properly the visible Monarch of the whole Church (his Kingdom) whether the Kings of the earth would *endure* it, or not.

Again, is it not in a manner the same thing in regard of Temporal Kings, to have had the Apostles, *Universal Governours* over all Christians, as if some one had been a Monarch, or chief amongst them? and yet the Bishop cannot in his own principles deny, but Temporal Kings were bound to *endure* this, and did actually *endure* it, without *unkinging* themselves thereby. Nay, is it not as prejudicial to their Temporal Crowns, Titles, and Prerogatives, to have all their people (together with themselves) subject to the decrees of a lawful General Council (which the Bishop denyes not) as to be subject to the Decrees of some one chief Bishop?

3. Lastly, who sees not, that the force of this Argument is utterly broken by the daily experience, we have of the contrary to what our Adversary pretends? For instance, do not the Two great Christian Kings of *France* and *Spain endure* it? Nay, do's not all the world see, that they do not onely endure it, but maintain the Authority and Government of such a *Spiritual Monarch,* as we speak of, in the very midst of their Dominions? and is it not evident, they prosper so well *under* it, that it would be no less then Dotage to contend, that the enduring it is a Diminution of their Majesty?

Our Adversaries reflection upon this particular by way of Answer, is not onely *injurious* to those Two great Monarchs, but destructive of his own Argument. For he tells us, the Popes power is of little esteem in the Kingdoms of these Two Catholique Princes *further then to serve their own turns of him*; which they do (saith he) *to their great advantage* Thus, what the two great Catholique Princes of *Christendom* profess to do upon the Account of Faith and Conscience, the Relatour hath the confidence to tell us, they do it meerly on the score of policy, and for temporal ends; though he plainly contradicts himself in this assertion; since he told us but just now, the *enduring* such a Monarchy made him that *endur'd* it, no Monarch. You see at once both his Civility towards Christian Princes, and his Constancy to himself. Ibidem.

More-

Moreover, I wonder the Relatour could not see, that this Argument, *The Church is within the Commonwealth, ergo Subordinate unto it*, (had it any force) would conclude as much against the *Aristocratical* Government of the Church, for which he so much pleads, as the *Monarchical.* For how (I pray) could the Bishops of so many different Kingdoms and States, when the good of the Church did necessarily require it, Convene in a General Councel, or authoritatively Declare what ought to be believ'd, when matters of Faith were question'd? or how should they (otherwise then precariously) cause their Decisions to be receiv'd through the whole Church, if either there were no Supream Spiritual Governour at all, or he bound, as it were, to ask Princes leave to do what belongs to his Office? Is not a General Council as much *within the Commonwealth*, as the Pope? If therefore the Pope, in the administration of his Office be any way subject *de jure* to the Authority of Temporal Princes, how can a General Council be absolute and independent of the same Authority, in the execution of theirs? Thus you see how by impugning the *Monarchical* Government of Christs Church, he, in effect, overthrows all Church-Government whatsoever, even that which himself would seem to approve.

It remains therefore fully prov'd, that the external Government of the Church on earth is Monarchical, not *purely* and *absolutely*, but *mixed*, as hath been already declar'd. Neither do we stile the Pope *Monarch of the Church*, but the Deputy, or Vicar General of Christ: that is, his Chief Bishop, by whom he governs his Church in chief. He is neither *King*, nor *Lord* of the Church, but the *Chief-Servant* of it, a *Steward* of Christs Family, yea a *Fellow-Servant* with other Bishops, to one and the same Master. Yet the Care of the whole Family is committed to him, and but part of it to other Bishops; who govern by Commission from Christ *with* him, but *under* him.

4. This duly consider'd, what the Relatour objects out of the Council of *Antioch*, St. *Cyprian*, and *Bellarmin*, for the power of Bishops, comes just to nothing. For we acknowledge Bishops to have a *portion, jure Divino*, in the Government of Christs Flock. They are no less Chief Officers of Christ, then the Pope, though not in all respects equal to him, or so absolute, as to govern without dependance on him. And it seems strange, the Bishop should attempt to prove out of *Bellarmin*, that the Government of the Church Militant is not Monarchical, in the sense often declar'd, because he teaches *'tis to be govern'd by Bishops*; since in the place alledg'd, he declares the Government of the Church onely as 'tis contradistinct from the government of Temporal Princes; not as inferiour Bishops are distinguisht from the Supream, or Chief Bishop: that's another question, and treated by him in another place: it being sufficient to his purpose there to shew, that the Church was to be govern'd by Ecclesiastical, not Temporal Princes; without disputing whether the said Ecclesiastical Governours were Subordinate, or not, one to another.

Bellarm. lib. 1. De Rom. Pont. cap. 7.

But the Bishop proceeds in his objections, and tells us the Church Mili-

Militant remaining *spread in many earthly Kingdoms*, cannot so well be order'd by one Monarch, as a particular Kingdom may by one King. *For how* (saith he) *will this one Supream execute his Office, if the Kings of those several Kingdoms will not give leave?* I answer first, this Difficulty makes as much against the *Aristocratical* form of Church-Government as the *Monarchical.* For how will a General Council (to use his own term) *enter to execute their Office*, when the necessities of the Church require such a Convention, *if the Kings of those several Kingdoms* (from whence the Prelates are to come) *will not give leave?* Nay how can the Bishops of any one Christian Kingdom meet in Synods, if their respective Sovereigns (to whom the Relatour will have them subject even in *Spirituals*) *will not give leave?* Ibid. n. 10.

5. As to his Surmize, that we *would have one Emperour over all Kings, as well as one Pope over all Bishops*, I answer, it was a Chimæra of his own Brain, and as impossible for him to know, as for any of his party to deny with Truth, that we pray for Peace and Unity amongst all Christian Princes, wishing nothing more, then that every one of them may enjoy, and rest satisfied with his own right. Ibid. n. 11.

But here the Bishop takes occasion to fall foul upon *Innocent* the Third, because (forsooth) comparing the Ecclesiastical and Civil Power to the Two great Lights, the *Sun* and the *Moon*, he made the *Sun* a Symbole of the Ecclesiastical, and the *Moon*, of the Civil Power; which the Relatour interprets for us to signifie the Pope and the Emperour. I answer. First, did not men love contention, there would be no quarrelling about such Conceipts as these; which are never taken for *Argumentative*, but meerly *Allusive* Applications of the Sacred Text touching these Two Powers; which diversely considered give ground to different Allegories. In times of persecution both the Church, and Pope, may not unfitly be compar'd to the *Moon*, by reason of their declining condition: but in time of prosperity, if we consider the same Church in relation to *the extent and greatness* of her Power beyond the Imperial, (it reaching to all places and persons in the world, professing Christian Faith) as also in respect of the Dignity of its *Object*, viz. Things Cælestial; (whereas the *Object* of the Imperial Power are onely the Things of this world) there's little question, but the Ecclesiastical Power excells the Imperial, no less then the Soul does the Body, or Eternity the Things of this life. In this regard therefore it could be no just matter of offence, for the Pope to be understood by the *Sun*, and the Emperour by the *Moon.*

But the Pope (forsooth) makes too much odds between his own power and the Emperours, abasing that of the Emperour so far as to make it *forty seaven times less* then that of the Pope; which the Bishop proves from the Gloss upon this Decretal. We answer, the Allegory led the Glosser to it; and that being rather a flourish of wit and pious conceipt, then matter of solid Argument, it was but lost time for our Adversary to make inferences from it, and would be the like in us to answer them. The matter we stand upon is, that the Pope is Supream Pastour of the whole Church. Let our Adversaries disprove

 this,

this, and not trifle about Allegories. We confess also, that the Emperour is Supream over his Subjects in all Civil affairs: in such sort, as neither of these Powers can of right hinder the other, in the due execution of their charge. They are both of them absolute and Independent Powers; though each in their proper orbe; the one in Spirituals, the other in Temporals. By which it appears, we are far from depressing the Imperial power *lower then God hath made it*, as the Relatour most injuriously chargeth us. No, we honour, and very willingly acknowledge the Emperour, in *Tertullians* style, *Hominem à Deo secundum, & solo Deo minorem*, viz. in the administration of all Civil affairs; in which doubtless all persons within his Dominion, ought to be subject to him. Yet does it not belong to the Emperour to order the affairs of the Church, resolve Controversies of Faith, or interpret Scripture in any sense contrary to the judgement and doctrine of the lawful Pastours of the Church: he hath no power to do any thing of this nature: neither shall we ever read, that any of them took upon them to be Supream Governours of the Church, or reform Religion on their own account, without or contrary to the said Pastours.

Ibidem.
Tertul. adv. Scapulam.

6. A Book of the Law ('tis true) was anciently by Gods special command to be given to the King, *Deut.* 17. 18. But to what intent was it given? To govern the Church, by reading it, or expound the sense of the Law, when it happen'd to come in Controversie? Surely no: It was given him to govern himself and Kingdom by it; that by reading it he might *learn to fear God, and keep his words and statutes*, commanded in it, as the Text it self declares.

Neither is it to be doubted, but in case of Notorious and Gross Abuses, manifestly contrary to Religion, and connived at by the Pastours of the Church, Christian Princes may both lawfully and piously use their Authority in procuring the said abuses to be effectually redressed by the said Pastours; as the examples of *Ezekias* and *Josias* prove, alledged by the Bishop. But they prove not, that Princes may themselves take upon them the Priests Office, either in whole, or part; they prove not, that they may reform Religion, in the Substance of it, or enact any thing pertaining thereto by their own Authority, without, or contrary to the Priests consent; They prove not, that Princes may determine the Controversies of the Law, God having expresly reserv'd them to the Priests judgement, and commanded all to submit to it under pain of death. Nay, point blank to the contrary we read (2. *Paralip.* 26. 20.) that *Osias*, though a King, was stricken by God with a sudden Leprosie, for but attempting to usurp the Priests Office: which if it were so unlawful then, must needs now be yet more, by how much the Functions of the Evangelical Priesthood are more *Sacred*, *Spiritual*, and participatively *Divine*, then those of the Mosaical Law.

7. Nor did the Popes ever attempt, or so much as pretend to bring the Emperours under them in Civil affairs, which is another aspersion the Bishop layes upon them. *Gregory* the Seventh, and *Innocent* the Third were indeed very prudent men, and worthy Champions of the Church, to assert her just liberties; but they never en-

Ibidem.

dea-

deavour'd to subject the Emperour to themselves in Temporal matters: and it had been more for our Adversaries credit, instead of falsly pretending it to be *plain in History* that they did so, to have given us at least some one good proof of it. Can any such thing be solidly concluded from the Allegory of the Sun and Moon? upon which the Relatour so long insists, and makes so many unsignificant reflections, that they would better become a person the Moon had particularly wrought upon, then a Primate of *England.*

8. The Relatour could not leave his digressive Discourse, without giving a lash to the Jesuites, by willing them to leave *their practising* to advance the greatness of the Pope and Emperour. But I wonder he could so easily believe, that men of understanding (as he sticks not to acknowledge Jesuites to be) should by Vow deprive themselves of the riches and pleasures of this world, with design to make the Pope and Emperour great: especially seeing, that without breach of an Oath peculiar to their Order, they can neither seek, nor so much as accept of any Ecclesiastical preferment, (as other Church-men and Religious may) unless by way of *Obedience*, when expresly thereto commanded by the Pope, under pain of Sin.

He skips from the Jesuites to the Friers. A certain Frier at *Madrid* (*John De Puente* by name) in the Year 1612. printed a Book; in the *Frontispiece* whereof he painted *the Sun and the Moon*, so as they clearly signified the Pope and the King of *Spain.* (Here the Scene changes; 'twas just now the Pope and the Emperour.) There were also divers other Emblematical Phansies added; by which was intimated; that his Catholique Majesty should be content to be under the Pope, so he might rule all the world beside. Lastly, for fear the *Scutcheons* and *Devises* should not sufficiently discover the *Design*, the Title of the Book layes all open. 'Tis called *LA CONVENIENTIA DE LAS DOS MONARQUIAS CATOLICAS*; in English, *The Agreement of the Two Catholique Monarchies*, viz. of the Pope and of *Spain.* To all which the Bishop addes his own particular reflection, that *the Book had all manner of License, that a Book could have*, For answer to it, we deny not but such a Book was both licensed and printed: but doubtless, who ever peruses the contents of it impartially, will judge it was both licensed and printed rather for its witty conceit, and divertisement for the King and his Courtiers, then for a solid Foundation, whereon to build any serious and Dogmatical Assertion. Ibid. n. 12.

And as this Spanish Frier stood for his own King, so *Campanella* (another Frier) is objected to have stood as much for the late *Dolphin*, now King of *France*, publishing, about the time of his Birth, a certain *Eclogue* concerning him; wherein the said *Dolphin* was promis'd *the Universal Monarchy* of the world, and all other Princes represented as now more afraid of *France* then ever before. What such men speak, partly out of Flattery to Princes, (an Epidemical infirmity, incident to men of all conditions) and partly as delighted with their own Conceipts, makes nothing at all, to the cause of Religion; nor can we be thought responsible for any such personal Actions, or Assertions, of private men. 'Tis sufficient for us to have prov'd, that the Pope is

Universal Pastour of the Church: what the Kings of *Spain* or *France* are, or would be, in reference to other Christian Kings and Princes, concerns not us either to know, or examine.

9. But leaving these Digressions, the Relatour does here acknowledge it high time, *to return* to his Adversary, and think of Answering *A. C.*s Argument; which proves, that in the Church, beside the *Law-Book* of the Bible, there must be a *living Magistrate and Judge, so assisted by the Holy Ghost, as he may be able rightly to determine all Controversies of Religion, and preserve Unity and Certainty of Faith in the Church.* To this he answers in brief, that for determining Controversies in Religion, and preserving Unity and Certainty of Faith, *it is not necessary to have* one Bishop over the whole Christian Church, more then 'tis necessary for determining Civil Differences, and preserving Civil peace and unity among Christians, to have one Emperour over the whole world. To confirm this, the Authority of *Occham* is cited, saying, that it is not *necessary* there should be *one Governour* of the whole Church under Christ; but 'tis *sufficient*, there be *many* Bishops, *governing divers Provinces*, as there are *many* Kings governing divers Kingdoms.

Ibid. n. 13.

I answer first, that besides that these *Dialogues* (which the Bishop here alledges) are in the *Index* of *forbidden Books*, *Occham* himself is no such unquestionable Authour among Catholiques, that we should think our selves oblig'd to defend what ever he sayes, especially in a question that concerns the Popes Authority; it being too well known how factiously he sided with an Enemy of the Church. Secondly, had Christ instituted such a Government of his Church, as *Occham* fancies, *viz. a Government consisting of many*, not Subordinate to any One, as Head and Supream over them, it would have been requisite, that all those *Independent* and *Coordinate Governours* in the Church should have been Infallible: otherwise the Government of the Church would have been little less then a meer Anarchy, without *Unity*, or *Certainty* in any thing: which must have destroy'd the very end of Government, and expos'd the whole Body of the Catholique Church (which yet is and must be *One* by the Institution of Christ) to as many Schisms, and varieties of Faith, as there are several Provinces in Christendom. Experience shews us this Truth in all Countries, where no Infallibility is acknowledg'd.

Again, *Occham* speaking onely *de possibili* of what our Saviour might have done, had he pleas'd, his doctrine cannot evince any thing in disproof of what we maintain to have been *de facto* established in Gods Church; that is, one *Universal Pastour* appointed by Christ over the whole Flock.

10. Remain it therefore a settled Catholiquel principle, that the Pope hath power over the whole Church of God, according to the Declaration of the Oecumenical Council of *Florence*, in which both the *Greek* and *Latin* Church concurred; and that to teach the contrary is undoubted Heresie. The words of the Council are these. *Definimus Sanctam Apostolicam Sedem, & Romanum Pontificem in Universum orbem tenere Primatum*, &c. *We define* (saith the Council) *that the Holy Apostolique Sea, and Bishop of* Rome *have Primacy over the whole world; and that*

that the said Bishop of Rome is Successour of the Blessed Peter, *Prince of the Apostles: that he is also the True Vicar of Christ, and Head of the whole Church, and the Father and Doctour of all Christians; and that to him, in the person of Blessed* Peter, *FULL POWER was given by our Lord Jesus Christ, to FEED, RULE, and GOVERN the Universal Church: as 'tis likewise contain'd in the Acts of other Oecumenical Councils, and in the Sacred Canons.* So that *Occham*, or any other, that seem to oppose this, if they be Catholiques, must be understood to speak onely *de possibili*, of what Christ our Saviour might have done, if he had pleas'd; or to mean onely, that the Pope doth not govern the Church in such an absolute Monarchical way, as that he alone is the onely Governour *jure Divino* in it, and that all other Bishops are but his Vicars, and Substitutes.

CHAP. 19.

Of the Council of *Trent*.

ARGUMENT.

1. *The Council of* Trent *as* Legal, *as any other* General *Council whatsoever.* 2. *The Popes* Presiding *therein*, necessary, *and of* Ancient *Right.* 3. *The* Place *it self, indifferent for all parties.* 4. *No* Oath *taken by the Bishops, but what* the Ancient Canons prescrib'd, *and was wont to be taken, a thousand years before* 5. *The Council* Full, *especially in* its latter Sessions *towards the end; when the Acts formerly passed, were consented to* de Novo *by all the Prelates.* 6. *No* real *Disparity, as to Legalness, between the Council of* Nice *and that of* Trent. 7. *Neither the* Number, *nor the* Quality *of* Italian *Bishops, any prejudice to the Councils* Liberty. 8. Groundless Suspicions *evince nothing, either against the Pope, or Council.* 9. *Protestants, no less Censured in effect by the Greek Church, then by the Latin.*

1. THe Bishop, pleading so much the necessity of *General* Councils, as if he meant to submit to their Determinations, occasion'd *A. C.* to tell him, *that a General Council* (viz. that of *Trent*) *had already judged the Protestants, to hold errours.* This was indeed to lay the Axe to the root, and bring the cause to a speedy issue: but the Relatour will not be taken unprovided. He answers therefore, the Council of *Trent* was neither a *Legal*, nor a *General* Council. Why not *Legal?* It had all the Conditions ever yet required by Catholiques, to the Legality of a General Council: and why not *General?* seeing all Bishops were invited to come, and that a greater number actually came, and assisted at the end of the Assembly, then were present at some other Councils, confessedly General. But let us hear the Bishops exceptions against this Council. §. 27. n. 1.

His first exception is, that *the Abettours* of this Council *maintain publickly, that 'tis lawful for them to conclude any Controversie , and make it DE FIDE, and so in our judgement FUNDAMENTAL*, though it be not contain'd in Scripture, nor so much as *probably* deduced thence; and for this opinion Doctor *Stapleton* is cited in the Margent. I answer, No Catholique Authour ever taught, that it is lawful for the Council to make what ever they please *Matter of Faith*, as the Bishop would seem to insinuate; but onely that which is exprest or involved in the word of God, *written*, or *unwritten*, that is Tradition: And this indeed is defin'd by the very Council of *Trent*, in these terms, *that in matters of Faith we are to rely not onely upon Scripture, but also on Tradition.* Now that this doctrine is true,
(*a*) Chap. 6, 7, 14. hath been already (*a*) prov'd; and that it cannot make the Council *illegal* is manifest, even from the Bishops own Principles. For he
(*b*) Relat. §. 16 n. 20. confesseth, that (*b*) *Apostolical Tradition* (when it can be certainly known for such) is as truly the word of God, as *Scripture* it self: and
(*c*) Ch. 6. 7. 'tis (*c*) *certainly* known to be *such* by the Tradition, or Definition of the Church, as hath been likewise heretofore prov'd, and by the Bishop himself granted, in the question touching Scriptures being the Word of God. Nor did the Council herein proceed in a different manner from other lawful and Oecumenical Councils, whiles she grounded her Definitions, partly on *Scripture*, partly on *Tradition*, even in matters not deducible by any particular, or Logical, inference from Scripture.

2. A second exception is, that the Pope (the person chiefly to be reform'd) *Presided* in the Council of *Trent*, and was *chief Judge in his own cause, against all Law, Divine, Natural, and Humane.* But the Pope by his Legates *presided* also in the fourth General Council at *Chalcedon*, as the Bishop himself acknowledges: and yet 'tis esteem'd by all parties a Lawful and Authentical Council. Nor can it be prov'd, that the Pope was more *the person to be reform'd* at *Trent*, then at *Chalcedon*. 'Tis true, the persons condemn'd by both these Councils pretended, that (excepting onely themselves) the whole Church, and chiefly the Pope err'd, and by consequence were to be reform'd: but as the former complain'd without ground, in the opinion of all but themselves, so did the latter, and so do all their Adherents. *Alexander*, Patriarch of *Alexandria*, was esteem'd a great *Party*, and *Delinquent*, by the *Arrians*, for having acted so zealously in defence of the Catholique Faith against their Master, *Arius*: Yet he sate a chief Judge with the other Bishops, and had both a Prime place, and Vote in the first Council of *Nice*, where their Heresie was condemn'd. Saint *Cyril presided* in the Third General Council, though by the *Nestorian* Heretiques there condemn'd, he were counted a *Party*.

Adde to this, that in the abovemention'd Council of *Chalcedon* the cause was very particular between Pope *Leo*, and *Dioscorus*; and yet not onely the Legats of the said Pope presided in the Council, during the whole agitation of the business, but the condemnation of *Dioscorus* was even fram'd by Pope *Leo*, and approv'd by the whole Council: So far was it from being thought a solid objection against him, that he was a party in the cause, or the person to be reform'd. We deny not but the

the other Bishops (being also Judges in the Council) may proceed even against the Pope himself, if the case do necessarily require it; as should he, for example, manifestly appear to be an Heretique. Protestants therefore have no just cause to quarrel the Popes *presiding* in Councils, especially so long as he is not justly accusable of any crime, but such, as must involve not onely the Council, but the whole Church, as much as himself; as 'tis evident he was not, when he presided in the Council of *Trent*. 'Tis not therefore *contrary*, but *conformable* to all *Law*, *Divine*, *Natural*, *and Humane*, that the Head should *preside* over the Members; and to give *Novellists* liberty to Decline the Popes judgement, or the judgement of any other their lawful Superiours, upon pretense of their being *parties*, or by them accus'd of errour, who sees not, that it is, in effect, absolutely to exempt such people from all legal censure; nay, even to grant, there is no sufficient means left effectually to govern the Church, or condemn Heresie, Schisme, and other offences against Religion?

But the Bishop, in his large Margent, denyes as well matter of *Fact*, as matter of *Right*, in this question of the Popes *presiding* in General Councils: telling us, that in the First Council of *Nice*, *Hosius* was President, and not the Bishop of *Rome*, either by himself or his Legates. I grant, *Hosius* did preside in that Council; and so did likewise *Vitus*, and *Vincentius* Priests of *Rome*; but I say they all presided *as the Popes Legates*, and not otherwise. This appears, by their subscribing the Conciliary Decrees in the first place. For, I pray, upon what other title would they have been allow'd to do it? There were Patriarchs, and many other Bishops of far greater Dignity then *Hosius*, *Vitus*, and *Vincentius*, to whom Precedency in that point must have been given, had not these represented the person of the *Roman* Bishop. Hence it is, that both (*a*) *Cedrenus* and (*b*) *Photius* confess, that the Pope *gave Authority* to the *Nicen* Council by his Legats: which is somewhat more, then barely to *Preside* in the Protestants sense; and by what *Legats*, if not by those abovementioned? I adde, that in the old Preface to the Council of *Sardica*, extant in the First Tome of the Councils, it is expresly said, that *Hosius* was the Popes Legat, and in right of that Legatship presided in the Council. (*c*) *Hincmarus* also, an Ancient Authour, who lived in the time of *Carolus Calvus*, gives the like Testimony in these words. *At the Council of Nice, in the place of Sylvester* (who was then Pope) *Presided Hosius Bishop of Corduba, and Vitus with Vincentius, Priests of the City of Rome.* Adde to these the testimony (*d*) of *Gelasius Cyzicenus*, who lived in the very next age after the Council of *Nice*, above twelve hundred years ago, who witnesseth, that *Hosius* Bishop of *Corduba* in *Spain*, *holding the place of the Bishop of great Rome, Sylvester, together with the Priests, Vitius and Vincentius, assisted at the Council of Nice.* (*e*) Lastly, *Photius* himself, though a Schismatical Greek, and bitter enemy of the *Roman* Church, witnesseth, he had read this Book of *Gelasius*, and in it the above cited Testimony; and thereupon confesses that the said *Hosius* was Legat for the Bishop of *Rome* at the Council of *Nice*.

In

Ibidem.

(*a*) *Cedren. in Compend. Hist.*

(*b*) *Photius, in lib. De 7. Synod.*

(*c*) *Hincmar. in opusc. 55. cap. 20.*

(*d*) *Gelas. Cyzicen. in Prolog. ad Syntag. Conc. Nicen. & in Syntag. Conc. Nicen. lib. 2. cap. 5.* αὐτός τε Σπάνων ὁ πάνυ, βοώμενος ὁ Ὅσιος ἐπέσχων καὶ τὸν τόπον τοῦ τῆς μεγίστης Ῥώμης ἐπισκόπου Σιλβέστρου, σὺν πρεσβυτέροις Ῥώμης Βιτῶνι καὶ Βινκεντίῳ.

(*e*) *Photius in Bibliothec.* κεφ. πη. & κεφ. πδ.

In the second General Council 'tis true, *Nectarius* Bishop of *Constantinople* was President, and not the Pope, or his Legats. But the reason was, because Pope *Damasus* having first summon'd that Council to be held at *Constantinople*, and the Bishops of the Oriental Provinces being accordingly there met, the Pope for some reasons altered his minde, and would have had them come to *Rome*, to joyn with the Bishops he had there assembled: which the Prelates at *Constantinople* refusing in a submissive manner, alledged such arguments and just impediments for their excuse, as the Pope remained satisfied with them. So the Council was, upon the matter, held in two places, at *Rome* by the Pope and Bishops of the West, and at *Constantinople* by *Nectarius*, and those of the East, as appears in (*f*) *Theodoret:* who also mentions the Epistles both of the Pope to the Oriental Bishops, and of those again to him, full of mutual respect and amity: So that while he presided in the Council at *Rome*, and gave Allowance to their Proceedings at *Constantinople*, and considering the frequent intercourse between them, they were to be lookt on as but one Council in effect, and the Pope to have presibed therein.

(*f*) *Theod. lib. 5. Hist. cap. 9. 10.*

In the third General Council St. *Cyril* presided for Pope *Celestin*, as appears by the Letter the Pope writ to him long before he sent any other Legats to that Council: in which Letter he gives St. *Cyril* charge to *supply his place*; as is testified by (*a*) *Evagrius*, (*b*) *Prosper*, (*c*) *Photius* and divers other (*d*) Authours. In the fourth, at *Chalcedon*, the Bishop himself cannot deny, but the Pope, by his Legats, *had the prime place*: and that it was as *Presidents*, appears by the (*e*) Epistles both of Pope *Leo* to the Council, and of the Council to him again. In the fifth *Eutychius* Bishop of *Constantinople*, sat (we confess) as President; yet so as he acknowledg'd this priviledge due to Pope *Vigilius*, and that, in effect, and by Authority, though not in person, he presided there, as those words of *Eutychius* his Epistle to the Pope declare, (*Petimus, Præsidente nobis vestra Beatitudine*, &c.) which are extant at the end of the Fifth Council. In the sixth and seventh the Bishop grants, the Popes Legats presided; but addes, that the office of *Moderatour* in the Assembly was chiefly executed by *Tharasius* Bishop of *Constantinople:* which, as to matter of Disputation and management of the Debates of the Synod, we do not deny, (it being a Greek Council, and *Tharasius* an eminent Greek Bishop;) but as to matter of *Authority* and *Command*, all things were *order'd* by those who were really Presidents of the Assembly, that is, by the Popes Legats. I conclude therefore, that *Bellarmin* had just ground to say, *The Pope hath been possest, full fifteen hundred years, of the right of Presiding in General Councils*; and the Bishop was grosly mistaken in saying the *Cardinal gives no proof of it, but onely his bare word*; since in the very place the Bishop cites, he mentions it as prov'd elsewhere (*viz. Ibid. cap 19.*) where the Relatour might have found it, had he pleas'd to have turn'd to it.

(*a*) *Evagr. lib. 1. cap. 4.* (*b*) *Prosp. in Chronic.* (*c*) *Phot. in lib. de 7. Synod.* (*d*) *Niceph. lib. 14. cap. 24. Liberat. in Breviar. cap. 15. Justinian. in edict.* (*e*) *Leo Epist. 47. Epist. Conc. Chalced. ad Leon. Act. 3.*

Bellar. lib. 1. de Concil. cap. 21. §. Tertia conditio.

3. His third exception is, that the place was not *Free*, but either in, or too near the Popes Dominions. But certainly *Trent* is not within the Popes Dominion: and if the *Lutherans* had reason to require, that the Council should not be held in *Italy*, where the Pope was

thought too prevalent, surely the Pope, and all Catholiques with him might justly demand it should not be held in *Germany*, where the *Lutherans* were so potent. Hereupon *Bellarmin* well observes, that no fitter place, or more void of exceptions could have been found, then *Trent*, in the Confines of *Italy* and *Germany*, had it been left to the arbitrement even of an infidell. As to what he sayes, that all were not call'd, who had *Deliberative or Consultative Voices* in the Council, he should have told us who they were, that were not call'd, in such manner as was necessary. Must all Bishops and Pastours have been call'd by name? It appears by the Popes Bull of *Summons*, that the the Invitation was as general as could be; nor can it be deny'd, but its publication in all Provinces of *Christendome* was as general also, as the distractions and troubles of the times would permit. How then can it be said, *all were not call'd who had voice in Council?* *ubi supra.*

4. He goes on to a fourth exception. *None had Suffrage in Council, but such as were sworn to the Pope, and Church of* Rome, *and professed enemies to all, that call'd for Reformation, and a Free Council.* I answer, it is no new thing for Bishops to take an Oath of *Canonical Obedience* to the Pope. S. *Gregory* mentions it as an Ancient Custome in his time: the objection therefore makes as much against the Ancient General Councils, which Protestants themselves acknowledge, as against this of *Trent*. However, certain it is, that the Bishops of those Primitive General Councils, were so far *ty'd to Rome and the Pope* by Faith and Christian Communion, that they were *sworn Enemies* of all such Heretiques, as then respectively call'd either for *Reformation*, or such a *Free Council*, as Protestants now do, *viz.* that should include all Schismatiques and Heretiques whatsoever, professing the name of Christ. Again, the Oath which the Bishops usually take, does not at all deprive them of the liberty of their Suffrage: nay it doth not so much as oblige them not to *proceed*, and *vote* even against the Pope himself, if they see just cause; but onely *that they will be obedient to him, so long as he commands things suitable to the will of God, and the Sacred Canons of the Church.* Neither were the Protestants otherwise *pronounced Heretiques* by the Pope, then in pursuance of the Canons of the Church, which required him so to do; and of the Decrees of General Councils, which had already condemn'd their opinions for Heresie. *D. Greg. lib. 10. epist. 31.*

5. His last exception is against the small number of Bishops, present at the *Tridentine* Council: and in the first place he mentions the Greeks; whom he takes to have been unjustly excluded. But I answer first, the Pope by his Bull call'd all that had *right* to come, making no exclusive mention of any. Secondly, the Greeks by reason of their notorious Schisme, had excluded themselves, and (perhaps) durst not venture to come, as knowing, that the Orthodox Bishops at *Trent* would have withstood their admission: it being confess'd, that no known Heretique or Schismatique, hath right, other-therwise then by special leave, or permission, to sit in Council. Those *Greeks*, whose names are found among the Subscribers of this Council, were Orthodox Bishops of the Greek Church, not purposely made and sent thither by the Pope, (as the Relatour surmizes) but expell'd, Ibid. num. 2.

and by force kept out of their Seas by those who had wrongfully usurp'd them; and these assisted at the Council of *Trent* in their *own right*, viz. as Catholique Bishops of the Greek Church. Neither needed they any particular *sending* from the Greeks, as the case then stood, and still continues; 'tis sufficient they were call'd by the Pope, and had *right* of assisting in the Council, as true Bishops of the Greek Church.

We are told again, that in many Sessions of this Council *there were scarce ten Archbishops present*, and not above *forty or fifty Bishops*; and for *the West nearer home, it reckon'd* no more then *one English, viz.* the Bishop of St. *Asaph.* I answer, many more were both call'd and expected; who likewise came long before the end of the Council, and confirm'd by their Suffrage what had passed before their coming: which was sufficient. Concerning those of our Countrey, the Relatour seems not to have been so well vers'd in the Acts of the Council, as he might have been; otherwise he would have found, beside the Bishop of St. *Asaph*, *Richard Pate Bishop of Worcester* present, in the sixth Session of the Council of *Trent*. He is also said to have been there at the very first opening of the Council; and is mention'd both in the thirteenth Session, and divers others.

As for his Authority, or Right, to sit there, being not sent, or deputed, by the English Church, we answer, such Mission, or Deputation, is not of *absolute necessity*, but onely of *Canonical Provision*, when time, and state of the Countries, whence Bishops are sent, will permit: in other cases it sufficeth, they be called by the Pope. Now 'tis undeniable, that for some years before the Council ended, the English Bishops that should have sent their Deputies to accompany these forementioned Bishops to the Council, were restrain'd in prison by Queen *Elizabeth.* The Bishop therefore being so apt to mistake in the Affairs of his own countrey, we cannot give much credit to him, in what he affirms either of *France* or *Spain.* It sufficeth, that in diverse Sessions of this Council, many Bishops of both these Nations were present; and might have been in all the rest, had the particular affairs of their own Countries permitted them. The impediment was not on the Councils part; and consequently their absence could be no just prejudice to the Authority, Legality, or Liberty of it: and in the latter Sessions (wherein all that had been formerly Defin'd by the Council, was *de novo* confirm'd and ratify'd by the unanimous consent of all the Prelats) 'tis manifest the Council was so *full*, that in number of Bishops it clearly exceeded some of the first four Councils, which even our Adversaries themselves account General.

6. The whole matter therefore duly consider'd, *A. C.* wanted not
§. 28. n. 1. reason to tell the Bishop, that nothing could be pretended by him against the Council of *Trent*, which might not in effect have been as justly objected by the *Arians* against the Council of *Nice.* But to this the Bishop will by no means yield; telling us, *the case is not alike* between the said Councils, and endeavouring to shew the Disparity in diverse respects. First, saith he, the Bishops of the *Nicen* Council *professed, not to depart from Scripture*, but engaged to prove what they defin'd, *by many testimonies* thereof; whereas the Council of *Trent* (as

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the Relatour affirms) *concluded many things simply* EXTRA, *out of all bound of Scripture*, leaving *both its Letter and sense*. I answer, the Arians objected the same to the *Nicen* Fathers, namely that they concluded things both *beside* and *contrary* to Scripture; they alledged Scripture for their Heresie, they said in effect to the Fathers then, what the Bishop and his party say to us now, *we are sure, and we are able to prove, that the Council of (Nice) had not Scripture for them.* There is therefore no such *disparity* between them, as the Bishop pretends. The truth is, both these Councils had *the Scripture* for their *rule*, and proved by it the Doctrine they Defined; but neither of them held it for their *onely rule*, or so made use of it, as to reject Tradition; for which the Scripture it self is admitted. In confirmation of which *Theodoret* expresly sayes, that in condemning the Arian Heresie *the Council of Nice grounded it self upon Tradition:* not but that many Testimonies of Scripture were rightly urg'd by the Bishops of that Council against *Arius*; but because Tradition was the principal thing, that was clear and unquestionable on the Councils side; the Arians, partly by their *private* and *subtle* Interpretations eluding the force of many Texts, which Catholiques brought against them, and partly alledging not a few Texts for their own opinion, against the Catholique Doctrine. *Theod. Hist. lib. 1. cap. 8.*

As to what he addes in the Margent, that the whole Church concluded, that *Scripture was against the Arians, and agreeing with the Council* of *Nice*, but that the like consent is not, that Scripture is *for the Council of Trent*, and *against Protestants*; We answer, the like consent of the whole Church, both is, and was, when Protestants first began, that either Scripture or Apostolical Tradition (which is equivalent to it) was for the Council of *Trent*, and against Protestants. Is it not evident (to go no further back then the Year 1500.) that all the visible Hierarchical Congregations of Christians in the World had Mass, used Prayer for the Dead, invoked the Saints, reverenced Holy Images and Reliques, believed Purgatory, the Real Presence of Christs Body in the Holy Eucharist, and generally acknowledg'd all other Sacraments, declar'd for such by the said Council? As yet therefore there appears no Disparity between the Councils of *Trent* and *Nice*.

But he tells us, the consent of the whole Church was, that Scripture stood for the Council of *Nice* against the *Arians*, which he denies it to have done for the Council of *Trent*. To omit, that the Bishop proves not his Assertion (which therefore may as easily be deny'd as he affirms it, if we extend not the Church beyond its due limits) can it be said, the consent of the whole Church was, that Scripture stood for the same Council in all that they defin'd to be Heretical? Had they Scripture for the condemnation of the *Quarto-decimani* and Rebaptizers; both which the said Council condemn'd together with the Arians? If our Adversaries cannot shew us the particular Texts of Scripture, by which the Council confuted these Heresies, will it not be manifest, they did it by sole Tradition.

7. The Relatour having insinuated, that *the Pope made Bishops purposely for his side*, does here disclaim it upon this account, *that none can know the Popes intention but God, who is the Surveyour of the heart.* Is §.29.num.1

not

not this to be religiously impertinent; first to possess his Reader with a strong presumption of the Popes corrupt Designe, and then to come no better off, then by saying, he could not see the secrets of his heart? But he will have it, that there were valuable Presumptions of making Bishops purposely to maintain his party: I answer, the Bishop should not have put us off with *Ifs* and *Ands*, in that whereon he grounds an Accusation of so great importance, but have sufficiently prov'd, that there was *de facto* an extraordinary creation of Supernumerary and meerly *Titular* Bishops, made about that time, and sent to the Council to serve the Popes designs; which we deny to have been done.

Secondly his pretence, that the Council of *Trent* could be no competent judge in matters of Religion, because *the Pope had made himself a strong party in it*, is disprov'd by the very Argument he brings to assert it, *viz.* the multitude of *Italian* Prelats. For who knows not, that the *Italians* are more divided in point of Interest and Dependence, then any other Nation in Christendome, by reason of the many Sovereign Principalities and States, into which *Italy* is divided? Though therefore we should surmize, that the *Italian* Prelats in this Council were not guided by true principles of piety, yet surely there is little reason to think, they should combine with the Pope to serve his designs; which in all probability would not suit so well with their own, or Princes Interest, on whom themselves, and hope of advancement depended. This Argument therefore hath so much in it of the *Chimæra*, that certainly no solid judgement will esteeme it considerable.

To what the Relatour sayes touching the number of Bishops in the
Ibid. num. 2. said Council, that there were in it *a hundred and four Italian Bishops, more then of all the rest of Christendome.* I answer first, that having viewed the Council of *Trent* with some diligence, I cannot reconcile the numbers there set down, with what is here avouched to be taken thence. Secondly supposing his computation true, what do's it prejudice our cause? 'Tis manifest, the farre greater number of *Italian* Bishops were of the Domions of other Princes, and had not the least shadow of any Temporal Dependance on the Pope; and consequently no *stricter tye* upon them, to serve his Interests, then all the rest of the Bishops in that Council. The reason, why there might be more Bishops of *Italy*, then other places, is evident, in regard that Countrey was in a far more *quiet* condition, then either *Germany* or *France*; which at that time, were both infected with Heresie, and imbroiled in Civil Wars; so that the chief Pastours of those Provinces, could not so well be spared from their Charge, as these of *Italy*: and for other Countries, no wonder if they were thinner, as being more remote. To which I might adde, that there are more Bishopricks in *Italy*, then in any Nation of *Christendome*, of no greater extent. Now these concurring reasons might well increase the number of *Italian* Bishops, without any such Design, as Protestants, and the Relatour here rashly surmizes.

Ibid. num. 3. Again, what private *Interest had the Pope to look to* at the Council of *Trent*, which was not common to him, with all the Bishops in that Council; nay indeed, with all the Catholique Bishops of *Christendom*?

was

Was it not the Intereſt of all the Biſhops in Chriſtendome (except thoſe of the new ſtamp) to keep Hereſie out of their reſpective Dioceſſes and Provinces? Was it not their Intereſt to preſerve the Authority of the Canons, and the *free Exerciſe* of Eccleſiaſtical Juriſdiction? What other Intereſt, but this and the like, had the Pope to proſecute in the Council?

But the Relatour urges this Diſparity between the Councils of *Trent* and *Nice*, viz. that at *the ſame time* the Council ſate at *Nice*, Pope *Sylveſter* held a Council at *Rome*, in which he, with two hundred ſeventy five Biſhops of the Weſt, *confirm'd the Nicen Creed*, and Anathematiz'd all thoſe, *who ſhould dare to diſſolve the Definition of that Holy and Great Council:* whereas no ſuch thing was done by the Greek Church, to confirm the Council of *Trent*. This, we confeſs, is ſome *Diſparity*, but very little to the purpoſe: for though it happen'd, that this was done *de facto* in confirmation of the *Nicen* Definitions, yet had they not been of leſs Authority without ſuch an Acceſſory Aſſembly, provided the Pope had ratify'd them in ſuch manner, as he did the Deciſions of the Council of *Trent*. Did ever any of the *Ancients* attribute the Authority of the *Nicene* Council, to the approbation given it by theſe *weſtern* Biſhops? ſurely no. Ibidem.

Neither was this *Roman* Synod held *at the ſame time* with the Concil of *Nice*, (as the Relatour, to amuze his Reader, pretends) but after it, as the Acts themſelves teſtifie. Nor was the like done in other General Councils, admitted by Proteſtants; who cannot therefore in reaſon make this objection againſt the Council of *Trent*. Laſtly, the Doctrine of Faith declared by the Council of *Trent*, was univerſally receiv'd by the whole Catholique Church; which was a confirmation incomparably greater then that of two hundred ſeventy five Biſhops: and the ſame Faith hath been far more conſtantly held ever ſince; none of the Catholique Provinces of *Chriſtendom*, repreſented in that Council, ever deſerting the Faith there declar'd: whereas many Provinces either in whole or part, deſerted the Faith defin'd at *Nice*, and embraced the *Arrian* Hereſie.

8. Here, for want of ſolid reaſons, the Biſhop falls again to his ſurmizes; by which he would fain inſinuate to his credulous Reader, that the Fathers in the Council of *Trent* were ſo aw'd by the Popes Authority, or ſway'd by his Intereſt, that either they durſt not, or would not open themſelves ſo farre as to ſpeak freely what they thought. What is this but an empty and injurious ſuſpicion, or rather an unworthy accuſation of ſo many grave Prelats aſſembled in Council? A little more of Chriſtian charity might have taught his Lordſhip to frame a far different judgement, and believe, that ſo many worthy Prelats would not be neglectful of their charge, to the betraying of their conſcience: eſpecially ſeeing the Pope had fully declared his deſire, that the matters in Controverſie might receive a free and fair Diſpute in the Council, in order to a Settlement of the Truth. Ibid. num. 4.

To put a period therefore to this long and groundleſs Dream of the Popes *ſtrong party*, and *the Biſhops being over-aw'd* in the Council of *Trent*, I conclude, that ſeeing none of the Fathers there aſſembled, no

not any of those who liv'd either under the wing of Protestant Princes, or where *Liberty of Conscience* was allowed, ever sided with Protestants, but constantly and zealously persever'd, even till death, in the Faith and Doctrine they had subscribed in that Council, and shew'd themselves solicitous, that all its Definitions should be Universally held by their people, no Evidence can possibly be given of any *Free Consent*, or *Vote* in Council, if this may be call'd in question.

9. Touching *HIEREMIAS*, Patriarch of *Constantinople*, you must know, that some Eminent Protestants of the *Lutheran* Party, about the end of the last Century, endeavour'd to feel the Pulse of the Greek Church, to see if they could there finde any *Symptoms* of their own Disease. The design was to close with the Greeks, for the better making out of the pretended perpetual Succession of their Church: which Project they so hotly pursu'd, (though formerly in vain attempted) that they would not desist, till (the Patriarch being settled in his Throne) they had sent to him the summe of their Reformed Belief; drawn up according to the *Augustan* Confession, which had been compos'd by *Melancthon*, and approv'd by their Patriarch, *Luther*. After a long intercourse of Letters, Answers, and Replyes, mutually continued for some years, and all arguments us'd, that might induce the Patriarch to receive them into his Communion, he could not be courted to so much as the least shew of approving their doctrine; but did in all his Answers clearly confirm the Tenets of the *Roman-Catholique* Church, which those *Lutherans* endeavour'd to overthrow. Insomuch that at last the Patriarch tyred with their importunity, gave them a rebuke for their *departure from the Doctrine of the Catholique Church*, and desir'd them not to trouble him any more with their writings. All this is more largely related by (a) *Spondanus*, out of the writings of those very *Protestants*, that treated with the Patriarch in the business.

(a) *Spondan. Continuat. Baron. ad Ann.* 1574. *num.* 16.

Neither can the Censure passed by this Patriarch upon the *Lutheran* errours be accounted rash or precipitate; seeing they had a *full Hearing* by him they had made their address to: who was not onely the chief Patriarch of the Greeks, but a person of that eminent Esteem among them, that his Censure must in reason be taken to declare the sense of the *Greek* Church. Nor matters it that Catholiques account him a *Shismatique*: this cannot prejudice his Censure in reference to Protestants. He was such a *Schismatique*, as they would gladly have made Patron of their Religion.

The Bishop therefore, by giving no other Answer to this Patriarchs-proceeding against *Protestants*, but that *he findes not this Censure of Hieremias warranted by any Authority of the Greek Church*, shews he had very little to say in opposition to it. Was not this *Hieremias* chief Patriarch of the Greek Church? Doth not he write in a style *Definitive* and peremptory, touching the matters debated between him and Protestants? Does he not upon all occasions testifie the Doctrine he declares, to be the Doctrine of the *Catholique Church*, of the *Holy Fathers*, and of the *Sacred Councils*? Did any of the Greek Bishops ever disclaim the said Doctrine, either in whole or part; as

they

they disclaim'd the Doctrine of one of his successours, whom they depos'd and ejected as an Heretique, because his Tenets savour'd of the Protestant Leaven? who then can doubt, but what he delivers is the common Belief of the whole *Greek* Church? as is likewise in effect acknowledg'd by the Interessed *Lutherans* themselves, in their *Acta Theologorum Wittenbergensium*, &c. publisht after the Treaty ended, and more expresly by some (b) English Writers. (b) See Sir *Edwin Sands* his *Europæ Speculum. Ross* his *Pansebia. Brierwoods Enquiries*, &c.

Well therefore might *A. C.* affirm, *without making himself a Prophet*, that if ever such *a Free Council*, as the Relatour seem'd to wish, were gather'd out of the East and West Provinces of Christendom, *Protestants would doubtless be condemn'd for Heretiques.* For this is not to *Prophesie*, but to discourse, and draw a *Certain* Conclusion out of Principles morally Evident; that is to say, if the *French*, *Spanish*, *and Schismatical Greeks also*, in their respective Churches, do teach and profess, as matter of Catholique Faith, Doctrine Diametrally opposite to that of *Protestants*, no man can doubt but, (had, or were, they met in a General Council, to declare their said Belief) they would infallibly condemn *Protestantisme*, no less then did this Patriarch *Hieremias.*

CHAP. 20.

Of the *Infallibility* and *Authority* of General Councils.

ARGUMENT.

1. *The Bishops pretended* Forwardness *for a General Council*, *meerly Delusive.* 2. *His* Erring *General Council*, *qualifi'd at most but to* unite in Errour *against Scripture and Demonstration.* 3. *The Bishops* Remedy *against his Council* intolerably *Erring*, *instrumental to all* Disunion. 4. *The Authority of* Oecumenical *Councils*, *whence derived.* 5. *Their* Infallibility *evidenc'd from the same Texts of Scripture*, *that prov'd the Church* Infallible. 6. *The Text*, (Mat. 18. 20.) Where Two, or Three are gathered together in my Name, *&c. Vindicated in proof of the Infallibility of lawful General Councils.* 7. *The Decrees of Legally-Confirm'd General Councils*, *in points of Faith*, *truly styled* the Oracles of the Holy Ghost. 8. *The whole Church lyable to Errour*, *if a General Council may Erre*, *in points of Faith.* 9. *St.* Austins *Text*, (lib. 2. De Baptism. cap. 3.) That General Councils may be amended, the former by the latter, *&c. explicated at large.*

1. THe Bishop having cast as much dirt as he was able, upon the Council of *Trent*, wishes in *fine*, that a lawful General Council were called, to end Controversies. A pure one, you may §. 30.

be sure, if according to his wish: who, bearing himself very confident upon the impossibility of assembling such a Council as he would call *General*, sayes (as it were to insinuate an unwillingness on our part to have Controversies ended in so fair a way, as by a General Council) *If you have a most gracious King inclined unto it, how can you acquit your selves, if you do not consent?* As though, forsooth, there were no more requir'd to the assembling of a General Council, then the Kings inclination, and the English Catholiques consent. Is not this a gross delusion?

He tells us for a wonder, *That A. C. marvels, what kinde of General Council he would have, and what Rules observed in it, that were Morally like to make an End of Controversies, better then our Catholique General Councils.* Was this to express any backwardness to a lawfull General Council? or could any thing be more reasonably demanded of him? Could the Relatour expect an End of Contention between us by means of a General Council, unless the *Conditions* and *Rules*, by which the said Council should proceed, were first known, and consented to by both parties? Are not *Protestants* themselves a sufficient proof of the Negative, in their Cavillings against the Authority and Proceedings in the Council of *Trent?* But what *particular Conditions*, or *Rules*, for the legitimating of a future General Council, could he assign, which had not been competently observ'd in former General Councils; nay even in that of *Trent?* whose Authority and Decrees neverthelesse the Bishop, with the whole party, utterly rejects.

Ibidem. As to his profession, *that any General Council shall satisfie him, that is called, continued, and ended according to the same course, and under the same conditions, which General Councils observ'd in the Primitive Church*, it is too general to be ingenuous, or give real satisfaction to the demand; signifying nothing at all in relation to a finall End of our Controversies: seeing Catholiques hold those general conditions, as much as the Bishop, or any of their opposers; and yet our Differences are still the same, as to particulars. To as little purpose (save onely to deceive the Reader) cites he (a) the Latin Text of *Bellarmin* in his Margent, as though he concurr'd with him in the requisite conditions of a General Council: whereas by those conditions are clearly excluded all Excommunicated Bishops, Heretiques and Schismatiques, from being any necessary part of a General Council.

(a) *Bellar. lib. 1. de Concil. cap. 17. §. 2.*

But to come yet closer to the point; who should call this his *wished* General Council? If we follow the example of those most Ancient Councils, which himself acknowledges for General and lawfully called, then the Pope must be the Summoner of it, or at least the Emperour with the Popes consent: in both which cases we are not to divine, with what contempt the Protestant party would look upon such a Council; especially if it insisted in the steps of those Primitive Councils, in which the Pope (as we have * shewn) presided. To call therefore for a General Council, in the Protestants sense, is a meer nothing, an empty name to amuse silly people with: since, morally speaking, 'tis impossible there should ever be such a General Council, as they fancy to themselves, *viz.* an Oecumenical Council, that should

* Chap. 19.

ſhould conſiſt as well of Schiſmatiques, Heretiques, and Deſertors of the Catholique Church, as of true Catholique Biſhops. But if it were never thought reaſonable in a Civil Commonwealth (which yet the Biſhop makes the pattern of his Spiritual one in point of Authority) that Out-Laws and condemned perſons ſhould be admitted to ſit with their Lawful Judges, to determine whether they were Delinquents or not, how inſtantly ſoever they might demand it, how can it be thought to ſtand with any colour of Reaſon, that Spiritual Out-Laws and Deſertors of the Catholique Church, that maintain many anciently condemned Hereſies, ſhould be admitted to Sit and Vote in Council among their Lawful Judges, whether they were guilty or not? What Rebel would ever be found Criminial, if he might be allow'd to be his own Judge?

2. Here Mr. *Fiſher*, to ſhew the Biſhop, to how little purpoſe he called for a General Council, asked him, *Whether he thought a General Council might erre*, viz. in its Deciſions and Determinations of Faith. To which the Relatour having anſwer'd in the Affirmative, that *it might erre*, Mr. *Fiſher* thus further Queried. *If a General Council may erre, what nearer are we to Unity, after a General Council hath determined.* What the Biſhop reply'd to this, I ſhall not deliver out of the mouth of either Mr. *Fiſher*, or *A.C.* becauſe he quarrels with them, though to little purpoſe, touching the preciſe words he uſed in the Conference; wherein his memory might as well fail him as the other: You ſhall have them from his own pen, upon more mature deliberation. But firſt hear how he diſputes *pro* and *con* touching Mr. *Fiſhers* firſt Querie. §. 31.

Whether (ſayes he) *a General Council may erre or not is a queſtion of great conſequence in the Church of Chriſt.* To ſay it cannot erre, *leaves the Church without remedy againſt an errour once determined.* To ſay it can erre, *ſeems to expoſe the members of the Church to an uncertainty and wavering in Faith, to make unquiet Spirits not onely diſreſpect former Councils of the Church, but to ſlight and contemn whatſoever it may now determine.* To each member of this diſcourſe I anſwer thus in order. To *ſay*, and but meerly to *ſay* it without good proof, *that a General Council cannot erre*, may leave the Church indeed without remedy againſt an errour: But to *ſay* it cannot erre, and *prove* it too, both from Reaſon, Authority, and Gods Word, as Catholiques do, is ſo far from leaving the Church without remedy againſt an errour, that it ſecures all the adhering members thereof from erring in any matter of Faith. Now for the latter branch, or member, *To ſay it can erre* does not onely *ſeem to expoſe* (as the Biſhop hath it) but does actually expoſe and abandon all the Adherents of that opinion, to an inevitable wavering and uncertainty in Faith, and makes them utterly contemn all former and future Councils, when ever they determine any thing contrary to theſe mens fancies. §. 32. n. 1.

Now to Mr. *Fiſhers* ſecond Querie, *wherein are we nearer to Unity, if a General Council may erre*, the Biſhop thus poſitively anſwers, *The Determination of a General Council erring is to ſtand in force, and to have external obedience at leaſt yielded to it, till evidence of Scripture, or a Demonſtration to the contrary, make the errour appear, and until thereupon another* Ibid. num. 2.

Council of equal Authority do reverse it. Is not this a strange (not to say an impious) doctrine, to be advanc'd without Authority either of Gods Word, or of Antiquity, nay contrary to all solid Reason; that men should be tyed up by an Erring Conciliary Decision in points of Divine Truth, against Evidence of Scripture, or a Demonstration of the Errour? For till thereupon another Council of Equal Authority reverse it, the errour is still to be submitted to by all men, *even when they know it.* This indeed is a rare effect of a General Council, to oblige all the members of the Church *to Unity in Errour*, against Scripture and Demonstration, during their whole lives, or rather to the worlds end; since such an *Utopian* rectifying Council as the Bishop here fancies, is morally impossible ever to be had, as I have already shewn.

And to mend the matter, that is, to make us still at a greater loss, this pretended reforming Council must be one of *Equal Authority* with the supposed Erring Council that preceded: this being a Condition expresly requir'd by the Bishop. Now since Protestants do not hold all General Councils to be of *Equal Authority*, who shall determine, or how shall men satisfie themselves, whether the Succeeding Imaginary General Council be of *Equal Authority* with the precedent? The Bishop gives us no light in this particular, but leaves us to grope in the dark.

But let us indulge so much to our Adversary, as to suppose such a Council met as the Bishop would have, General and of Equal Authority; yet *Maldonats* Argument, (which the Relatour allowes for a *shrewd* one) evinces clearly, that by this way we should never have a certain end of Controversies: since to try whether any point of Faith were decreed according to Gods word, there would need another Council, and then another to try that, and so in *infinitum.* The result of which would be, that our Faith should never have whereon to settle or rest it self. To this the Bishop answers, that *no General Council, lawfully called and so proceeding, can be questioned in another, unless Evident Scripture or a Demonstration appear against it*; and therefore we need not *fear proceeding IN INFINITUM:* which is either as ambiguous as the rest, or inconsonant to his own Doctrine touching a General Council; which he sayes cannot *easily erre* in Fundamental Verity. But this is neither to exclude *possibility*, nor *fear* of erring, *&c. Ergo* possibly it may erre *in infinitum.*

(Ibid. num. 2.)

Here the Bishop sayes, *I might have returned upon you again, If a General Council, not confirmed by the Pope, may erre (which you affirm) to what end, then a General Council?* He tells us, we may say *yes*, because the Pope, as Head of the Church, cannot erre. Thus the Relatour makes a simple answer for us, and then Triumphs in the Confutation of his own Answer. But let this piece of Disingenuity pass: and let us examine, how uncandidly he imposes both on us and his Reader, while he insinuates to him, that we hold for a point of Catholique Faith, that the Pope alone, as Head of the Church, is unerrable in his Doctrinal Decisions: which is but an opinion of particular Doctours, and no man oblig'd to believe it as a point of Faith. We need not therefore make such

(Ibidem.)

ſuch a ridiculous anſwer, as the Biſhop does for us, *viz.* That a General Council is neceſſary, becauſe the Pope, as Head of the Church, cannot erre: but rather the contrary, That a General Council is needfull, becauſe it is not *De fide*, or receiv'd for a point of Catholique Faith, that the Pope can decide inerrably without a General Council; as all Catholiques unanimouſly believe, he *ever* does, when he defines with it. What's now become of his Lordſhips brag of retorting upon us?

3. But the Biſhop, foreſeeing as it were a Volley of Arguments probably to be diſcharg'd againſt him upon account of this his Errour-retaining Doctrine, *viz.* That the Determinations of a General Council erring is to ſtand in force againſt Evidence of Scripture or Demonſtration to the contrary, till thereupon another Council of Equal Authority reverſe it, ſeeks his defence at laſt under the Covert of theſe reſtrictive expreſſions, *If the Errour be not manifeſtly againſt Fundamental Verity*, and, unleſs it (the Council) erre *manifeſtly and intolerably.* In which caſes you may ſee, the Relatour holds it not unlawful to oppoſe the determination of a General Council. Now what is this but by ſeeking to ſolve one abſurdity, to fall into another as great? *viz.* to leave not onely his Friends ſtill more in the dark, (while he neither determines what points of Faith are *Fundamental*, nor what Errours in particular are manifeſtly againſt *Fundamental Verity*, nor what *manifeſtly intolerable*) but opens a wide gate to all Phanatique and unquiet Spirits (who never want Evident Scripture for what they fancy) to exclaim (as warranted by the Biſhop) againſt the Church and her Councils for teaching errours manifeſtly againſt Fundamental Verity, or manifeſtly intolerable: in both which caſes they may, with the Relatours licenſe, ſpurn againſt all Eccleſiaſtical Authority. Ibid. num. 5.

By this you may eaſily diſcern upon how Sandy a Foundation the Biſhop has built up his ruinous Doctrine touching the Determinations of General Councils; whoſe Authority he endeavours to Square by the Rule of Civil Courts, never reflecting on the vaſt Diſparity there is between the Government of the Church in matters of Religion, and the Adminiſtration of the Civil Affairs of a Kingdom, or Commonwealth. The former is principally exercis'd in Teaching, Declaring, and Authoritatively Atteſting Chriſtian Faith, which muſt of neceſſity be alwayes *one and the ſame:* whereas the chief Object of Civil Government are matters in their own nature variable, and changing according to Circumſtances of Time, Perſon, Place, *&c.* So that what is prudently reſolved and Decreed by a Parliament now, may in a ſhort revolution of time be found inexpedient in reference to the publick good, and neceſſary to be repealed: which can never happen in Deciſions of Faith.

The truth of this is evident, even from the Penalties impoſed by theſe different Courts; the Civil one never inflicting on the infringers any more then a Temporary External puniſhment, Corporal, or Pecuniary: whereas the Spiritual, *viz.* a General Council, layes an Eternal Curſe on the Diſ-believers of their Deciſions. Witneſs the firſt Four General, acknowledg'd for ſuch by Proteſtants: which, were

were they fallible, as the Bishop contends they are, would be the greatest tyranny (not to say *Impiety*) imaginable. Most imprudently therefore did the Bishop, in labouring to Square a General Council by the Rule of Civil Courts, against Catholique Doctrine. 'Tis true, some particular *Simile* may be drawn from Parliaments against him: not, for him.

But the Bishop has another help at a dead lift, wherein all pretended Reformers and their Adherents are very deeply concern'd: which is, that *National, or Provincial Councils may reform for themselves* in
Ibidem. case of *manifest and intolerable errour, if the whole Church (upon peaceable and just complaint* of this errour) *neglect, or refuse to call a Council and examine it.* Sure the Bishop had very ill luck, or a bad cause to maintain, otherwise he could never have spoken so many inter-clashing Ambiguities, in so little a Compass as he does. For first, he leaves us to divine what those Errours are, which we must esteem *intolerable.* Secondly, he forgets to tell us, whither we should repair to be ascertain'd of the *Intolerableness* of the Errour; unless he would have have every man follow herein the Dictate of his own private judgement. Thirdly he dismisseth us uninstructed, how to make a *just and peaceable complaint* to the whole Church: whither are we to repair to finde the whole Church, or its Representative; while, as is suppósed, there's no General Council yet in being. Fourthly he leaves us wholly to guess how long we are to expect the whole Churches pleasure in point of calling a Council, till her forbearance therein may be interpreted a *Neglect*, or *Refusal* to do it. Fifthly he scores us out no way, how we should go to work to obtain the necessary Concurrence of all Christian Princes, to the actual Assembling of this new model'd Council. It would be too long to point out all the inextricable Difficulties, that attend this uncanonical way of proceeding in Religion, recommended by the Bishop. A Doctrine, so far from being a *Remedy* against the pretended *intolerable* failings of a former General Council (upon supposition of the whole Churches *neglect or refusal* to *call a Council* and *examin them*) that it is highly instrumental to Division both in Church and State; giving as good title, if not better, to any new Body of Sectaries to reform Protestantism, when they get power into their hands, as it did to *Protestants* to *reform for themselves*, against the whole Church.

4. However the Bishop still goes on, harping upon the same string; and in lieu of giving us solid Arguments to evince the Truth of what he would perswade, *viz.* that his opinion touching a General Councils possibility of erring in points of Faith, is most *preservative of*
§. 33. *peace established, or ablest to reduce perfect Unity into the Church*, he falls into a tedious discourse, which he sayes he will *adventure into the world but onely in the nature of a Consideration*, which yet he divides into many; entring upon the First with Two very erroneous Suppositions; which he layes for the foundation of a tottering Superstructure. The one, that the Government of the Church is no further Monarchical,
Consid. 1. then *as Christ is the Head.* The other, that *all the Power an Oecumenical Council hath to determine, and all the Assistance* it *hath not to erre in its Determination, it hath it all from the Universal Body of the Church;*

because

because the Representative of a Commonwealth hath no more power, then what it receives from the Body it represents.

The first of these, *viz.* that the Church is not governed by one in chief, under Christ, is a supposition (*a*) more then once confuted. To the second, (which we have already impugned above) we further answer, that the Power and Assistance, which General Councils have *to determine* Controversies of Faith, so as *not to erre in the Determination*, cannot possibly be communicated to them by the Church, but must chiefly proceed from the same Fountain now, it did in the Apostles time, *viz.* from the Direction of the Holy Ghost: This Spiritual power for the government of the Church, being not of *Humane*, but *Divine* Institution; nor proceeding so much from the Natural Wisdome, Knowledge, Vertue, and Abilities of the Ecclesiastical Governours assembled in Council, as from the cooperation * of the Holy Spirit with them. Whereas in a Civil Commonwealth (which is of *Humane* Institution) its representative cannot pretend to any other Power, then what is derived from the said Commonwealth.

(a) Chap. 17, 18.

* *Note, that we assert not any* New Revelations *since the Apostles times; but onely the Assistance of the Holy Spirit, in order to the further Explanation and Clearing of those already deliver'd.*

Secondly, the Bishop considers, *that though the Act, that is hammered out by many together, must needs be perfecter, then that which is but the childe of one mans sufficiency, yet this cannot be Infallible, unless it be from some special Assistance of the Holy Ghost.* This we no way contradict: but adde, that this *special Assistance* of the holy Ghost is so far ever afforded to a Lawful General Council, as to render all its compleated Definitions of Faith, Infallible. Consid. 2.

5. Thirdly, he considers, that *the Assistance of the Holy Ghost is without errour: that* (sayes he) *is no question; and as little, that a Council hath it. But the doubt that troubles, is, whether all Assistance of the Holy Ghost be afforded in such an high manner, as to cause all the Definitions* of a Council, in *matters Fundamental in the Faith and in remote Deductions from it, to be alike Infallible.* By this expression *alike Infallible*, the Bishop seems to grant, that all the Definitions of a General Council, even in *Deductions* as well as *Fundamentals*, are Infallible, and onely to doubt whether they be *alike* Infallible. I see no necessity of graduating Infallibility in the present question; since any real Infallibility is as much as Catholique Authors assert in all Decisions of Faith, be they Fundamental, or *remote Deductions* in the Bishops sense: seeing, that as to our obligation of believing them, they are alike Fundamental, as we have prov'd in the second Chapter. Consid. 3. Num. 1.

Here the Bishop intends to examine the Texts, which he sayes *Stapleton rests upon* for proof of *Infallible Assistance* afforded to General Councils, *viz.* John 16. 13. *I will send you the Spirit of Truth, which will lead you into all Truth.* And John 14. 16. *This Spirit shall abide with you for ever.* And Matth. 28. 20. *Behold I am with you to the end of the world.* Likewise these, which he sayes are *added by others*, viz. *The Founding the Church upon the Rock, against which the Gates of Hell shall not prevail*, Matth. 16. 18. and *Luke* 22. 32. Christs Prayer for St. *Peter, that his Faith fail not*; and Christs promise, Mat. 18 20. *That where two or three are gathered together in his Name, he will be in* Ibidem.

the midst of them. And that in the Acts, (chap. 15. 28.) *It seemed good to the Holy Ghost, and to us.* A man would imagine these Texts sufficiently clear in themselves, to evince the Truth of the Catholick Assertion touching General Councils; but the Bishop is partly of another minde, affirming, that *no one of them does infer, much less inforce Infallibility.* He was loath to say *all of them together* did not. But let us hear how he quarrels them in particular.

Ibid. num. 2. To the first, which speaks of *leading into all Truth,* and *that for ever,* he answers *ALL is not alwayes universally taken in Scripture; nor is it here simply for All Truth; but for ALL TRUTH absolutely necessary to Salvation.* I reply, neither do we averre, that it is here *universally* taken, or doth signifie *simply all Truth,* (for then it would comprehend all natural Truth, and matter of Fact, which we deny no less then the Bishop) but that it signifies *all Truth* necessary for the Apostles and their Successors to know, for the Instruction and Government of the Church, whether expressed, or but infolded in Scripture or Tradition.

As to his limiting the words to Truths *absolutely necessary to Salvation,* we say, this is but *gratis dictum,* and a meer groundless restriction, depending wholly on the Bishops voluntary assertion, as we have (a) Ch. 14. already (a) shewn. It is also clearly refuted by the Context, (*vers.* 12.) where our Saviour having told his Disciples, he had *many things to say to them,* which *they could not then bear,* addes immediately, as it were, by way of Supplement to their present weakness, the forecited words, that *when the Spirit of Truth should come, he would guide them into all Truth;* that is, into all those Truths, which Christ had to *say* to them, and which they were not as yet in a capacity to *bear.* But can any man imagine, Christ had not already instructed his Apostles touching all points *absolutely necessary to Salvation;* especially, considering what himself professeth in his Prayer for them to the Father, John 17. 8, 14. *I have given unto them the words, which thou gavest me, and they have received them, &c,* Can *those words,* in any Protestants opinion, signifie less then all points *absolutely necessary to Salvation?* His Lordship here stumbles in the plain way, endeavouring to impose this absurd Disjunctive upon his Reader, *viz.* that *all Truth* must either signifie *simply All whatsoever,* (matter of Fact, as well as Faith) or be restrained to *Truths absolutely necessary to Salvation,* that is, without which no man can in any circumstance be saved: the apparent falsity whereof a man half blinde may perceive; it being in effect to say, that either *All men* are wise and learned, or none but *Socrates* and *Plato.*

To as little purpose is his other limitation, *viz.* that a Councill is Ibidem. then onely Infallible, *when it suffers it self to be led by the Blessed Spirit, by the word of God.* By this again it seems that in things absolutely necessary to Salvation a General Council is not *absolutely* Infallible, but may possibly refuse to be led by the *Spirit* and *word* of God, and consequently fall into Fundamental Errour: in which the Bishop is not constant to himself, professing the contrary, when it makes for his turn: But if it may so erre, what a sad condition might the whole Church be in; since what a General Council teaches is as obligatory to

to the whole Church, as what the Parliament enacts is obligatory to the whole Kingdom.

His last shift, to evade the force of those words *leading into All Truth*, is, that the promise of *Assistance* was neither so *absolute*, *nor in such manner to the whole Church, as it was to the Apostles*, nor *directly* to *a Council* at all. Who contends it was? who makes it a question, whether the promised *Assistance* of the Holy Ghost, were not more *absolutely* and *directly* intended to the Apostles then to the Church; or not more *absolutely* and *directly* to the Chureh, then to General Councils? It sufficeth us, if it were in any sort *truly* and *really* intended to them all: and that so it was, the very nature of the promise evinceth: since otherwise, neither the said succeeding Pastours, nor the Church of their times, could infallibly decide any arising Controversies, touching the sense of Scriptural Texts, which are not onely ambiguous, but lyable to damnable Interpretations, as the Scripture it self averrs, 2 *Pet.* 3, 16. much less determine any point of Faith not expresly deliver'd in Scripture, as many are not. Ibidem.

But note, that to the closing words of this first Text *and that for ever*, the Bishop sayes not any thing. The truth is, their clearness is not easily eluded.

To the second proof, which is from *Matth.* 28. 20. *Behold I am with you alwayes, unto the end of the world*, the Bishop answers, *the Fathers are various* in their Exposition and Application of this Text. We grant, they are *various* in words, but *agreeing* in sense, and that the *same* in effect we here plead for. The Fathers, by the Bishops own Confession, understood a *presence of Aid and Assistance*, to *support the weakness* of the Apostles and their Successours, *against the Difficulties they should finde* for *preaching Christ*. But are Heresies and the perverse maintainers of them, no part *of the Difficulties*, Christs Ministers meet with in preaching his Gospel? Sure they are. And if this be the *Native sense* of the words, as 'tis in the Relatours opinion; it follows necessarily, that the said Ministers, or Preachers of the Gospel have such a *presence* of Christ promis'd them in this place, as effectually inables them to withstand and overcome those Difficulties; which, in reason cannot be more conveniently effected, then by a General Council *so assisted, Declaring against them.* Consid. 3. num. 3.

But, sayes our Adversary, *few of the Fathers mention Christs presence, in Teaching by the Holy Ghost.* What matters that? The reason is, because this is but one *Special* kinde of presence: and the Fathers usually in their expositions of Scripture (unless some particular occasion carries them to the contrary) content themselves to express the general importance of the Sacred Text, without descending to particulars. And yet some of them (as even the Bishop himself observes) do expresly interpret this place of Christs presence *in teaching by the Holy Ghost*. But *they do not extend it* (saith he) to *Infallible Assistance, further then the Succeeding Church keeps to the word of the Apostles*, as *the Apostles kept to the guidance of the Spirit.* No more do we. We confess, the Succeeding Church could not be Infallible, should it depart from, or teach contrary to *the word of the Apostles*, no more then the Apostles themselves could have been Infallible, had they de- Ibidem.

parted

parted from the guidance of the Spirit. But as the Infallibility of the Apostles consisted in their constant adhering to and following the guidance of that Holy Spirit, in all matters concerning Faith and Religion, so is there, and the Fathers teach, such a *presence* of Christ with the *Succeeding* Church, as causeth her in all Definitions of Faith, constantly to adhere *to the word of the* Apostles, and as need requires, *infallibly* to expound it: all which we have sufficiently (*b*) prov'd: and could it otherwise happen, Christ would not be alwayes found so present with his Church, as to keep her from incurring ruine by erroneous Doctrines; which this his promise must at least imply.

(*b*) Chap. 8. 10. 14.

Lastly, whereas *Maldonat* proves, that this kinde of *presence*, by *Infallible Teaching*, is rightly *gathered* from this Text; though not expresly signified by it, the Bishop by his mis-translation makes him deny it to be *the intention of Christ:* which learned Authour does not onely assert the Truth of this Exposition, (*c*) but brings in proof of it the testimonies of St. *Cyril*, St. *Leo*, and *Salvianus*.

Ibidem.

(*c*) *Maldonat. in cap.* 28. *Matth.*

To the Third, *Matth.* 16. 18. touching *the Rock*, on which *the Church is founded*, the Bishop sayes first, *he dares not lay any other Foundation, then Christ.* We answer, all the Apostles are styl'd *Foundations* of the Church; witness St. *Paul* (who was one of them) *Eph.* 2. 20. Christ indeed was, and is, the *Principal* Foundation (*the Chief corner stone* in the Churches building, as the Apostle there speaks) yet *Ministerially*, and by Authority Derived from Christ, not onely the Apostles, but the Successours of the chief of them, St. *Peter*, may be, and are, in a true sense, *Foundations* of the Church. Secondly, the Bishop sayes, (and he does but say it) that St. *Peter*, was onely *the first in order:* whereas the Fathers teach, and we have sufficiently (*a*) prov'd, that he was not onely the *first* in *order*, but *in Authority.*

Ibid.num.4.

Ibidem.

(*a*) Chap. 16. 17.

Thirdly he tells us, that by the *Rock* is not meant St. *Peters person onely*, but *the Faith which he professed:* and for this (saith he) *the Fathers come in with a very full consent.* I answer, we pretend not to understand by *the Rock*, *St.* Peters *person onely*, but his *Faith* conjoyned with his person, or his person, confessing and asserting the Faith: and that the Fathers speak in this sense, (and no other) when they say the Church is built upon St. *Peters Faith*, (*b*) *Bellarmin* proves by a whole Jury of the most Ancient among them, and most of them the same, the Bishop here pretends to bring for himself; beside the Testimony of the Council of *Chalcedon*, consisting of above six hundred Catholique Bishops.

Ibidem.

(*b*) *Bellarm. lib.* 1. *De Rom. Pont. cap.* 10.

Concil. Chal. Act. 3.

As to what he asserts, that by *Hell-gates-prevailing against the Church is not understood principally the Churches not Erring, but her not falling away from the Foundation*, we have already (*d*) fully prov'd the Contrary, both by the Testimony of the Fathers, and Solid Reason; shewing, that if any Errour in Faith could be admitted by the Catholique Church, *the Gates of Hell* might in such case be absolutely said *to have prevail'd* against her, contrary to this promise of Christ. And how *Bellarmin* here cited by the Bishop, is to be understood, when he sayes, *there are many things* DE FIDE, *which are not ne-*

Ibidem.

(*d*) Chap. 14.

cessary

cessary to salvation, is already (a) shewn: where we also prov'd, that every errour in Faith contrary to what is propounded by the Church, is Fundamentall. But the Relatour, (as if his own word were a sufficient proof) tells us finally, that *the promise of this stable Edification is made to the whole Church, not to a Council.* Why not to both I pray; to a General Council as well as to the Church? The truth is, it was made neither to Church nor Council *directly* and *immediately*, but to St. *Peter* and his Successours, as the Fathers above mentioned shew; though for the good of the Church, *viz.* her preservation from errour in Faith: which morally could not be effected, if a General Council, lawfully called and confirm'd by St. *Peters* Successour, be not Infallible, or exempt from errour in its decisions of Faith.

(a) Chap. 2.

Ibidem.

To what the Bishop concludes with upon this Text, that a Council hath no interest in this promised *Edification further then it builds upon Christ*, that is, upon the *Doctrine Christ* deliver'd, the *Rules* he gave, and the *Promises* he made to his Apostles and their Successours, we agree with him; but that a General Council confirmed by the Pope, does ever reject, or go contrary to these, we absolutely deny.

To the fourth place, *viz.* of Christs prayer for St. *Peter*, *that his faith should not fail*, Luke 22. 32. the Relatour will have the *native sense* of it to be, *that Christ prayed and obtained for St.* Peter *perseverance in the grace of God, against the strong Temptation, which was to winnow him above the rest.* And you must take it, if you please, upon his bare word, that by *Faith* is here meant Grace. Had the Bishop weighed the pregnancy of (b) *Bellarmins* Reasons in confutation of this Exposition, he could not, surely, have been so positive in it. It should be an unnecessary prolixity to insert them here; where 'tis sufficient to observe the contradiction involv'd in this pretended *Native sense* of Christs prayer. Christ, according to the Bishop, *obtain'd* for St. *Peter* that he should persevere in Grace: But St. *Peter* did not still persevere in Grace, (for he lost it, when he committed that enormous sin of Denying his Master.) Therefore Christ *obtain'd* and did *not obtain* one and the same thing of his Eternal Father: which is a formal contradiction. Our Saviour therefore prayed, according to his own expression in Scripture, that St. *Peter* might not lose Faith by an Internal act of Disbelief, though the Devil should so far prevail by his Temptations, as to make him say, contrary to his own knowledge, *I know not the man you have taken prisoner.*

Ibid. num. 5.

(b) *Bellarm. lib. 4. De Rom. Pont. cap. 3.*

But the Bishop objects thus against this Text, *to conclude an Infallibility hence in the Pope, or in his Chair, or in the Roman Sea, or in a General Council though the Pope be President, I finde no Antient Father that dare adventure it.* I answer, 'tis no wonder that they do not finde, who are unwilling to see. *Bellarmin* cites (and that out of * Authentique Records, whatever the Bishop mutters against them as (c) *Coun-*

Ibidem.

* See *Francis. Turrian. Defens. Decretal.*

(c) And where as the Relator objects also that they are *falsly alledg'd*, the Reader may know, that upon particular inspection, they are found, every one of them, to be truly and faithfully cited by the Cardinal, and rather with omission of something that might have been further urged to his purpose, then otherwise. The Authorities cited are these. *Lucii Pap. epist. 1. ad Episc. Hispan & Gall. Felic. Pap. epist. ad Benignum Episc. Leo Ser. 3. de Assump. Agathon. Pap epist ad Imperat. Constantin* read and approv'd in the sixth General Council, Act 4. & 8. *Nicolai 1 epist. 8. ad Imperat. Michael. Leo 9 epist. ad Petrum Antiochen. Innocen. 3. epist. ad Episc. Arelatens.* All extant in the several Tomes of the Councils, save the last, which may be found Cap. *Majores.* Extrav. *De Baptismo, &c.*

terfeit, without the least proof) *Lucius*, *Felix*, St. *Leo*, and *Petrus Chrysologus*, (the last of which lived above twelve hundred years ago:) these, I say, *Bellarmin* affirms *to have adventur'd* to prove from this Text what the Bishop denies. And though the three first of these were Bishops of *Rome*, yet such was their Sanctity and Learning, as might well vindicate them from the least jealousie of challenging, either through ignorance or ambition, more then of right belong'd to their office. Nay the Church of *Rome* was so confessedly Orthodox in their dayes, that even Dr. *Heylin* (a man bitter against Catholiques) thought it not fit, in his Geography, to term the Roman Bishops, *Popes*, till almost two hundred years after St. *Leo*, the last of the three.

And as for *Chrysologus*, his Contemporary, and no Pope, he *adventur'd*, as it were, to ground the Infallibility we plead for, upon this Text, (*b*) when he said, *St. Peter as yet lives, and presides in his Sea, and affords the true Faith to those that seek it:* which speech the Bishop will have to be *but a flash of Rhetorique*; an easie way of answering the most unanswerable Authorities. Had *Chrysologus* written, or addressed his words to the Pope, there might have been some colour for the Evasion; but speaking them to an Heretique, whom he sought to reduce into the bosome of the Catholique Church, who can imagine he intended to complement the Pope? Nothing but a weak Cause could drive so learned a person as the Bishop, to so poor a shift.

(*b*) *Epist. ad Eutychetem.*

Ibidem. So the Testimonies of *Theophylact* and St. *Bernard* are slighted by him as men of *yesterday*, though they lived, the one above five hundred, the other near six hundred years ago. But whoever charges St. *Bernard* with *corrupt* Doctrine, either in point of *Faith* or *Manners*, might as justly charge St. *Austin* and the Fathers of his time: in which time, even by the acknowledgement of (*c*) *Calvin*, when he is sober, the the Church had made no departure from the Doctrine of the Apostles. And for (*d*) *Theophylact*, he being a Greek Bishop, and of the forwardest in siding against the *Latin* Church, and in taxing her of Errour touching the Procession of the Holy Ghost, it cannot be rationally imagin'd, but what he speaks in favour of the Roman Church, is extorted from him by the evidence of Truth, and the known consent of all Catholique Christians in that particular. As to *the Gloss upon the Canon Law*, I answer it speaks onely of the Pope in his personal capacity, as a private Doctour; in which quality it is not deny'd, but he may possibly erre, even in Faith.

(*c*) *Calvin lib. 4. Instit. cap. 2. §. 3.*

(*d*) *Bellarm. de Script. Eccle.* Item *lib. 2. de Christo, cap. 21.*

Hence may easily be perceiv'd, how unsatisfactorily the Bishop endeavours to elude the force of this Text concerning Christs prayer for St. *Peter*: which I have * already prov'd to be extended to his Successours: and that General Councils are at least collaterally and by way of consequence comprehended in it, is evident to reason. For how else can St. *Peter* be said in his Successours *to confirm his Brethren* in the Faith, (which is the following part of the Text) if the Pope, at least in a General Council, be not Infallible? the Church Universal being indispensably oblig'd to follow the Doctrine of such a Council.

* Chap. 17.

6. The

6. The fifth place is *Matth.* 18. 20. *where two or three are gathered together in my name, there am I in the midst of them*; the strength of which argument (as the Bishop well observes) is not taken from these words alone, but as they are continued with the former: which his Lordship omitting to set down, of necessity we must. They are these. *Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father*, ver. 19. These Texts taken together *Bellarmin* averres to be a good proof of the Infallibility of General Councils; the Argument proceeding *à minori ad majus*, thus. *If two or three gathered together in my name do alwayes obtain that which they ask at Gods hands, to wit, Wisdome, and Knowledge of those things which are necessary for them, how much more shall all Bishops gathered together* (in a Council) *alwayes obtain wisdome and Knowledge, to judge those things which belong to the direction of the whole Church.* Consid. 3. num. 6. *Bellarm. lib.* 2. *de Conc. cap.* 2.

This indeed is the summe of *Bellarmins* discourse upon this Text: and I conceive the inference for the Infallibility of General Councils to be so clear, that every intelligent and unbyassed Reader will perceive it at first sight: seeing it can neither be deny'd, that the Pastours of the Church, assembled in a General Council to determine Differences in Christian Faith, are *gathered together in the name of Christ*; nor that they do *in all due manner* beg of God *wisdome, Understanding*, and all *necessary Assistance*, to determine the Controversies aright.

However the Bishop makes several exceptions against this Text. His first is, that *most of the Fathers understand this place of consent in Prayer*. So do we too. Is it not the very ground of our Argument? Do we pretend, that General Councils are prov'd Infallible from this Text, for any other reason, then because the Prelats in Council assembled do *unanimously* and *duly* pray, that God will preserve them from Errour, and because he hath promised to hear their prayers? Ibidem.

His second exception is, that *he doubts, the Argument A MINORI AD MAIUS holds onely in Natural and Necessary things, not in things Voluntary, and depending upon promise*. I answer without any *doubt*, that the Argument *à minori ad majus* holds as well in things *promised* as *natural*, where the motive is increased, and neither *Power* nor *Goodness* wanting in the Promiser. If therefore God have promised to grant the just and necessary Petitions of *two or three* assembled in his Name, he does therein impliedly promise *à fortiori* to grant the Petition of a General Council, when being assembled, they unanimously beg, that they may by the Divine Assistance be preserv'd from Errour in their Decisions of Faith. Here the motive is greater then in the former case; the necessities of the whole Church do more forcibly ingage the Power, Love, and Honour of God, then the necessities of a few. By this it appears, that what he averres, that *the Argument from the less to the greater, can never follow, but where and so far, as the thing, upon which it is founded, agrees to the less*; makes not any thing against us, since we deny not, but God is ready to grant the *just and necessary* Petitions in both cases. Ibidem.

Thirdly, he tells us (from St. *Chrysostome*) *there are diverse other conditions, besides their gathering together in the name of Christ, necessarily requir'd*

requir'd to make the prayers of a Congregation heard. We agree to it; but must suppose, that a *General* Council, lawfully assembled, knows what *those Conditions* are, and also *duly* observes them, till the contrary be clearly evinced. We also agree with his Lordship, that *where more or fewer are gathered together in the Name of Christ, he is in the midst of them, to assist, and grant whatsoever he shall finde fit for them*; and thence inferre, that *Christ* is alwayes present with the Prelats lawfully assembled in General Councils, *to assist*, and *grant them* immunity from errour in their Decisions of Faith; which he findes not onely *fitting*, but highly *necessary* for the Direction and Settlement of his Church.

Ibidem.

His last evasion is to make our Authours seem to clash one against another, *viz. Stapleton* and *Valentia* against *Bellarmin.* To which I answer, the difference between them is more in *words*, then *sense.* For neither *Stapleton*, nor *Valentia* denies, but the Infallibility of General Councils confirm'd by the Pope, may by good consequence be collected from this place by an Argument *à minori ad majus*, as *Bellarmin* urges: Nay *Stapleton* himself, even where the Bishop cites him, (a) expresly acknowledges, that the Council of *Chalcedon* did *rightly* use this very Argument to the same purpose, in their Epistle to Pope *Leo.* Their opinion is, that our Saviour did not *primarily* and *directly* intend that particular Infallibility, when he spake those words, nor does *Bellarmin* affirm he did, but onely that he signified in general, that he would be present with his Church and all faithful people *gathered together in his Name*, so often and so farre, as their necessities requir'd his presence, they duly imploring it.

(a) *Hæc tamen Christi verba ad Conciliorum firmitatem meritò applicarunt Patres Synodi Chalcedonensis, in epistolâ ad Leonem, per Argumentum* à minori ad majus. *Stapleton Relict. Controv.* 6. q. 3. ar. 4. *ad tertium.*

This (we confess) was all our Saviour *directly* and *immediately*, signify'd by the words *where two or three are gathered together*, &c. from which notwithstanding *Bellarmin* and other Catholique Authors do rightly inferre the Infallibility of General Councils, in the manner declared. Nor does it from this Doctrine follow, that the like Infallibility is extendible to *a National, or Provincial Synod, or to two or three private Bishops*, gathered together in Christs name, as his Lordship pretends to argue from *Valentia.* For though Christ promiseth indeed to be present with all, that are gathered together in his name, yet not the like manner of presence with all, or so as promiscuously to grant *all Graces* to all persons, but to each, according to their peculiar exigencies and necessities: of which there can be none, for the Infallibility we maintain, in any Council, but a General.

Ibid. num. 7.

7. The sixth and last place alledg'd for the Infallibility of General Councils is that of *Acts* 15. 28. where the Apostles say of the Council held by them, *VISUM EST SPIRITUI SANCTO ET NOBIS*, *It hath seemed good to the Holy Ghost, and to Us*, intimating thereby, that the Decrees of General Councils are to be receiv'd by the faithful, not as the Decisions of men, but as the Dictates of the Holy Ghost. The Bishop here tells us, *The Apostles might well say it*, viz. *VISUM EST*, &c. *for that they had infallibly the Assistance of the Holy Ghost. But he does not finde* (he sayes) *that any General Council since did ever take upon them to say punctually and in express terms, of their Definitions, VISUM EST SPIRITUI SAN-*

CTO

CTO ET NOBIS; *acknowledging even thereby a great deale of difference* (as hee conceiues) *in the Certainty of those things, which After-generall Councils determined in the Church, and those which were settled by the Apostles, when they sate in Council.*

I answer, there's no *Essentiall* difference between the *Certainty* of the things determined by the Apostles, and those decided by a Generall Councill, confirm'd by the Roman Bishop. Great difference there is indeed between the Apostles and Succeeding Bishops, in respect of Personall Prerogatiues and graces; but none at all between the *Certainty* of what eyther the Apostles by themselues, or succeeding bishops in a lawfull Generall Council assembled, define for Truth: seeing what is completely determin'd therin is no lesse determin'd by Apostolicall Authority, then what was determin'd by the Apostles in that first Council at *Hierusalem*. And if After-Councils vse not the same Expression punctually and in terms, it is not materiall; since they doe it in effect, by vniversally enioyning the Beleefe of their Decisions vnder paine of *Anathema*. And this the Holy fathers well vnderstood, when they averr'd the Decrees of a Generall Council to bee (a) *a most Holy and Diuine Oracle*, (b) *a sentence inspir'd by the Holy Ghost*, (c) *not to bee retracted*, (d) *not to bee question'd without errour*, (e) *that it is the last sentence that can bee expected in matters of fayth.*

(a) D. Cyrill. Lib. 10. de Trin.
(b) S. Leo. Ep. 37. 54.
(c) S. Leo. Ep 50 61. 62.
(d) D. Athanas. Ep. ad Epictet. Epiphan. Hæres. 77.
(e) D. Aug. Ep. 162.

What the Relatour meanes by alledging *Valentia* I vnderstand not: that Author cleerly speaking of Councils not yet ratify'd by the Pope. The Bishop therfore hath sayd nothing in disproofe of what *Stapleton* and *Bellarmin* affirme, viz. that this passage of Scripture is a *proper proofe* of the Jnfallibility of Generall Councils: which considered, Dr. *Stapleton* is so farre from beeing iustly Censurable, for styling the Decrees of Generall Councils *Oracles of the Holy Ghost*, that his Lp. is rather blameable for pretending such words to bee *little short of Blasphemie*. Is there any thing more common with the fathers then to giue them such like Attributes? Does not (f) St. *Athanasius* terme the definition of the *Nicen* Council against *Arius*, *the word of our Lord, which endureth for ever*? Does not St. *Cyrill* (g) aboue cited call it likewise *a Diuine and most Holy Oracle*? Doth not *Constantin* the Emperour style the same Definition (h) *a Celestiall mandate*? Doth not St. *Gregory* (with the applause of all true Christians) professe to reuerence the Decrees of the foure first Generall Councils, as hee reuerences (i) *the foure Ghospells*? Doth not (k) *St. Leo, St. Gregory Nazianzen*, (l) Pope *Nicolas* (m) the first, with others, speake to the same sense?

Ibidem.
f) D. Athanas. Ep. ad Episc. African.
(g) D. Cyrill. lib. 1. de Trinit.
(h) Euseb. in vita Constantin lib. 3.
(i) D. Greg. lib. 1. Epi. 24.
(k) S. Leo. Epist. 53. 54.
(l) D. Greg. Naz. orat. in D. Athanas.
(m) Epist. ad Michael. Imperat.

Bellarmins Argument deduc'd from this Apostolicall Council, *as 'twas a President to all future Councils œcumenicall*, holds good for their Jnfallibility: since otherwise they must haue been ineffectuall as to the principall purpose of calling them, Viz. so to determin Controuersies of fayth, as to put an end to all debates of that nature in the Church: which can never bee effectually done, where Infallibility is not acknowledg'd, as hath been *prooued.

Ibidem.
*Chap 7. 8. 14.

To what hee obiects, that *there is not THE LIKE Jnfallibility in other Councils, where no man Sate, that was inspired, as was*

in this (of the Apoſtles) *where all that ſate as iudges were inſpired*, I anſwer, 'tis ſufficient that the whole Body of the Prelats concurring with their Head, in any other lawfull Generall Council, were *ioyntly* infallible in any kinde of *reall* infallibility, whether *like* to the former, or not. So in the Bishops own principles, a Generall Council, or at leaſt the Catholique Church, is infallible in *fundamentalls*, or *Things abſolutely neceſſary to ſaluation*, though hee would not acknowledge *any ONE* in the Church to haue that prerogatiue of infallibility. As touching *Ferus*, hee avouches nothing contrary to our doctrine of infallibility; though his Authority would bee of no greater force, then if hee were *none of ours*: His Comment vpon the Acts (which the Bishop here cites) beeing liſted, with moſt of his other works in (a) the ROLL of Prohibited Books.

(a) Ioannis Feri fráciſcani opera omnia in Romano Indice prohibita ſunt, exceptis Annotationibus et Commentarijs in Matth. et Ioann. Euangelia, et in Ioannis Epiſtolam primam, Romæ recognitis et impreſſis. Poſſeuin. Apparat. Sac. pag. 875.

Thus haue I gone thorough all the forecited paſſages of ſcripture, and in euery one of them ſolv'd the Biſhops obiections, for rendring them incompetent proofs of the Infallibility of Generall Councils: which yet I needed not haue done, ſince what is cleerly prou'd by any one Text of ſcriprure is as vndoubtedly true, as what is prou'd by more. But the Bishop tells us, *hee eaſily grants a*
Ibidem num. 8. *Generall Council cannot erre in Things neceſſary to ſaluation, ſuffering it ſelfe to bee led by the ſpirit of Truth in ſcripture*: wherein hee ſeems but to trifle, ſaying no more in effect, then that a Generall Council cannot erre, ſo long as it doth not erre. This is a very ſmall Prerogatiue, and might bee affirm'd of any kinde of Council, nay of any particular perſon of how meane capacity ſoever. The queſtion is, whether a lawfull Generall Council can ever bee preſumable to fall into the Bishops hinted diſorder of *leauing ſcripture*, or defining any thing contrary to its true ſenſe. But to ſpeake truth, there can bee no queſtion of it, as beeing inconſiſtent with the veracity of Diuine Promiſes, to permitt the whole Church to erre in any Doctrinall point she finds neceſſary to define by a Generall Council, for preuenting of ſchiſms, and ſettling of mens minds in the Truth.

To what hee adds, as the Reſult of his diſcourſe vpon theſe ſeveral Texts. that *ſuppoſing they promiſd Aſſiſtance even to Infallibility, yet they are to bee vnderſtood of the whole Church principally, and of its Repreſentatiue but by conſequent, nor any further then the ſayd Repreſentatiue conſents and cleaues to that vpon which it is conſequent, viz. the Catholique Body of the Church.* This, I ſay, is but a weake euaſion. For ſeeing the *Catholique*, or Diffuſiue, *Body of the Church* is bound to beleeue and profeſſ the Doctrine taught by her Repreſentatiue, if the Church Diffuſiue haue an Infallible Aſſiſtance for her Beleeving, the Council, or Church Repreſentatiue, muſt alſo neceſſarily haue Infallible Aſſiſtance in Teaching. To which of theſe this Aſſiſtance is promiſed *principally*, is but a vayne ſpeculation, ſince they both haue it, as beeing abſolutely neceſſary for them both.

Conſid. 4. num. 1. Here the Bishop falls againe to his *Conſiderations*, and wil haue vs to obſerue, *fourthly, that there is not the like conſent, that Generall*

nerall Councils cannot erre, as there is, that the Church in Generall cannot erre from the fayth necessary to Saluation, since in this all agree, but not in the former. J answer, *all* that haue not deserted, nor adher'd to the Desertors of the Catholique Church, doe vnanimously agree, that a lawfully-call'd and confirm'd Generall Council can no more erre in point of fayth, then the Church in general: and his Lp. was much out in quoting *Waldensis* for the contrary: hee beeing so great a Champion of the Bishop of *Rome's* Authority, as to assert his Infallibility in defining *ex Cathedra,*(*a*) euen without a Council, and(*b*) *Chap.* 48. *ibidem*, teaches, that the particular *Roman* Church as consisting only of the Pope and his Clergie cannot erre, by reason of that priviledge obtain'd by our Sauiours prayer (*Luke.* 22. 32.) for St. *Peter* and his successors. What therefore the Bishop cites out of him for his purpose, is nothing to the purpose; *Waldensis* meaning only *vnlawfull* Councils, as appeares by his instancing in no other then the Council of *Arimini* assembled by an *Arian* Prefect, vnder an *Arian* Emperour, and that of *Constantinople* vnder *Justinianus Minor*, which Pope *Sergius* expresly condemned.

(*a*) Ad eiusdẽ (Papæ) doctrinam, tanquã ad *Infallibilem fidei Regulam*, Catholici Episcopi illo tempore suos Aduersarios, Hæreticos, coegerunt. *Waldens.* Tom. 1. Doctrin. fid. lib. 2. cap. 47. (*b*) Ego audacter dico in Christi nomine & Christo rogante, *Romanam* Ecclesiam in Doctrina Christi *impeccabilem.* (*And a litle after*) Quid mirum, si Christo rogante, *Romana Ecclesia* non potest *in fide* deficere; *VValdens.* vbi suprà.

Whereas the Bishop sayes, *it Seems strange to him, this Proposition euen in terms, A GENERALL COVNCIL CANNOT ERRE, Should not bee found in any one of the Fathers,* J answer, 'tis sufficient the full sense of that Proposition is found in them, as wee haue shew'n in theyr Texts aboue-alledged: and it might seeme *as strange to mee*, that this Proposition (if it were true) viz. *Generall Councils can erre in definitions of fayth*, is not to bee found *in any one of the Fathers.*

Jn the next place hee vrges, that St *Austin* makes it the Prerogatiue of scripture alone, that *whatsoeuer is found written therein, may neither bee doubted nor disputed, whether it bee true or right. But the letters of Bishops may, not only bee disputed, but corrected by Bishops that are more wise and learned then they; or by Nationall Councills. and Nationall Councils, by Plenary or Generall: and euen Plenary Councils themselues may bee amended, the former, by the latter.* Vpon which words of St. *Austin* the Bishop seems to triumph, telling vs, *t'was no news with St. Austin, that a Generall Councill might erre, and therfore inferiour to scripture, which may neither bee doubted nor disputed, where it affirms. And if it bee so* (sayth hee) *with the definition of a Council too,* viz. *that it may neyther bee doubted nor disputed, where is then the scriptures Prerogatiue?* J answer, the Relatour does here *canere triumphum ante victoriam*. for though tis true, that the scriptures haue no small Prerogatiue aboue Councils, (wherein nothing is of necessity to bee beleev'd as matter of fayth, but the naked Definition it selfe; whereas in scripture euery thing, euen the least sentence, is to be beleev'd with Diuine fayth) yet it is cleere, that it cannot bee S. *Austins* meaning; that Generall Councils may erre in their Definitions of fayth, by what hee frequently deliuers else where: namely *Tom.* 7. *de Baptis. contr. Donatist.* where hee expresly teacheth, *that no doubt ought to bee made of what is by full Decree establisht in a Generall Council*

9 Ibidem

D Aug lib. 2. de Baptism. cap. 3.

lib. 1. cap. 7

Councill: and lib. 7. cap. 5. where hee makes the Definition of a Generall Council and the consent of the whole Church to bee all one: against which latter hee tells vs also (*Epist.* 118. *ad Januar.*) tis not only errour, but *insolent madness, for any one to dispute.*

Wherfore, wee must eyther make St. *Austin* contradict himselfe, or disapproue of our Aduersaries Exposition of this Text. But what is his meaning then, you'll say? in what cases may Generall Councils bee sayd to bee amended, the *former*, by the latter, as this Doctor speaks? Truly in no other then these, viz. in *Matter of fact*, in *Precepts* pertaining to *Manners* and *discipline*, or by way of more *full and cleere Explication* of what had been deliuered by former Councils: which as they are the comon Expositions giuen by Catholique Diuines, of this Text of *St. Austin*, so are they indeed most agreable to it, and such as without force the very words of the Text, taken intirely, will beare no other. for when doth this *Mending* happen, in St. *Austins* opinion? *Cum aliquo rerum Experimento aperitur quod clausum est, et cognoscitur quod latebat*: then, sayth hee, *when by SOME EXPERIMENT of Things, that comes to bee opened which was shut vp and that know'n which did lye hid.* Now who is so ignorant as not to know, that *Experiment* hath not place in matter of *vniuersall Beleefe*, but belongs properly to *Matters of fact*, and Things intrinsecally vested with the Circumstances of *Time, Place, Person*, &c. from which such points of fayth and Generall Doctrines doe abstract, and are wholly independent of them? St. Austin therfore cannot in reason bee suppos'd to meane, that Generall Councils may bee *amended, the former by the latter*, in any thing more, then in matters of *fact*, precepts of *Manners* and *discipline*; or in the *manner* of *Explication*, when by reason of emergent Schismes and Heresies, t'is *Experimentally* found necessary for the peace of the Church, that a fuller and more perfect Declaration bee made of some thing already defined by a former Council; as it happened in the Addition of the word, *filioque*, to the Creed of the Council of *Nice*; and in diverse other cases. Ibidem num. 2.

But wee must heare the Bishops exceptions against *Bellarmin* and *Stapleton*, for expounding *S. Augustin* in the sense wee haue here deliuer'd. *Hee sayes first, They are both out, and Bellarmin in a Contradiction, for applying the Amendment S. Austin speaks of, to Rules of Maners and discipline.* I answer, the Cardinal is in no Contradiction, though elsewhere hee averrs, (*a*) that Generall Councils cannot erre in *Precepts* of *Manners*. for this is no good consequence, Generall Coũcils may *amend one another* in Precepts of mãners and discipline, ergo they may *erre* in such matters. The reason is, because Precepts of Manners and Discipline depend much vpon Circumstances of *Time, place, person*, &c. which varying, it often so falls out that what at first was prudently iudg'd *fit to bee done*, becomes afterward *vnfitting*: and when this happens, tis out of question one Generall Council may bee *amended* by another, yet neither of them bee iustly tax'd with Errour, they both commanding *aright* according to different Circumstances. Ibidem

(a) Bellarm lib. 2. de Concil. cap. 2.

Towhat

To what hee obiects against this exposition, that St *Austins* whole dispute, in this place, is *against the errour of St. Cyprian followed by the Donatists; which was* (sayth hee) *an Errour in fayth, namely, that true Baptisme could not bee given by Heretiques, and such as were out of the church.* I answer, this euinces nothing against vs. For though this father takes the occasion of his speech from that errour of St. *Cyprian*, and makes a Gradation in the writings of Bishops Prouinciall, Nationall, and Generall Councils, yet 'tis manifest hee speaks in a different stile in the last place, where hee touches on Plenary Councils: cleerly pronuncing, that the writings of private Bishops may bee *reprehendea, si quid in eis fortè a veritate deuiatum est*: so hee affirms, that Prouinciall and Nationall Councils must *yeeld* to Generall ones: but of these hee only sayes they may bee *mended* by others, *when by some experiment of things, that is opened which was shut vp, and that know'n, which lay hid*: which *experiment*, as wee haue sayd, is only found in matters of *fact*, precepts of *Manners* and *discipline*, which depend on Circumstances, and are therfore in their own nature changeable; or lastly, when *experience* shews, that some new arising errours call for a further explanation of some Doctrinall point already defin'd. Ibidem.

Nor matters it, that there was no *experiment of fact* in St. *Cyprians* case, seeing St. *Austin* does not confine his discourse to St *Cyprians* case only, but by occasion of his, and his Councils errour, lays down generall Doctrine touching the different *Authority* of the writings of particular Bishops, prouinciall, Nationall, and Generall Councils. And as for Doctor *Stapletons* reading *Conclusum* for *Clausum*, it imports little to the present purpose; hee (*b*) elsewhere reading it *Clausum est*. The Bishops exposition therfore of St. *Austins* word, *experiment*, to bee a *further proofe of the question*, is groundleess, and contrary to the know'n notion of the word. Nor does it help him that St. *Austin* in the following chapter (where hee speaks of *Rebaptization*) sayes it was a question *tenebris inuoluta*: since hee speaks of it as it stood in St. *Cyprians* time, vndefin'd by a Generall Councill. Adde hereunto, that St. *Austin* expresly teacheth in the same chapter, that St. *Cyprian* would *certainly* haue corrected his opinion, had the point, in his time, been defin'd by a Generall Council: which is another manifest proofe, that neither St. *Cyprian* nor St *Austin* were of the Bishops minde in this particular, touching Generall Councils.

(*b*) Princ. Doctrin. lib. 11. Controv. 6. pag. 381.

Hence also is iustified what *Stapleton* averrs as the Bishop reports him, viz: That *if St. Austin speakes of a Cause of fayth, his meaning is, that latter Generall Councills doe mend the former, when they explicate more perfectly that fayth, which lay hid in the Seed of Ancient Doctrine*: as for example, when the Council of *Ephesus* explicated that of *Nice*, concerning the Diuinity of Christ, the Councill of *Chalcedon* that of Ephesus, and the Counil of *Constance* all the Three. This *Stapleton* speakes by way of *Solution* to the Argument brought by Protestants from this Text of *S: Austin* against the infallibility of Generall Councills: and the Relatour is so di- Ibidem. num. 3.

disingenuous, as to make his Reader beleeue, that the sayd *Stapleton* brings it for a proofe; while hee ridiculously, asks whether it bee *not an excellent Conclusion, These Councils taught no Errour, and were only explained; Therfore no Council can erre in matter of fayth.* 'Tis I confess, *no Excellent conclusion*, nor ever intended for such by *Stapleton*. But 'tis so excellent a *solution* to the Bishops Argument, that it made him giue an Additionall Turn to the rest of his Labyrinth.

That St. *Austin* meant plainly, *that euen Plenary Councils might erre in matter of fayth, and ought to bee amended in a latter Council*, the Bishop does well to say, *I thinke will thus appeare.* For in truth hee does but *thinke* it, as will soone bee manifest.

Ibidem. num. 4.

His maine reason why hee *thinks* so, is taken from *St. Austins* word *emendari*, which the Relatour tells us *properly supposes for errour and faultiness.* I answer, the word *emendari* is very properly applyable to the taking away of any defect, it beeing deriu'ed from *Menda*, which as *Scaliger* himselfe, in his Notes vpon *Varro*, obserues, comes from the latin Adverb *Minus*, and * *properly signifies any defect whatsoeuer*; and therfore not solely applyable to errour in fayth, but to such defects as I haue mentioned aboue. *Stapleton* therfore giues not a *forced*, but the true and proper signification of St. *Austins* word *emendari*. And this may serue for a sufficient solution to the rest of his discourse: the word *emendari* bearing our sense as properly as *reprehendi*, and *Cedere* insisted on by the Bishop.

* See Martinij Lexicon, in verbo *Menda*.

Ibidem. num. 5.

To what hee adds, that St. *Austin* must bee vnderstood to speake of *Amendment of errour*, because hee teaches it must bee done *without Sacrilegious pride, without swelling Arrogancie*, and *without Contention of Envy, in holy Humility, in Catholique peace, in Christian Charity*; which Cautions the Bishop supposed, necessarily import some *Errour*, or *fault* committed by the former Council; in *mending* whereof the following Council might, without such *Caueats* bee apt to insult over the former; and the former, or their Adherents, to *envy*, and *contest* the Proceedings of the latter. I answer, St. *Austins* admonitions in this kinde relate not in particular to Generall Councils, but to the other seuerall subiects of his whole discourse, viz. Priuate Bishops, Prouinciall and Nationall Councils; by whome as errour may bee committed, soe 'tis evident, *Pride, Arrogancy, Contention* may happen in its emendation, if not religiously avoyded by the amenders.

The Bishop proceeds against *Bellarmin*, telling vs *this shift of his is the poorest of all*, viz. That St. *Austin speaks of vnlawfull Councils.* But surely 'tis no *shift* at all in the Cardinal, seeing hee gives that Exposition only *ex superabundanti* and with a *peradventure*, as the Relatour himselfe obserues. To what hee brings at last, that *it is a meere tricke, which the Ancient Church knew not, and* (as hee thinks) *not beleeu'd at this day by the wise and learned of our own side, to require the Popes Instruction, Approbation*, and *Confirmation*, etc. I answer, *wise and learned men* will rather thinke, 'tis a meere *Resuerie* in the Relatour thus to contradict the perpetuall know'n

practise both

praƈtiſe both of Councils themſelues, (which always * requir'd * the Popes Cofirmation) and of the Church, (which never accounted them Compleate lawfull Generall Councils without it) and Reaſon it ſelfe, as I haue * already Shew'n. * Chap. 17.

* Chap. 17.

* Chap. 17.

CHAP. 21.

In *vvhat manner* Generall Councils are Infallible.

ARGVMENT.

1. *The Bishop falls into* vnavoydable Inconueniences, *by maintaining, that Generall Councills are fallible.* 2. *They are Infallible in the* Concluſion, *or Doctrine defined, though not always ſo in the Premiſſes : and the Reaſon,* why. 3. *What Difference there is between* the preſent *Church, and that of the* Apoſtles. 4. *An Explanation of St.* Auſtins T*ext.* (Lib. de Agon. Chriſtian. cap. 30. PETRVS PERSONAM ECCLESIÆ SVSTINET *&c,* 5. *The Council of* Conſtance, *in point of* Receiuing vnder one kinde only, *not contrary to Chriſts Inſtitution.* 6. *No* vnreaſonableneſs *in the Catholique Doctrine touching* Infallibility. 7. *The Bishops various and groſſ* Miſtakes *aboute the Popes Infallibility, both in reference to* Councils, *and otherwiſe.* 8. *His* Miſunderſtanding *of St.* Ambroſe.

1. THe Bishop labours in his fifth *Conſideration* to avoyd Twoe *Jnconueniences*, which muſt needs follow by ſuppoſing errour to bee incident to a Generall Council. The firſt is, that this ſuppoſition *layes all open to vncertainties*. The ſecond, *that it maks way for a whirle winde of the Priuate ſpirit to come in, and ruffle the Church.* §. 33. Conſid, 5. num. 1. Hee thinks hee hath found out a Remedy for this twiſted Diſeaſe. To the firſt *Inconuenience* hee ſayes, that *Generall Councills as lawfully called and ordered, and lawfully proceeding, are a great and awfull Repreſentation, and cannot erre in matters of fayth, keeping themſelues to Gods Rule, and not attempting to make a New of their own : and that they are with all ſubmiſſion to bee obſerued by euery Chriſtian, where ſcripture or euident demonſtration comes not againſt them.* But whoe ſees not, that this Remedy is as bad as the Diſeaſe? A Generall Council is an *awfull Repreſentation*, if it bee *lawfully called, and ordered, and proceeds lawfully* : but hee ſe'ts not down the *Marks*, wherby wee may know, whether it bee lawfully called, ordered, and proceeds lawfully, or not. Neither does hee tell us whoe shall bee Iudge of thoſe *Marks*. A Generall Council, ſays hee, cannot erre in matters of fayth, *keeping themſelues to Gods Rule.* But this is both ambiguous, and vnſatisfactory. For if hee meane, that a Councill cannot erre ſo long as it teaches

nothing

nothing contrary to the word of God, what greater Prerogatiue does hee giue to the Representatiue of Gods Church then belongs to any priuate Doctour, who cannot erre so long as hee follow and cleaues to this vnerrable *Rule*? If his meaning bee, that a Generall Council cannot erre, if it considers the testimonies of holy writt, and define any thing according to the sense in which they vnderstand those testimonies, how can they bee tax't of errour, seeing it cannot bee deny'd but Generall Councils, in defining many points contrary to Protestant Doctrine, did conforme their definitions to the sense in which (vpon serious examination) they vnderstood the most pertinent places of holy scripture. But Councils must not *attempt to make a New Rule* of their own. True But what the Bishop thinks *New*, is in the iudgement of those graue Prelats as *Ancient*, as the word of God. To whom then ought wee to submit? To him that is a priuate Doctor, and averrs it to bee *New*: or to that *lawfull* Assemblie, which asserts it to bee *Ancient*?

Hee tells us next, that Generall Councils are to bee *obserued by euery Christian with all submission, where scripture, and euident demonstration come not against them.* But who shall iudge, I pray, whether scripture or Demonstration make euidently against them, or not? Does not every Heretique, that spurns against the Church, pretend that the scripture hee vrges, is *euident*, and his Reason a *demonstration*? you will reply, that the Bishop does not meane by a demonstratiue argument, such an one, as appeares so, only to a priuate spirit, but *such as beeing proposed to any man, and vnderstood, the minde cannot choose but inwardly assent vnto it.* If this bee so, how can Protestants bee excused, whoe deny many points defined by Generall Councils? Many learned and vnderstanding men of our religion haue read the places of Scripture alledg'd by Protestants against vs, and haue diligently ponder'd all the Reasons and pretended euidences their aduersaries bring; and yet they are so farre from beeing convinc'd in iudgement, that they evidently oppose the beleefe of those points Defined, that they are persuaded of the contrary. wherfore their arguments are not euident in themselues, but only seeme so to their private Spirits: and therfore all Christians, according to the Bishops rule, ought to submit to those Councils in the beleefe of the sayd points. Nor wil it serue the turn to say, that there was never any Generall Council, besides the foure first, wherein nothing was defined contrary to Truth. For hence will follow, that a Council cannot bee know'n to bee Generall, but by the Truth of their Doctrine; nor their doctrine to bee true, but by the testimony of scripture: whence will bee deduc'd that wee ought to beleeue nothing for the Authority of a Council, but that wee our selues are the sole Iudges, whether the Definitions of Councils bee agreable to Gods word, or not. If you allow other Councils to haue been also Generall, and yet to haue falsely taught any of those points, which Catholiques now hold contrary to Protestants, you must eyther grant that scripture, or demonstration comes not evidently against them, or auerre, that all learned

and vnderstanding Catholiques, that haue perus'd their obiections, are conuinc'd in iudgement, that what themselues hold, is eyther quite opposite to the word of God, or contrary to common sense and the light of reason: both which are manifestly absurd.

As for the Remedy hee applies to the second *Inconuenience*, it is as ineffectuall as the first. The reason hee brings, why the supposition of fallibility in Generall Councils does not *make way for the whirlewinde of the Priuate spirit*, is, *because Priuate spirits are too giddy, to rest vpon scripture, and too heady and shallow to bee acquainted with Demonstratiue Arguments.* But this is contrary to experience. For which of all those, that are taxt to giue way to the *private spirit*, refuse to *rest* vpon the word of God? Doe the Presbyterians in *England* decline Testimonies of scripture, when they Dispute with the Prelatists, against Episcopacy, and other points? Doe the Caluinists flie from scripture, when they contend with the Lutherans in Germany against Consubstantiation and vbiquity? or with the Arminians in Holland aboute Predestination, vniversall Grace, free will, perseuerance &c? would the Bishop make us beleeue, that all maintainers of the Priuate spirit are so voyd of vnderstanding, as not to bee capable of a demonstratiue Argument? must they needs bee depriu'd of the light of reason, because they thinke fit to follow the *Dictamen* of their owne reason in what they beleeue? or that they cannot comprehend any demonstration in Euclide because they giue way to their private spirit in the vnderstanding of scripture? The Bishop esteemes them *giddy, Shallow*, insufficient, and vncapable of a demonstratiue Argument, or of a right vnderstanding of the word of God: yet they, and their followers are of a different persuasion. They take them selues to bee, and are reputed by many others, to bee persons of strong reason, sharp iudgement, deep insight in what belongs to scripture: and vpon this presumption they will take vpon them to call in question whateuer suites not with their priuate fancie. Now to thinke that their priuate spirit is sufficiently oppos'd, by saying, they are all fooles, and vncapable of reason, is in my opinion to bee voyd of iudgement, and to deserue the like Censure.

Ibidem.

But what shall wee say to the Authority of S. *Austin*, who would haue true demonstrations every where to take place; and professes, that a Truth so cleerly demonstrated, that it cannot bee questioned, is to bee preferr'd before all those motiues, by which a man is held in the Catholique Church? I answer, his words are only conditionall, and signifie, that in case any true and euident demonstrations could bee brought against the motiues, that kept him in the Churh, they must take place in our vnderstanding, in regard the assent, which ariseth from those motiues, is voluntary, and free; where as, that which would arise from such Demonstratiue Arguments, would bee so cleere and necessary, that wee could no more preuent it, then our assent to this Principle, *The whole is greater then the part.* But hence it followes no more, that the Church can define what is euidently contradicted, eyther by scripture, or demonstration, then that an Angel may feele, tast,

Ibidem num. 2.

D. Aug. cont. Ep. fund. c. 5.

heare, because this Proposition is true, An Angel would feele, tast, or heare, if hee had a body, a tongue, or corporall eares.

But to what purpose, does the Bishop goe about, to shew, that Councils are not to bee our Iudges in points that are cleerly taught by reason or scripture? wee shall neuer haue recourse to Councils, to know, whether the whole bee greater then the part; nor whether *Jsaac* had two sons, *Iacob* and *Esau*. Neither ever will there arise any case, in which all wise persons of the *Roman* Church will outwardly professe the Doctrine defined by Councils, and inwardly assent, that it is contrary to the word of God, and to euident demonstration. The Controuersie which the Bishop should haue resolu'd is this; whether in case one partie pretend, and verily beleeue, they haue cleere scripture, and demonstration for what they say; and the other, consisting of men at least equall, if not superiour, to them, in point of learning, vnderstanding, Morall Honestie, Prudence; and all other helps conducing to right iudgement, shall affirme the contrary, whether in this case there bee not an absolute necessity of a liuing, and infallible iudge, to end the Controuersie; and whether all Christians ought not to submitt to that iudge, notwithstanding any reasons, or seeming euidences to the contrary?

Tis strange the Bishop should thinke *Bellarmin* to grant, that a priuate man may lawfully dissent from a Generall Council, by reason of some *manifest* and *intolerable* errour. The Cardinall asserts indeed, that inferiours may not iudge superiours, whether they proceed lawfully, or not, *vnless it manifestly appeare, that an intolerable errour is committed by them.* But there hee speaks of the Council of the Iews, which condemned our sauiour, and in condemning him, committed an intolerable errour. And in that very place hee teaches, that the Council of the Jewes, wherein the High Preist presided, could not erre in matters of fayth, before the coming of the Messias: but that after his birth they might, according to diverse Prophesyes hee there alledges; adding, that at the very time when the Council was lyable to errour, subiects were to submitt to their superiours, viz. the people to their Council, vnless it manifestly appear'd, that an intolerable errour had been committed by them. But how can the Relatour inferre from thence, that such an errour may bee committed by our Generall Councils, since the Cardinal expresly teaches in that very booke, that our Generall Councils cannot possibly erre in their definitions of fayth?

(Ibidem num.3. — Bellarm. de Conc. lib. 2. cap. 8.)

The Bishops next quarrel is with Doctor *Stapleton*, for teaching, that *the voyce of the Church*, in determining Controuersies of fayth in Generall Councils, *is Diuine*? telling vs, that *the Proposition sticks in his throate*, as if the Doctor had felt some checke in the vttering of it. Why? because (forsooth) by way of explicating himselfe, *Stapleton* adds, that it is not *simply*, but in a *manner*, diuine. Is this to retract, in any sort, what hee had sayd? who sees not rather, that 'tis only to speake with that necessary caution which the cause requires, and which the cauilling disposition of Heretiques

(Ibidem num.4.)

tiques doth particularly oblige vs to? This Propoſition, *The voyce of the Church, determining in Generall Councils, is in a manner diuine*, is doubtleſſ not only moſt true in it ſelf, but alſo moſt conſonant to Catholicke grounds; to witt, as expresſing, that it is not Gods *immediate reuelation*, but only an infallible meanes of applying *immediate reuelation* to us.

His next obiection againſt the ſayd Doctor is *Blaſphemy*, viz. for auerring that *the Church is the foundation of fayth in a higher kinde, then ſcripture.* I anſwer, that I haue diligently ſought for the words alledged, in *Stapletons* works, and cannot finde them. The Biſhop quotes *Relect. Contr.* 4. *queſt.* 4. *art.* 3. but that *queſtion* hath no *article* at all in it. 'Tis true, in the fifth *queſtion* hee teaches, that the Church is *more know'n* to us, then ſcripture; and that it is *the meanes of applying to us both ſcripture, and all things elſe that wee beleeue.* But this is neither *Blaſphemy*, nor *Contradiction* to his own grounds. However, ſhould any ſuch propoſition bee found in *Stapleton*, J am not bound to maintaine it, ſeeing J haue only engag'd to defend the receiu'd Doctrine of the Catholique Church; which no ways depends vpon any ſuch aſſertion, as is here layd to *Stapletons* charge.

2. In the ſixth Conſideration the Relatour argues to this purpoſe: if a Generall Council bee infallible, the infallibility of it is eyther in the *Concluſion* alone, or in *the Meanes* that proue it alone Conſid. 6.
(that is to ſay in the *Premiſſes*) or *in both together.* But the Council num. 1.
(ſayth hee) is neither infallible in the *Concluſion* alone, nor in the *Meanes* (or premiſſes) alone, nor yet *in both together:* ergo, 'tis, not infallible at all. Wee deſire to bee breife; and therfore, not ſtanding to conſider the reaſons, why hee thinks 'tis not infallible in *the Meanes*, wee anſwer 'tis infallible in the *Concluſion*, that is, in the Doctrine defined, though it bee not infallible in the *meanes*, or arguments vpon which it proceeded to the definition. The reaſon is, becauſe the one, viz. that the Concluſion, or defined Doctrine of a Generall Council, should bee infallibly true, is neceſſary for the due gouernment of the Church; But the other, viz. that there should bee infallibility alſo in the *Meanes*, or in the diſquiſition aboute the matter, before it comes to bee defined, is not neceſſary: and it is a know'n maxime, *Deus non deficit in neceſſarijs, nec abundat in ſuperfluis*; which holds good in Theologie, as well, as in Nature. God is not wanting in the ſupply of neceſſaries, nor is hee profuſe in affording things ſuperfluous.

To this our Aduerſarie replies, that *'tis a thing altogether vnknow'n in nature, and art too, that fallible Principles can, eyther as father, or mother, beget, or bring forth an infallible Concluſion.* But this is a falſe Ibidem.
ſuppoſition of the Biſhop, for the Concluſion is not ſo much the num. 2.
childe of thoſe principles, as the fruite of the Holy Ghoſt, directing and guiding the Council to produce an infallible Concluſion, what ever the premiſſes may bee. This is neceſſary for the peace, and vnity of the Church, and therfore not to bee deny'd, vnleſs an impoſſibility can bee shew'd therein. But I hope no man will *attacque* Gods Omnipotency, and depriue him of the power of doing this. Hence it appeares

it appeares how vainly the Relatour fancies to himselfe, that *Stapleton* and all Catholiques are *miserably hamper'd* in this Argument, whereas they all easily answer it, as wee haue done.

Ibidem. num.3. What hee sayes next is a meere peruersion of *Stapletons* meaning; whoe neuer teaches that the Church is *Simply Propheticall* eyther in the *Premisses* or *Conclusion*, but rather the quite contrary, as the Relator might haue seen, (if hee had pleas'd) in the place hee cites. Tis true, hee vses the word *Propheticall* sometimes, speaking of the *Conclusion*, or Definition of a General Council: but 'tis apparent, hee does it only in a lesse proper, or Analogicall sense, to signifie, that, by vertue of diuine Assistance and direction, such a Conclusion, or Definition, in regard of precise verity, is as *infallibly* true and certaine, as if it were a *Prophecy*.

Stapleton. Relect. Contr 4. q. 2.

Neither is there any Contrariety in this, betweeen *Stapleton* and *Bellarmin*: for both agree, that neither Church nor Council doe publish *Immediate Reuelations*; nor create any *New Articles* of Fayth, but only *declare* and vnfold, by their definitions, that doctrine, which Christ and his Apostles *in some manner* first deliuered. Both of them likewise confesse, that whether the Principles, from which the Church, or General Councils, deduce their definition, haue *intrinsecall* and *necessary* connexion with the doctrine, defined or noe, yet the Conclusion or definition it selfe, is of *infallible* verity: the holy Ghost so directing the Council, that it neuer defines any conclusion to bee of fayth, but what is *de facto* matter *reueal'd* by God, eyther in those Principles from which the Council deduces it, or at least in some other.

The Relatours whole Discourse therefore, vpon this subiect of *Prophecy*, falls of it selfe to the ground, as beeing built vpon a pure (I had almost sayd a willfull) mistake, viz, that *Stapleton* maintaines the Decrees of a Generall Councill to bee *Propheticall* in a proper sense, which hee does not: and consequently, that it was wholly needlesse for our aduersary to talke so much of *Enthusiasms* and tell vs so punctually what *Prophecy* is, what *vision*: and that neither of both are to *bee gotten with study and Industry*. For wee know all this; and therfore wee doe not style the definitions of Councils *Reuelations*, or *Prophesies*, or *visions*, or the like; but willingly acknowledge they are the results of much study, and industrie: only wee auerre the study and industrie, which the Prelats in Generall Councils doe vse for the finding out of Truth, is always crowned by God with such successe, as *infallibly* preserues them from errour.

Ibidem num.3. *Stapleton* goes on, and giues vs the reason, why a Generall Councill must necessarily bee infallible in the *Conclusion*, *because that which is determined by the Church, is matter of Fayth, not of Knowledge; and that therfore the Church proposing it to bee beleeu'd, though it vse Meanes, yet it stands not vpon Art, Meanes, or Argument, but the Assistance of the Holy Ghost: else when wee embrace the Conclusion proposed, it would not bee an Assent of Fayth, but an Habit of Knowledge.* To this the Bishop replying, seemes to broach a New Doctrine; namely, *that the Assent of Fayth may bee an Habit of Knowledge*

of Knowledge. To this the replying Bishop seemes to broach a new doctrine namely, *that the Assent of Fayth may bee an habit of Knowledg.* But surely Diuine Fayth is, according to the Apostle, Hebr. 11. *an Argument of things which doe not appeare*, to wit, by the same meanes, by which wee giue this assent of Fayth: otherwise our Faith would not bee free, and meritorious. Tis true, the same conclusion may bee *Fayth* to one, and *Knowledge* to another, (according to St. *Austin*, and St. *Thomas*, cited by the Bishop) but this must bee vpon different motiues: and therfore Fayth, as *Fayth*, can neuer bee knowledge; which is all that *Stapleton* vrges. The motiues of Credibility then, which wee haue for our Fayth, doe not by euident demonstration shew the truth thereof, though they make it euidently credible: in so much as hee would bee *imprudent*, who should refuse to giue his assent. So though the Bishop doe truly assert, *that the Church in all ages hath been able to stop the mouthes of philosophers, and other great men of reason, when it is at the highest*; yet this is also true, that our sauiour did neuer intend to sett vp a schoole of *Knowledge*, but of *Fayth*: and that Councils, in their definitions, relie not, on any demonstratiue reasons, but on the infallible Assistance of the holy Ghost, promised to them. In like manner, the Faythfull ground not themselues on any demonstration proposed to them by the Church, but on *Gods Reuelation*, obscurely, but certainly, and *infallibly* applyed to them, by the Church.

Ibidem. num. 5.

Consid. 7 num. 1. 2

In the seauenth Consideration, the Relatour takes notice againe of a Querie, that A. C. made to him: viz. *if a Generall Council may erre, wherein are wee neerer to vnity by such a Council.* But in stead of giuing a punctuall, and direct answer, as hee should haue done, hee falls a fresh vpon certaine *new considerations*, which hee aduances vpon this subiect; whether the *Protestant opinion*, that Generall Councils may erre in defining matters of Fayth, or the *Catholique opinion*, that they cannot, *bee more agreeable to the Church, and more able to preserue and reduce Christian peace*: which in effect is little else, but to answer one Querie, by many; and having brought his reader almost to the port of his *Labyrinth*, by a gentle turn, to lead him back againe through all the *Meanders* thereof: howeuer wee must obserue his Motions.

3. His First *Querie*, or *Consideration* is, whether *an absolute infallibility bee promised to the present Church, or whether such an infallibility will not serue the turn, as Stapleton acknowledges.* I answer; no doubt but it will. Lett Protestants acknowledge but such an Infallibility in the Church, as that worthy Doctour maintaines, and wee shall bee agreed for that matter. But the Truth is, our Aduersarie does here only confound his reader, and wrong the Author hee alledges, by not declaring sufficiently, in what sense hee speakes. For *Stapleton*, in the place cited, expresly teaches, that the Apostles were infallible not only in their *Decree*, or *Conclusion*, but also in the *Meanes*, or Arguments; and this he calls *absolute*, or *exact* Infallibility: *whereas the present Church is only in-*

Stapleton. Relect. Confr. 4. q. 2. Not. 3.

fallible in the Decree, or Conclusion; and this also it hath by the Guidance of the Holy Ghost, yet not by a new immediate Reuela ion. Whence it appeares, that this Authour is cleere for the Churches Infallibility, though hee doe not in all respects equall it to that of the Apostles: and consequently, that it is not hee, but the Bishop himselfe, that *wriggles* in the businesse, vnworthily endeauouring to draw his Author to a sense no way intended by him.

Bellarm. lib. 2. de Conc. cap. 12.

Bellarmin is vsed no better; whose doctrine is cleere, that *in the Decree, or Conclusion, a Generall Council is as certaine, as the scripture; because both are infallible:* and nothing can bee more certain, then what is infallible; though in other respects scripture has many Preroagtiues aboue Generall Councils; as, that it is Gods *immediate* Reuelation; that there, not only the Conclusion, but *Euery thing*, is matter of Fayth, &c. which agree not to a Generall Council.

Ibidem. num. 3.

4. Howeuer (to passe to this second *Consideration*, or *Querie*) wee shall not much quarrel his term of *Congruous Infallibility*, but rest contented if Protestants will acknowledge such an Infallibility in *the present* Church, as is *congruous*, and agreeable to the promises of our sauiour, and to the necessities of the Church; so, as by vertue of the sayd Infallibility shee may euer bee assueredly preseru'd in the Beleefe, and Profession of the true Fayth. But the principall thing the Bishop would haue vs consider here, is, that *Infallibility resides, according to power and Right of Authority, in the whole Church, and in a Generall Council only by power deputed.* To which purpose hee cites St. *Austin*, (a) *Petrus personam Ecclesiæ Sustinet; et huic datæ sunt claues, quum Petro datæ. Peter* (sayes hee) *beares the person of the Catholique Church; and to her were the Keyes giuen; when they were giuen to Peter.* I answer, there is a twofold representing, or *bearing the person* of an other, to bee obseru'd. The one *Parabolicall*, or by way of *meere Figure*, and *supposition* only. Thus *Agar* (*Abrahams* bondwoman) *Galat.* 4. 25. 26. represents the nation, or people of the Iewes, yet liuing vnder the bondage of the Mosaicall law: and Mount-Sion, or *Hierusalem*, the Churh of God. The other, *Historicall*, and *Reall*, viz. when the person representing has *right*, or *relation a parte rei*, in, and towards the thing represented; by vertue whereof it doth, in the iust, and and necessary interpretation of reason, *beare the person*, or stand for the thing represented. Now St. *Peter* Sustained the person of the Church in this latter sense; I meane *Historicè, non Parabolicè*, really, and in verity of *fact*, not in Figure, or Parabolicall supposition only: hee beeing such a principall, and cheife member of the Church, as did *ratione officij* virtually, and truly containe in himselfe the fullnesse of Ecclesiasticall Power: in the same manner, as a King receiues, the keyes of a town, whereof hee takes possession *for himselfe*, though he representeth the whole kingdome, and receiues the keyes for the good thereof. Thus, I say St. *Peter* receiu'd the keyes for himselfe, as hee was Head of the Church, though that Reception were indeed ordain'd for the good of the whole Church.

(a) D. Aug. lib. de Agon. Christian. cap. 30.

To receiue a thing in this manner, is not to receiue it in *the others*

others right, but in *his own*, not withstanding it bee finally meant for the good of the other. This is so cleere, euen to common sense, that wee haue no need of turning ouer many *Classique Authours* to proue it. wherfore the example of an Attorney taking possession of land for a Purchaser, and of one, who hauing a Proxy, receiues a woman with the Ceremonies of Marriage in the name of an other, are not to the purpose; because in such cases the person of an other is Sustain'd only *Parabolicè*, or by way of voluntary supposition *pro tempore*; as when a Legate receiues the keyes of a town, meerly as substitute, for, and in the name of his King. But in our case the keyes were receiued *Historicè*, and in way of reall propriety, as by the King himselfe, Head of the Common-wealth, so by St. *Peter* Head of the Church.

This Answer is grounded in St. *Austin* himselfe, who teaches *St. Peters* receiuing the soueraign Authority of the gouerning the whole Church (signified here, by the keyes) as hee was *a Figure* of the Church, and represented *the person* of the Church, to haue been (*b*) *propter Primatum* &c. *by reason of the PRIMACY* which hee had amongst the Apostles. The like hee hath in (*c*) other places. So cleerly does hee explicate his own meaning, and confirm the answer wee haue giuen to the text the Bishop brings. Why therfore doth the *Relatour* labour in vayne to wrest the Keyes out of St. *Peters* hands, and to bestow them hee knows not where? They must remaine where Christ has left them. St *Peter*, and his successours know best how to vse them, and *how to turn them in their proper wards*, as the Bishop speaks.

(*b*) D. Aug. Tom. 8. in psalm. 108. enarrat. 1.

(*c*) D. Aug. Quæst. ex Nou. Testam. quæst. 75. D. Aug. de verb. dom. serm. 13.

In his Third *Consideration* hee supposes, that though a Generall Council bee granted lyable to errour, yet *so long as the whole Catholique Church* (Diffusiue) *bee exempt from it in the Prime Foundations of Fayth, absolutely necessary to saluation*, there is still a *sufficient Meanes to preserue, and reduce vnity, and to preuent all inconueniences* that vsually trouble the Church. One of the greatest *inconueniences* that can possibly fall vpon the Church, is errour in fayth; which vpon supposition that a Generall Council may erre in such matters, does vnauoydably befall the whole Church * as wee haue already shew'n; and that without any hopes of euer beeing certainly cleer'd of it. For as one Generall Council fell into Errour so may an other, and a third, and a fourth, etc. Vnless therfore Generall Councils bee granted infallible in matters of Fayth, where is the Bishops remedy against *Inconueniences*? How shall the Church bee freed from *Perplexity*? How shall *vnity* bee *preseru'd*, or *reduc'd*? Hee tells vs, the Church, vpon discouery of the errour of a former Council, *may represent herselfe in an other body*, or *Council, and take order for what was concluded amiss*. But who shall warrant, that the remedy shall not proue as bad as the disease, or perhaps worse? who shall secure vs, that the second Council shall *rightly* condemne the supposed errour of the first? or (if it happen so) shall not broach two other for that one, and thereby bee an occasion of fresh *Inconueniences*, *Perplexities*, *Contentions*; in, and to the Church?

Ibidem. num. 4.

* chap. 8. 2.

Againe,

Againe, how shall the whole Church, vpon euidence found, of the miscarriage of a Generall Council, *represent her selfe in an other body?* must euery particular member of the Church first except against the sayd errours, and concurre to the election, and holding of an other Council? That will neuer happen. For in such a multitude, very many will bee of the same minde with the precedent representatiue of the Church. If not all, but some part only of the Churches members, bee conuinced of the pretended errour, and, would call an other Council to redresse it, then not *the whole* Church in Generall, but only a part of it, should take vpon them to remedy the abuses of a Generall Council: which is absurd. Moreouer, if the power of calling Generall Councils reside only in the whole Church Diffusiuely taken, as the Bishop here supposeth, what likelyhood is there, that there should euer bee such a Council called; it beeing not to bee done, but by the generall consent of all Christians; whose interests are so diuided, and for the most part so repugnant to each other, that it cannot bee doubted, but when one Nation, or Countrie, is willing to haue a Generall Council called, some other will bee found as vnwilling. When will all Christians (thinke you) agree, that both Protestants, Catholiques, Grecians, Lutherans, and all other Sectaries should meete in Councill, and haue equall power, and libertie to vote there? which if they haue not, who can expect, that the excluded party will hold it a Generall Council, and thinke themselues bound to submitt to it?

Ibidem. The Bishop tells vs, that the Church *heeretofore* vsed to reforme the errours of former Councils by *calling, and representing her selfe in a new Councill, and that this is euident in the case at Ariminum, and the second of Ephesus, and in other Councils named by Bellarmin.* But, I answer: our dispute is about lawfull Generall Councils, confirm'd by the Pope; such as neither of these were; nor any of those other, which *Bellarmin* mentions in the place (e) quoted by the Bishop: neither can it bee sayd, that these subsequent Councils, which reformed the errours concluded at *Ariminum*, and *Ephesus*, were called by the Authority of the *whole* Church in generall, but by the Pope, in the same manner, as that of *Trent* and others were.

(e) Bellarm. lib. 2. de Conc. cap. 16.

Ibidem. Hee grants that the Church, though it may erre, hath not only a *Pastorall power to teach, and direct, but a Pretorian also, to controule, and censure too, where errours, or crimes, are against points Fundamentall, or of great consequence.* Are not the Reall Presence, Purgatory, praying to Saynts, the fiue Sacraments of seauen which Protestants denie, and diuerse other points, wherein they differ from us, and the Church, things *of great consequence?* And did not the whole christian Church generally teach, and professe these points, both long before, and at the time of *Luthers* departure from the *Roman* Church? why was it not then in the power of the Church to *controule*, and *censure* him, with all his followers, for opposing her Doctrine in the sayd points? Againe, if wee ought to obey the Church in *points Fundamentall*, and *of great consequence*, as

the Bishops doctrine here cleerly implies, why must wee not obey her likewise in taking those points to bee *Fundamentall, and of great consequence*, which shee holds to bee such, and by her definition declares to bee such? Certainly Heretiques will neuer want reason to iustifie their disobedience to the Church, if allowing her authority to *controule*, and *censure* only in points Fundamentall, and of great consequence, wee allow them the liberty to iudge, and determin what points are such, what not. Ibidem.

His instance of a mothers authority, viz. *that Obedience due to her, is not to bee refused vpon her falling into errour*, holds not in the Church, because the authority of a naturall mother is not in order to *Beleefe*, but to *Action*: and it does not follow, that because shee hath commanded amiss in one thing, that her child is not to obey her in an other, which it shall not know to bee vnlawfull. But the authority of the Church ouer her children consists, not only in directing them what they are *to doe*, but in obliging them to *beleeue* firmly, and without doubt, what euer shee shall esteem necessary to difine, and propound to them, as matter of *Beleefe*. Now its impossible, that the vnderstanding (which can assent to nothing, but what it apprehends to bee true, nor *infallibly* beleeue, but what it apprehends to bee infallibly true) should bee mou'd with any respect due to the Church, to beleeue *without doubt* any defined point, which it did not before, so long as it giues way to this opinion, viz. that shee may, and has defin'd, and also commanded vs to beleeue as a point of Fayth, a thing false in it selfe. Ibidem.

As to his citing St. *Austins* authority in the margent, touching that text of St. *Paul* Ephes. 4. 27. *not hauing Spot, nor Wrinckle* &c. it maks nothing against vs. For St. *Austin* doth not deny those words to bee vnderstood of the Church Militant, but only, that they are not to bee vnderstood of her, in the sense giuen them by the *Pelagians*: my meaning is, hee doth not deny *the doctrine* of the Catholique Church vniuersally receiu'd, or defin'd as matter of fayth, to bee *without Spot of errour*; but hee denies *the liues* of Christians, euen of the most iust, and perfect in this life, to bee altogether *without Spot of sin*. Neither doth St. *Austin* read vs any such lesson as this, *that the Church on earth is no freeer from Wrinckles in doctrine, and discipline, then it is from Spots in life, and conuersation*: but it is the Bishops own voluntary, scandalous, and inconsiderate assertion, if hee speaks of doctrine vniuersally receiu'd, and approu'd by the Church: if only of doctrine, and errours taught by priuate persons, what is it to the purpose? D. Aug. lib. de Hæresib. Hæres. 88.

An other thing considered is, *that if wee suppose a Generall Council infallible, and that it proue not so, but that an errour in fayth bee concluded; the same erring opinion, which maks it thinke it selfe infallible, makes the errour of it irreuocable, and so leaues the Church without remedy.* I answer: grant false antecedents, and false premisses enough, and what absurdities will not bee consequent, and fill vp the conclusion? an Anti-scripturist may argue this way against the infallibility euen of the Bible it selfe, in the Bishops Ibidem. num. 51

 own style,

own ſtyle, thus. This Booke which you call the Bible, and ſuppoſe to bee *Gods word*, *immediate Reuelation* of *Infallible Truth in euery thing it ſayes*, *IF IT PROVE NOT SO*, but that it were written *only by man*, and containes *errours*, *THE SAME ERRING OPINION*, that makes you thinke 'tis *Gods word* &c. makes all the ſayd errours contain'd in it, *wholy irreuocable*, and of neceſſity, for euer to bee beleeu'd as *Gods word*, and *Diuine Reuelation*. Can any man deny this conſequent, granting the Biſhops antecedent, *if it proue not ſo?* The inconuenience therfore which the Relatour here obiects, beeing only *conditionall*, and the condition, vpon which it depends, ſuch, as wee are neuer like to grant, nor our aduerſaries to proue, wee paſſ it by, as ſignifying elſe nothing, but how willing his Lordship was to heap vp obiections againſt vs, though ſuch, as hee, and his party muſt anſwer,

5. But how does the Biſhop proue, that a Generall Council hath erred? Thus. *Chriſt* (ſayth hee) *inſtituted the Sacrament of his Body, and Bloud in both kindes. To breake Chriſts inſtitution is a damnable errour; this errour was committed by the Council of Conſtance*; whoſe words are theſe, cited, and engliſhed by the (a) Biſhop. LICET CHRISTVS &c. *Though Chriſt inſtituted this Venerable Sacrament, and gaue it to his Diſciples after ſupper, vnder both kindes of bread, and wine, yet NON OBSTANTE, notwithſtanding this, it ought not to bee conſecrated after ſupper; nor receiued, but faſting. And likewiſe, that though in the Primitiue Church this Sacrament was receiued by the faythfull, vnder both kindes, yet this cuſtome, that it should bee receiu'd by Laymen, only vnder the kinde of bread, is to bee held for a law, which may not bee refuſed. And to ſay this is an vnlawfull cuſtome of receiuing vnder one kinde, is erronious, and they which perſiſt in ſaying ſo, are to bee puniſhed, and driuen out, as Heretiques.* The force of the obiection depends wholy on the words NON OBSTANTE, which the Biſhop conceiues to import, that the Council defin'd *receiuing vnder both kindes not to bee neceſſary*, *NOTWITHSTANDING that our Sauiour ſo inſtituted it*, viz. in both kindes. I anſwer, *Bellarmin* rightly obſerues, that the words *non obſtante* haue no reference to receiuing vnder both kindes, but to the time of receiuing it after ſupper: which though the Biſhop bee not ſatisfy'd with, but obiects, *that* the *NON OBSTANTE muſt neceſſarily (for ought hee can ſee) bee referred to both clauſes, in the words following, becauſe both clauſes went before it; and, hath as much force againſt receiuing vnder both kindes, as againſt receiuing after ſupper*; yet, I ſee no reaſon, but hee might haue taken it for a full ſatisfaction. For to mee it ſeemes cleere (let the Biſhop fancy what hee pleaſes) that the *non obſtante* can haue no reference, but to the time of receiuing after ſupper. For the words that follow a *non obſtante* in any ſentence, haue neuer reference to any thing, but what hath ſome

(a) Licet Chriſtus poſt Cænam inſtituerit, et ſuis Diſcipulis adminiſtrauerit *ſub vtrâque ſpecie* panis et vini, hoc Venerabile Sacramentum: tamen, HOC NON OBSTANTE non confici debet poſt Cænam, nec recipi, niſi a ieiunis; ſimiliter, quod licet in Primitiuâ Eccleſiâ Sacramenta reciperentur *ſub vtrâque ſpecie* a fidelibus, tamen hæc conſuetudo, vt Laicis ſub ſpecie panis tantum ſuſcipiatur, habenda eſt pro lege, quam non licet reprobare; et aſſerere hanc eſſe illicitam, eſt erroneum; et pertinaciter aſſerentes ſunt arcendi tanquam Hæretici. Concil. Conſtant. Seſſ. 13.

oppoſition

opposition with it. Now to consecrate, and receiue fasting, (which the Council opposeth to what was done by Christ) hath no opposition at all with the Apostles receiuing vnder two kindes. For it were an absur'd, and senselesse proposition to say: though Christ instituted this Venerable Sacrament, and gaue it to his Disciples *vnder both kindes*, yet it ought not to bee consecrated *after supper*, nor receiued but *fasting*: wherfore the Consecrating, and receiuing *fasting* (which is only opposed by the *Non obstante* to what was done by Christ) hath not reference to the receiuing vnder both kindes, but only to the receiuing after supper.

But the Relatour adds, that the after-words *Et similiter (and likewise)* couple both together in this reference; as if the Council by saying AND LIKEWISE *though in the Primitiue Church this Sacrament was receiued vnder both kindes, yet this custome, that it should bee receiued by Laymen, only vnder the kinde of Bread, is to bee held for a law, which may not bee refused*, should signifie, that Laymen ought to receiue the Sacrament vnder one kinde, not only though it bee contrary to Christs institution, but also to the practise of the Primitiue Church. But how will he proue, that this is the signification of the words *And likewise?* may not a man say properly, though the Iewes might haue plurality of wiues, yet the Christians may not? *and likewise*; though the Iewes were allowed to desire *eye for eye, tooth for tooth*, &c. yet *notwithstanding* the Christians are not? Here, the words *And likewise* couple both sentences together, and yet the *Notwithstanding* of the latter sentence hath no reference to the words of the first part, since it were ridiculous to say: Though the Iewes might haue plurality of wiues, yet Christians are not allowed to require eye for eye, and tooth for tooth.

As the Decrees of the aforesayd Council are not contrary to the institution, and ordination of Christ, so neither is the practise of the Church in receiuing *vnder one kinde* contrary thereto. To shew that the practise of the Church were contrary to Christs institution, the Bishop should haue made it appeare, that Christ did so institute this Sacrament of his last supper, that hee would not haue one part to bee Sacrament without the other; or that hee would not haue one part bee taken without the other. Now neither of these two can bee proued. Not that one kinde alone is not sufficient to the Sacrament: For if nothing bee requisite to the essence of a Sacrament, but *Matter, forme*, and a *diuine promise* of Grace to those that shall receiue it: the words of Consecration *Hoc est corpus meum* is a true forme; the element of bread alone, is a true matter, vsed by our Sauiour. Hee hath also promised Grace to those, that shall receiue his Body vnder the forme of bread, as appeares by these words, Joan. 6. *Qui manducat hunc panem, viuet in æternum.* with what reason therfore can any one deny, that the Body of Christ vnder the forme of bread is a true Sacrament? Neither can it bee prou'd that Christ commanded Laymen to receiue *vnder both kindes*. Not by these words, *Drinke yee all of this*. For if this were a command, and not a

counsell,

Counsell, (as when hee sayd, *if I, your Lord haue washed your feete, you also ought to wash one an others feete,*) it was giuen to the Apostles, who *all* drunke of the Chalice. Now as it doth not follow, that Laymen are bound to baptize, and preach to all nations, because the Apostles were commanded to doe so; so neither doth it follow, that Laymen are bound to *drinke* of the Chalice, because the Apostles were.

Nor can this obligation, viz. that Laimen should receiue *vnder both kindes*, bee inferred out of those other words of our Sauiour; *except you eate my flesh, and drinke my bloud, you shall haue no life in you, Joan. 6.* for if this were a precept of receiuing vnder both kindes, and did generally binde all persons without restriction, it would follow, that all children, especially such as haue the vse of reason, are bound to receiue this Sacrament, as well as men, and women; and that all such children, as dyed without hauing receiu'd it, would bee lyable to eternall damnation. If Protestants themselus therfore doe not extend this command to persons of all ages, notwithstanding that the words haue no restriction more to one age, then to an other, how will they proue from thence, that all Laymen are bound to receiue vnder both kindes? Beside, wee will shew hereafter, that euen in the Primitiue Church, when the custome was to receiue *vnder both kindes*, the Sacrament was many times administred vnder *one kinde* only.

Ibidem, num. 6. 6. But the Relatour pretends wee are *vnreasonable*, in holding Generall Councils infallible, because (sayth hee) *no Body collectiue, whensoeuer it assembled it selfe, did euer giue more power to the representing Body of it, then a binding power vpon all particulars, and it selfe; nor euer did it giue this power otherwise, then with this reseruation in nature, that it would call againe, and reforme, yea, and if need were, abrogate any law, or ordinance vpon iust cause made euident, that the Representing Body had failed in trust, or truth.* But this is only to suppose, and take for granted, what hee neuer yet proued, viz. that a Generall Council hath no authority, but what is *meerly delegate* from the Church vniuersall, which it represents: whereas wee maintaine its authority to bee of *diuine institution*, and, when lawfully assembled, to act by *diuine right*, and not meerly by *deputation*, and consent of the Church, as wee haue also prou'd in the precedent chapter. True it is, the calling of such assemblies was taken vp, and hath for its pattern the example of the Apostles, Acts. 15. yet surely there's as little doubt to bee made, but the Apostles had both *direction*, and *precept* too, for doing it so often as iust occasion requir'd, from Christ himselfe. Though therfore a Generall Council bee the Church representatiue, and doe not meete, or assemble together *hic, et nunc*, but by order, and deputation from *Man*, yet it followes no, but the power, and authority by which they act, when they are mett, may bee from God; as doubtlesse it is. In the first Council of the Apostles the *Body Collectiue*, as the Bishop calls it, that is, the People that beleeu'd, did neither send, nor chuse the persons to sit in it;

in it; neither was their consent asked, whether a Council should bee conuened, or not; but the Apostles concluded this amongst themselues, as beeing a particular, and speciall branch of that *Power* they had receiued from Christ, for the Gouernment of the Church. Neither at this day, is their consent, or concurrence any more required *de iure* to the conuening of such assemblies, then it was in the Apostles time; but the Pastours of the Church doe act, and determin all things pertaining to this affayre, solely amongst themselues, without requiring the Peoples consent.

Generall Councils then, are a principall, and necessary part of that Ecclesiasticall Hierarchy, which Christ instituted for the Gouernment of his Church, and not an *humaine Expedient* only, brought in, or taken up by the Church her selfe meerly upon prudentiall considerations, as the Bishop will needs conceiue: and their Power beeing wholy *from aboue*, as the Church Diffusiue properly speaking, giues it not; so neither can shee take it away, or annull any thing in point of doctrine, which the Pastours in such Councils assembled, shall by full authority decree. I sayd, *in point of doctrine*; because that is *ex natura rei* unchangeable. The Gospell of Christ, and true Christian Fayth (which Generall Councils are by Christs Institution appointed to teach) admitts not of *yea*, and *nay*, now the Affirmatiue, then the Negatiue, (as the Bishop by his *correcting*, and *abrogating* Power, left to After-Councils would haue vs beleeue) but only *yea*. It is alwayes *the same*, Hebr. 13. 8.
if once *declared*, and *settled* by those, who haue the authority, and assistance from God, that is requisite thereto, (as Councils haue, euen by the Relatours own confession here.) It must stand, and bee professed without alteration, or abrogation, for euer. His pretense therfore of the Churches *representing her selfe againe, and by a new Council taking order for what was decreed amiss*, signifies nothing in this case, saue only, that our aduersarie holds still to his first, and false supposition, that Generall Councils may erre; which was neuer yet granted him, nor can wee grant it, without offering violence to the nature, and propertie of true Christian Fayth, which is to bee *invariable*, and to admitt no change, not without derogating both from the institution, and honour of Christ. For a Generall Council beeing of diuine institution, and euen in the Bishops own style, and profession, the *Supreme, Externall, Liuing, Ecclesiasticall Iudge of all Controuersies in Fayth*; if any errour contrary to true Fayth, could bee incident to the definition of such a Council, what *Certainty*, or *Vnchangeableness*, could there bee in the Fayth it selfe? or how can it bee thought not to reflect vpon Christs honour, to haue instituted in his Church no other Power to correct, and repeale the errours of such a Council, but what is lyable to the same, or the like errour?

The Bishop himselfe, in this Paragraph, attributes such power, authority, and high prerogatiues to Generall Councils, that I see not how they can stand with the possibility of errour, or calling in question any point of doctrine defined by them. First he tells vs; a *Council hath power to order, settle, and define differen-*

ces arisen, concerning Fayth: Then, *that a Council, lawfully called, and proceeding orderly, and concluding according to the Rule, the scripture; the whole Church cannot but approve the Council. That the decrees of it shall binde all particulars, and it selfe. Lastly, that because the whole Church can meete no other way, the Council shall remaine the Supreme, Externall, Liuing, Temporary; Ecclesiasticall Judge of all Controuersies.* Does hee not now plainly destroy these prerogatiues, and contradict himselfe, when speaking of such a Council, hee sayth presently after, *only the whole Church, and shee alone, hath power, when scripture, or demonstration is found and peaceably tender'd to her, to represent her selfe againe in a new Council, and in it, to order what was amiss?* (a) A while since hee granted, that the definitions of a Generall Council were to bee *held* and *obserued*, till such *euident scripture, and demonstration* were brought against them, (b) as beeing *propos'd*, and *vnderstood, the minde of man cannot chuse but assent to it.* But here hee supposeth, the whole Church is made acquainted with euident scripture, and demonstration against the definitions of a former Council: and yet, by his own doctrine but a few lines aboue, *all particulars* are bound to stand to those definitions, till such time as an other Council of equall authority, called by the whole Church, hath ordered, and amended, what was decreed amiss in the former.

(a) §. 32. n. 5.

(b) §. 33. Consid. 5. num. 1.

Againe: how can the whole Church, when scripture, and demonstration is found contrary to a former Council, represent her selfe in a new one, to order by it what was formerly defind amiss, but shee must cleerly vnderstand, that what was determined by the former Council was false, and erroneous? vpon this supposition I argue. Eyther the sayd former Councils false, and erroneous definitions are still binding, or they are not: if they are binding, it would bee sinne to beleeue the contrary, or at least outwardly to oppose the sayd definitions. Now let any body iudge, how its possible for the whole Church to call an other Council to reforme those errours of the first; but it must outwardly shew some dislike of them, and therby declare in effect the doctrine of the precedent Council to bee false, and consequently oppose its decrees, euen while they are supposed to binde.

If you answer they are *binding* to *particulars*, not to *the whole Church*, I reply; it is impossible the whole Church should euer vniuersally agree to represent her selfe in an other Council, to reforme the errours of the precedent, but that very many, nay almost all *particulars* must see, and also declare those errours, before the whole Church see, and declare them. If therefore the definitions of the precedent Council, though erroneous, binde *all particulars*, till an nother Council lawfully called reuerse them, and define the contrary truth, as the Bishop confesseth; how can *the whole* Church (which consists of *particulars*, and acts nothing but by *particulars*) call in question the doctrine of any precedent Council, but very many, if not all *particulars*, must committ sinne, by some kinde of *externall* opposition, or not conforming themselues, where they were as yet bound to yeeld obedience?

obedience? And how, I pray, had the former Council power *to settle and define differences of fayth, and to binde all particulars*, if all, and euery particular person (as the case now supposeth) may lawfully thinke, and profess, that for ought hee knows, both scripture, and demonstration may bee brought against it; and that in case they bee, the errours of the precedent Council ought to bee reform'd by calling an other?

Againe I aske, to what purpose should there bee an other Council called to reforme the errours of a former? For eyther *the whole* Church hath euident scripture, or demonstrations against the definitions of the former Council, or it hath not. If it hath not, the Church her selfe committs sinne, in the Bishops owne principles, by imputing errour to the precedent Councill; whose definitions according to him, must stand in force, and bee obeyed by *all particulars*, and consequently by the whole Church, till euident scripture, or demonstration bee brought against them. If it hath, then *the whole* Church cannot but cleerly perceiue the sayd errours of the former Council, and know them to bee such: and then, what need of an After-Council? what good can it doe? shall it bee called to declare that, which euery man sees already? or to define that, about which there is no controuersie, nor can bee any, so long as men continue in their right mindes, and doe but consider what they say or thinke?

You will say, a Council ought to bee called in this case, to abrogate the law, or definition, of the precedent Council which erred. I answer, that supposes the definition of the sayd precedent Councill to bee still in force, which is false: first, because it is vnreasonable wee should bee *bound* to beleeue any thing as matter of Fayth, solely upon the authority of a Council that is lyable to errour, both against scripture, and demonstration. Secondly, because 'tis more vnreasonable wee should *bee bound* to beleeue what wee cleerly see to bee errour, and contrary both to scripture, and demonstration: and yet in no other case, but this, euen by the Bishops leaue, can the whole Church call an other Council to reuerse the decrees of the former. Thirdly, because, as it did not binde *the whole* Church from professing her dislike of the errours defin'd, and calling an other to redress the same; so did it not oblige *the particulars* not to profess outwardly a disbeleefe, or doubt thereof. Wherfore it is euident, that his Lordship vpon this subiect says, and vnsays the same; and what hee seemes to attribute to Generall Councils in one proposition, hee takes away in an other.

The Bishop pretends the Catholique opinion touching infallibility to bee *yet more vnreasonable*; because wee make not only the definitions of a Generall Council, but the sentence of the Pope also, *infallible. For a Generall Councill*, sayth he, *may erre* with vs, *if the Pope confirm it not.* So vpon the matter, the infallibility wee contend for, *rests not in the representatiue Body the Council, nor in the whole Body the Church, but in the Head thereof the Pope of Rome:* and if this bee so, *to what end (sayth he) so* Ibidem. num. 7.

much

much trouble for a Generall Council? and wherein are wee neerer to vnity, if the Pope confirm it not? Wee answer first, the Bishop stumbles at the thresholde: a Generall Council is not held by vs, to bee infallible at all, vnless it inuolue the Pope, or his confirmation: and by consequence here are not *two* distinct infallibilityes for our aduersary to compare together, viz. of the Council, and the Pope, but *One* infallibility only, to witt of the Pope presiding in, and confirming the votes of a Generall Council, or (if you will) a Generall Council confirm'd by the Pope. Secondly, wee confess there are two opinions taught in Catholique schooles concerning the Popes infallibility. The first, and the more common is, that the Pope, euen without a Generall Council, is infallible in his definitions of Fayth; when he teaches the whole Church. The second is, that he is not infallible in his definitions, saue only when he defines in, and with a Generall Council. Now had the Bishop (as he ought to haue done) taken due notice of this second opinion, and proceeded in the point accordingly, these Doctours would quickly haue satisfy'd his obiection, and told him, that as the Council is not infallible without the Pope, so neither is the Pope infallible without the Council; and that, infallibility proceeds *ioyntly* from both, and is the prerogatiue of both; not *separately* consider'd, but as *vnited*, and making vp the compleate representatiue of the Church. But the Bishop found it more for his turn to pass by this opinion in deep silence, framing his argument wholy against the other, as if it were the opinion of all Catholique Doctours. But of this wee haue sayd enough, hauing professed at the begining, that wee intended not to meddle much with any matters of priuate dispute, or opinion. Wherfore I shall briefly pass ouer, what his Lordship hath further, touching this matter, and only correct some *Mistakes* of his.

7. His first is, that if the Pope bee infallible, *then the Council*
Ibidem. *is called, but only in effect, to heare the Pope giue his sentence in more state.* I answer first, that the obiection hath the same force against the Council called in the Apostles time, viz. that 'twas don only to heare St. *Peter* pronounce his sentence in more state; in regard it will not bee deny'd, but St. *Peters* definition alone, had been as infallible, and as much binding, as that of the whole Council. Secondly I answer more directly; this followes not with any the least shadow of consequence, in their opinion, who hold the Pope to bee fallible out of a Generall Council, as is manifest: and in the other opinion 'tis easily answer'd. For seeing the Pope, when euer he defines matters of Fayth, ought to proceed maturely, and vse all meanes morally requisite to find out the truth, and seeing that the deliberations, and notes of a Generall Council are the most proper, and efficacious in that kinde, it followes euidently enough, to all vnpreiudic'd, and impartiall iudgements, that the Council is called really to help, and assist the Pope in that most important affaire, and which equally concerns the whole Church: also, that the aduice of the Councill in such cases is, not only a profitable, and fitt, but (speaking in a morall sense) a

Necessary medium

Necessary medium to this Holyness, wherby to make a full inspection into the matters he is to define.

Nor doth this any way infringe what Doctor *Stapleton*, here alledged by the Bishop, affirms according to his own principles: viz. that *the Pope acquires no new power, or authority, or certainty of iudgement by beeing ioyned to the Council.* For though he acquires no new power, authority, or certainty of iudgement (which in this Doctours opinion he hath, whether he be *with*, or *without* a Councill) yet he may acquire some thing, which doth connaturally worke, and conduce to the *due exercise* of that power, authority, and certainty of iudgement; to witt counsell, aduice, and conuenient information touching the matters in Controuersie. The like is to be sayd to that of Cardinal *Bellarmin*, when he asserts, that the *firmeness of a Council* (to which the Relatour adds of his own, *Infallibity*) comes *from the Pope only*. For he intends to shew how the matter passes in regard of vs, who are assured no other way, of *the firmeness* of the Councils definition, then by the Popes confirmation alone.

You will obiect, that if the Pope be infallible without the Council, and the Council, subiect to errour without the Pope, it must needs follow, that all the infallibility of Generall Councils proceeds from the Pope only; not partly from the Pope, and partly from the Council. I answer, the Assertours of that opinion may say, that Christ hath made two promises to his Church; the one, to assist her souereign Head, and Pastour, so as that, he shall neuer define any thing to be beleeu'd by all the Faythfull, but what is diuine truth. The other, so to assist Generall Councils, or the Representatiues of the Church, that they shall neuer erre in the doctrine they determin. Now those that affirme the Pope alone, or without a Generall Council, to be infallible, as well as Generall Councils, hold these two promises to haue been made by our sauiour: and that when the Pope defines in Generall Councils, his infallibility proceeds from the latter promise, by vertue of which, the definitions of Councils confirm'd by the Pope, would be infallible, although the other promise had not been made: as the Council at *Hierusalem* would haue been infallible, by vertue of the infallible Assistance, which was promised to euery Representatiue of Christs Church, though each Apostle had not been endowed with that prerogatiue.

The Bishop wonders, that *they which affirme the Pope cannot erre, doe not affirm likewise that he cannot sinne.* But why does he not wonder too, that Christ should giue infallibility in teaching to St. *Peter*, (as the Relatour cannot denie but he did) and yet not preserue him from those *defects*, for which St. *Paul* sayth *he was truly reprehensible*? Could not his Lordship obserue, that infallibility in the Head of the Church, would be an effectuall meanes to settle Religion; confirme the Faythfull, suppress Heresies; preuent differences in matter of Fayth &c. seeing none would oppose the doctrine of the Pope, if they held him infallible? whereas no

ſuch good would accrue to the Church, in point of ſanctity, though the Pope were impeccable, and held ſo to be by all Chriſtians. For ſeeing that Prerogatiue in Chriſt, whome they hold to be their iudge, and to haue power to condemne them to euerlaſting flames, cannot keep them in their duty, much leſs would the Popes impeccability doe it, though they did all generally beleeue it. Laſtly; as the infallibility of the Pope is in ſo many reſpects profitable for the Church, more then his immunity from ſin would be: ſo the Aſſertours of it doe alledge many probable, and pregnant arguments from ſcripture, and Eccleſiaſticall Writers, to proue it: but for his impeccability none can be alledged.

8. What can be inferred from Pope *Liberius* his demanding the iudgement of St. *Athanaſius*, I cannot ſee; vnleſs the Relatour had firſt shew'n, that the Pope did this, after he had paſs'd a definition *ex Cathedrâ* in the matter. But in his allegation of S. *Ambroſe* he miſtaks worſt of all. The Bishops intent is, to shew
Ibidem. that the Popes definitions in matters of Fayth are fallible, and ſubiect to errour. why? becauſe St. *Ambroſe* (lib. 1. epiſt. 83.) auerrs, that many did aske his opinion; touching the obſeruation of Eaſter, *poſt Alexandrinæ Eccleſiæ definitionem, Epiſcopi quoque Romanæ Eccleſiæ* (*after the definition of the Church of Alexandria, and alſo of the Bishop of Rome*) whereas the context of St. *Ambroſe* makes it cleere, that he ſpeakes not of any *Doctrinall*, or *Dogmaticall* definitions touching that point, (which had been long before determined; by the Council of *Nice*) but only of ſuch *Definitions*, and *Rules* for obſeruing the preciſe time, on which Eaſter day fell, as by the appointment of the *Nicen* Council the Bishop of *Alexandria* was yearly to ſend to the Pope, and the Pope yearly to publish to the reſt of the Church. That ſuch Aſtronomicall (not Theologicall) *Definitions* were published annually, is manifeſt from *Baronius*: and the reaſon was; for that, though by the decree of the Councill of *Nice*, all Chriſtian Churches of Catholique Communion did celebrate Eaſter, not vpon the *Decima quarta menſis primi*, or day of the Iewiſh *Paſche*, but vpon the day following: yet by reaſon of the different accompts, or computation of time, through the various ending, and begining of Monthes, it fell out, that all did not celebrate it vpon the ſame ſunday. Wherfore, to remedy this inconuenience, and reduce the obſeruation of Eaſter, as much as might be, to a generall vniformity, it was order'd by the Councill of *Nice*, that by reaſon the Egyptians were held to be the moſt exact, and experienced of all other nations in the calculation of time, the Bishop of *Alexandria* in *Egypt* should take care, that the fall of Eaſter day might be exactly calculated euery yeare, by ſuch, as were moſt skillfull in that art; and the calculation ſent to the Bishop of *Rome* ſo ſeaſonably, as that he might haue time enough to giue notice of it to all other Chriſtian Churches, to the end, that Eaſter might be obſeru'd on the ſame day, throughout the whole Church. Hence comes the frequent mention of the *Cycly*, and *Epiſtolæ Paſchales* in antiquity: and of theſe only St. *Ambroſe* ſpeakes (as is cleere by the whole

the whole epiſtle cited by the Biſhop) and not of any thing *Doctrinall* , or *Dogmaticall* touching the queſtion of Eaſter, or any thing elſe. The Reader may ſee , if he pleaſe, *Baronius.* Tom. 3. ad Ann. 325. num. 110. 111. and *Petauius de doctrin. Temp.* againſt *Scaliger.* lib. 2. cap. 57. pag. 205. Alſo his notes upon *Epiphanius,* in *Hæreſ. Quarto-decimam.*

Nor will thoſe Propheſies, (as the Biſhop calls them) out of *Auentinus* amount to any iuſt proofe of the Popes fallibility, in the ſenſe where in Catholiques deny it, vnleſs he proue the Popes taught them as matters of Fayth, to the whole Church.

Againe, he miſtakes by affirming that Pope *Alexander* the Third, with a Councill of three hundred Archbiſhops, and Biſhops held at *Rome,* condemn'd *Peter Lombard* of Hereſie ; and that after he had layn vnder that ſentence for the ſpace of thirty ſix yeares, *Innocent* the Third reſtor'd him, and condemn'd his *accuſers.* The truth of the hiſtorie is only this. After *Peter Lombards* death, there was obſeru'd in ſome of his writings this propoſition, *Christus, ſecundum quod eſt homo, non eſt aliquid* : which beeing contrary to the Catholique doctrine touching *the perfection* of Humane Nature in Chriſt, was indeed condemned by Pope *Alexander* , as the Biſhop tells you ; but was neuer approu'd by Pope *Innocent.* That which *Innocent* approu'd, was only the ſayd *Peter Lombards* doctrine concerning the Trinity ; againſt which, the Abbot *Ioachim* had written : all which you may read in *Baronius,* and *Spondanus* his continuation of him, in the yeares 1164. 1179, and 1215. Whence it appears , that neither part of the Biſhops *Dilemma* concludes any thing againſt vs. For neither did Pope *Alexander* erre in comdemning the ſayd Propoſition of *Lombard,* (notwithſtanding the Relatour , ſcurrilouſly, and without any reaſon giuen , reproaches him with errour) nor yet Pope *Innocent* in iuſtifying his doctrine againſt the Abbot *Ioachim* : for the ones condemnation , and the others approbation were of ſeuerall propoſitions : *Alexander* condemning a propoſition touching the matter of the Incarnation ; which was neuer repeald by Pope *Innocent* : and *Innocent* approuing his doctrine in the matter of the B. Trinity ; which was neuer condemn'd by Pope *Alexander.* Ibidem.

How sharp-ſighted therfore our aduerſarie is in his obſeruations againſt vs, appeares by this. But ſeeing these *forked ſyllogiſmes* (*ſo Dilemmas* are ſometimes called by Logicians) are ſuch *Currant Coine* with his Lordship, it will not (I hope) be thought vnreaſonable, if wee pay him one, for many. Thus then I argue. Either the Biſhop knew his *Relation* touching *Peter Lombard* to be falſe , or he knew it not. If he knew it not , his ignorance in a point wherein he would ſeeme knowing, is hardly excuſable ; and his temerity , in affirming , without *ſure* ground , ſuch a thing as this , to the ſcandall of the cheiſe Paſtour of the Church, and of a ſynod of three hundred Biſhops and Archbiſhops by his own confeſſion, altogether blameable. If he knew it to be falſe , and yet would affirme what he did, where is his honeſtie? *Syllogiſmi Cornuti.*

The like is to be ſayd of his *Dilemma* touching Pope *Adrian,* and the

and the eight Generall Council defining against *Honorius*; there's a mistake in it. For neither did Pope *Honorius* really maintaine the *Monothelites* Heresie, nor doe wee maintaine but in a question of Fact, (as this was, viz. whether the sayd Pope had *really* asserted that Heresie) both the Pope, and a Generall Council, through *Misinformation*, or other *Jncidents* may iudge amiss.

The Bishop proceeds, asking vs in the next paragraph to this effect; that since the doctrine of the Popes infallibility, had been so easie a way, eyther to preuent all diuisions about the Fayth, or to end all controuersies of that nature, whensoeuer they should arise, *why this briefe, but most necessary, Proposition THE BISHOP OF ROME CANNOT ERRE IN HIS JVDICJALL DETERMINATIONS CONCERNING THE FAYTH is not to be found in letter, or sense, in any scripture, Council, or Father of the Church*? I answer first, that in the sense, wherein Catholiques maintaine the Popes infallibility to be matter of necessary beleefe to all Christians, it is found (for *sense*) both in scripture, Councils, and Fathers, as wee haue already sufficiently proued, in prouing the infallibility of Generall Councils, of which he is the most principall, and most necessary member.

Secondly euen in the sense, wherein the Bishop with perpetuall impertinency obiects it; viz. as it signifies his personall infallibity without a Generall Council, who knowes not, that the maintainers of that opinion alledge both scriptures, Fathers, and Councils for it; probably at least, as may be seen in their seuerall disputations vpon that subiect. To omitt scripture (wherein wee confess there is no express mention of the Pope, but only of S. *Peter*, in whose *Right* the Pope succeeds) what thinke you of the Council of *Chalcedon*? doth not that Council seem to say in effect, that the Pope is infallible, when vpon reading of his epistle to them in condemnation of the *Eutichian* Heresie, the whole Assembly of Prelats cry out with acclamation, (a) and profess, that St. *Peter* (who was infallible) *spake by the mought of Leo, and that the Pope was Interpreter of the Apostles voice?* what thinke you of the Council of *Ephesus*? doe not the Fathers in that Council seeme to attribute infallibility to the Pope; when they acknowledge, (b) that *St. Peter was Head, and Foundation of the Church, and that he STILLL IVETH and DETERMINETH causes of Fayth in, and by his successours, the Bishops of Rome?*

Doth not (c) St. *Hierome* seeme to make Pope *Damasus* infallible, when speaking of him, and his particular Sea, he sayes, *super hanc Petram* &c. *vpon this Rocke, J know the Church* (which can neuer faile, or fall away from the true Fayth) *is built?*

(d) Did not St. *Austin* doe the same, with the whole Council of *Mileuis*, when beside their own suffrage (which was but of a particular Prouinciall Council) they requir'd nothing; but the Popes sentence only to the full, and effectuall condemning of the *Pelagian* Heresie? doth he not speake also to the same effect, (e) when he professeth, that the succession of the *Roman* Bishops

(a) Conc. Chalced. parte. 2. Act. 2. Pag. 228. Item Act. 3. pag. 472.

(b) Parte. 2. Act. 3. pag. 234. Edit. Conc. Latin.

(c) D. Hieron. Epist. ad Damas.

(d) D. Aug. Ep. 92.

(e) D. Aug. in psalm. contr. Part. Donat.

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is that very Rock of the Church, *against which the proude Gates of Hell shall neuer preuaile.* I might adde (*f*) St. Cyprian formerly alledged, as also (*g*) St. Leo Pope, (*h*) Innocent the first, Pope (*i*) *Gelasius*, St. *Gregory*, with others: but I feare it would be answered, that they were Popes, and spake partially in their owne cause. Beside, hauing hitherto wholy declined the defence of that assertion, and professed, that it would be sufficient for Protestants, to acknowledge the Pope infallible in, and with Generall Councils only, I haue no obligation to engage further in that businesse, nor can I thinke it any way expedient, to make the entrance into Catholique Communion, seeme narrower to our aduersaries, then in truth it is, and of necessity must be maintayn'd to be.

(*f*) Epist. 55. ad Cornel
(*g*) Epist. 93.
(*h*) Epist ad Concil, *Milev*
(*i*) Epist. 8. ad Anastas. Imperat
(*k*) D. Greg. lib. 4. Epist. 52.

CHAP. 22.

The Bishops *vaine endeauour* to finde out *Errours* in Generall Councils *confirm'd* by the Pope.

ARGVMENT.

1. *The Councils of* Florence *and* Trent *err'd not, in defining the* Priests intention *to be* necessary *to* the validity *of Sacraments.* 2. *Why the Popes Confirmation is* necessary *to the definitions of Generall Councils.* 3. Transubstantiation *no errour; nor any such* late, *or* new *doctrin, as the Relatour pretends without shew of proofe.* 4. *Communion* under one kinde, *no errour, but the allowed practice of the Church in Primitiue times.* 5. Inuocation of Saynts *no errour, but the doctrine, and practice of the Fathers.* 6. *Not derogatory, eyther to the* Merits, *or* Mediation *of Christ our Sauiour.* 7. Adoration, *or worshiping of* Images, *as allowed by the doctrine of the Church, neither* Idolatrie, *nor* Errour. 8. Optatus *both partially, and impertinently alledg'd by the Bishop.* 9. Priuate abuses *in this, or any other matter, not iustly imputable to the Church.* 10. Cassander, qualis *vir.* 11. Llamas, *misunderstood by the Relatour.*

1. THE Bishop here, and in the following paragraphs, brings in a fresh *charge of errours* in matter of Fayth, committed by such Generall Councils, as the Pope confirmed. The first in the enditement, is that of the *Priests Intention*, which the Councils of *Florence*, and *Trent* (both of them confirm'd by the Pope) defin'd to be *essentially necessary* to the validity of a Sacrament: which the Bishop thinks is an errour. But before he goes about to proue it to be such, he forgets not to tell vs, that the Popes infallibility (of which wee talke so much) *is a vayne, and vseless thing.* Why I pray? His reason is, for that before

§. 33. Consid. 7. num. 11.

the Church, or any particular man, can *make vse of it*, (that is, be settled, and confirm'd in the truth by meanes thereof) he must eyther *know*, or vpon *sure* ground, *beleeue*, that he is infallible. But (sayes the Bishop) this can only be *beleeu'd* of him, *as he is St. Peter's Successour, and Bishop of Rome:* of which it is impossible, in the Relatours opinion, for the Church, or any particular man, to haue such *certaintie*, as is sufficient to ground an infallible beleefe. Why? because the *knowledge, and beleefe* of this, depends vpon his beeing truly in *Orders*, truly a Bishop, truly a Priest, truly baptised: none of all which, according to our principles, can be *certainly* know'n, or beleeued; because (forsooth) *the intention* of him that administred these Sacraments to the Pope, or made him Bishop, Priest etc. can neuer be certainly know'n: and yet by the doctrine of the Councils of *Florence*, and *Trent*, it is of absolute necessity to *the validity* of euery one of those Sacraments; so as without it, the Pope were neither Bishop nor Priest. This is the summe of a much longer discourse, which the Relatour makes to this purpose.

In answer to which in the first place I obserue, though the Bishop leuels his argument only against the Popes infallibility, yet it hath the same force against the infallibility of the whole Church in points fundamentall. For seeing *the whole* Church cannot consist of other persons then such as are truly baptised, and that no infallible assurance can be had, that eyther all, or any one in particular is baptised, how is it possible wee should be *infallibly* sure, that there is such an assembly in the world, as the Bishop calls *the Church*, that is, a company of true Christians, beleeuing all points fundamentall, or absolutely necessary to saluation, since wee cannot be *infallibly* sure, that any of them are baptised? Secondly I answer, that both a Generall Council, and the Pope, when they define any matter of Faith, doe also *implicitely* define that themselues are infallible, and by consequence, that both the Pope in such case, and also the Bishops that sit in Council, are persons baptised, in holy Orders, and haue all things *Essentially* necessary for that function, which they then execute. Neither is there any more difficultie in the case of the Pope *now*, then there was in the time of the Prophets, and Apostles of old: whome all must grant, that with the same breath they defin'd or *infallibly declar'd* the seuerall articles, and points of doctrine propos'd by them to the faythfull, and their own infallibility in proposing them.

Here therfore the Bishops argument hath equall force against all parties, (his own, as well as ours) and all must answer as wee doe; namely, that it is not necessary *first*, to beleeue the infallibility of the proposer, to wit, *prioritate temporis*, or in respect of time; and *afterwards* the infallibility of the doctrine he proposeth: but it sufficeth to beleeue it *first, prioritate naturæ*, so as the infallibility of the teacher be presuppos'd to the infallibility of his doctrine, as without which, this latter could not subsist, or be beleeu'd by vs. Thus, wee conceiue, the Relatours *Achilles* is fall'n; and truly it may seem much, that in all his discourse he should take no notice of this

answer to

answer to this obiection, which is commonly giuen by diuines. Was it because he knew it not, or wanted a sufficient replie?

But this is but, as it were, the Prologue to the Play: the Relatours maine businesse is about the *Priests intention*; concerning which he first of all positiuely layes down, that *it is not of absolute necessitie to the essence of a Sacrament, so as to make it voyd, though the Priests thoughts should wander from his worke, at the instant of vsing the essentialls of a Sacrament; yea, or haue in him an actuall intention to scorn the Church.* After which he tells vs a story, how *learnedly* a *Neapolitan* Bishop in the Council of *Trent* disputed against the common opinion, viz. which holds *the Priests intention* to be necessary: himselfe pressing the grand *inconuenience*, which he thinks would follow, if any such intention were held to be *essentially* necessary, in these words; namely that *then no man should be able to secure himselfe, upon any doubt, or trouble in his conscience that he hath truly, and really been made partaker of any Sacrament whatsoeuer; no, not of Baptisme: and so by consequence be left in doubt, whether he be a Christian, or no.* I shall speake first to his principall assertion, which is, that *the Priests intention is not absolutely necessary to the essence, or validity of the Sacrament.*

If it be not; I desire a reason of our aduersaries, why wee should not thinke a Priest consecrates the Body of Christ as much at a table, where there is wheaten bread before him, and that eyther by way of disputation, or reading the 26. Chapter of St. *Matthew*, he pronounces the words *Hoc est corpus meum*, as he doth at the Altar? what is here wanting to the essence of a Sacrament, according to the Relatours principles? Here is the true forme, *Hoc est corpus meum.* Here is the true matter, *wheaten bread.* He that pronounces the Forme, is a true Priest: and yet in all mens iudgement Here's no true Sacrament made. Some thing else therfore is necessary to the essence of a Sacrament beside what is here found: and what can that possibly be, if it be not the intention, which the Church requires? you will say (perhaps) that the outward circumstances at least must shew to the standers by, that the Priest really intends to make a Sacrament. I answer first, if it be not absolutely necessary that such an intention should be had, why is it absolutely necessary, it should be signified? Secondly I deny that any such externall signification by circumstances, is *essentially* necessary to a Sacrament. Might not a Catholique Priest, to saue the soule of some dying infant, baptise it (if he could) without making any such signification by circumstances? Might he not vpon pretense that he had skill in Physick, and that it were good for the child to haue it's face often sprinckled with cold water, take occasion himselfe euer and anon, to be sprinkling the childs face, and at one time amongst the rest, to pronounce eyther softly, or by way of discourse, the words *Ego te baptizo* &c. with intention to conferre the Sacrament? and will any man doubt, but that the Priest doing this, out of a reall intention to baptise, the child is really baptis'd, though none of the standers by take notice, by any circumstances, of what that Priest does?

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I aske therfore, if in this case a true Sacrament be made, though no circumstances doe outwardly signify, that the Priest intends to make it, why is it not likewise so in the other case, viz. where a Priest hauing due matter (wheaten bread) before him, pronounces the forme, or words of Consecration, meerly by way of discourse, or reading? Can any reason hereof be so much as imagin'd, saue only this, that in the former case the Priest hath a reall intention to make a Sacrament, or *to doe* what *the Church* doth, or what Christ did institute to be done, but in the other he hath no such intention?

As for the inconuenience, which the Bishop pretends would follow out of this doctrine, viz. that *no man can rest secure, that he hath been really made partaker of any Sacrament, no not of Baptisme it selfe.* I answer first, that as to the farre greater part of Christians, the inconuenience follows as much, out of the Bishops principles, as ours; they cannot be absolutely certaine that they are Baptis'd. For the Bishop himselfe holds, that both *matter* and *Forme* are *essentially necessary*, and that without them the Sacrament were voyd. But who sees not, how easie it is for the Priest, especially in Country-Churches, and villages amongst poore ignorant people, and in priuate howses too, when he is call'd to Christen children ready to dye, I say, how easie it is for the Priest, if he will be so wicked, to vitiate something pertaining to the *Essentialls* of Baptisme, without beeing perceiu'd: which if he does, the Baptisme is voyd. Secondly, as to his pretended inconuenience, that then people should not be *absolutely, and infallibly* certaine, that they are truly Baptis'd, is not *Morall* assurance, or such, as is lyable to no iust cause of doubting, and suspecting the contrary, sufficient? or can any man in his witts pretend to more assurance then this, touching his Baptisme? Such Metaphysicall, and rare cases therfore, as the Relatour seems to put, ought not to trouble sober-men, much less to fright them, out of the true beleefe of the Church: they only prouing, that wee cannot by ordinary course, without speciall reuelation, haue *absolute*, and *infallible* certainty of our *Justification*, and *Saluation*; which is no way contrary to Catholique Fayth, but most consonant to it.

As for those *wandring Thoughts* the Bishop speaks of, wee easily grant, they doe not nullyfy the Sacrament, because they well stand with a *virtuall intention*, which in the generall doctrine of our diuines is sufficient to the essence of the Sacrament. *Virtuall intention* is, when the Priest really does operate, or celebrate the Sacrament in vertue of an *expres* intention which he had to doe it, but *now*, at this, or that instant, hath not, by reason of some distraction of minde, or that his *thoughts* are vpon some other thing: which wee may illustrate by an example, or two. A Seruant vpon command of his Master vndertakes a iourney. When he first receiues the command, and is bidden to prepare himselfe, no doubt but in obedience to his Master, he hath an *expres intention* to doe what he is commanded; which probably continues till his first setting out, and some time after. But vpon the roade he meets with

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frends, lights vpon company, falls into discourse, &c. so that he hath no longer that *express intention*, vpon the business he goes about, which at first he had; but yet he still goes on his way, by vertue of his intention to obey his master. A labouring man, that is hir'd to a dayes-worke, whilest he sings, or talks to his fellow-labourers, hath not any *express intention* of getting money: yet certaine it is, he labours all day in vertue of an *intention* to get money, though grown so slacke, that he cannot perceiue it. So is it in the administration of Sacraments, and in all other actions of like nature: wee doe not alwayes *exprefly* intend the worke wee doe, (for that's *morally* impossible) but wee doe alwayes *virtually* intend it, if euer wee went seriously, and deliberately about it, vntil wee doe *exprefly*, and *actually* cease, or intend the contrary. For seeing the hand moues not without some impulse of the will; nor the will act at any time without some motiue represented by the vnderstanding, 'tis cleere in all these cases, that the motiue, which was first represented to the will, and by which the wil was first of all moued, doth stil remaine, and operate vpon the will, though so obscurely, and vnperceiuedly, by reason of other obiects interuening, that it can hardly be discerned to moue vs.

Let the Priest therfore be neuer so much distracted in his thoughts, and *wander*, at the instant of applying the matter, and forme of the Sacrament; if he begun the action, not with an intention to deride the Church, but to doe what is vsuall for Christs Ministers to doe in the like occasions, he makes a true Sacrament by virtue of that first intention, though he does not cleerly perceiue it. Now as for the *Neapolitan* Bishop wee answer, that the most Eminent *Sforza Palauicino*, late of the Societie of *IESVS*, and now Cardinal, in his elaborate and learned tomes of the historie of the Council of *Trent*, obserues, that the Council, in their definition touching the *Priests intention* in the Sacrament, aym'd only at the condemning of that errour of *Luther*, which denyes all vertue to the Sacrament, and auerrs it to haue its full effect from the Receiuers Fayth alone; so farre, as though the whole action were done in mockage, and derision of the Church, yet it should be to him that receiues it, a true Sacrament. This doctrine the Council expresly condemn'd, as indeed it deseru'd, beeing so apparently vnsuitable both to the wisdome of our Sauiour and the *Decorum* of his Church, contrary to the vniuersall apprehension of the Faythfull, and repugnant to the nature of all other humane actions. Parte 1. lib. 9. cap. 6.

But as for *Catharinus* (who is the person the Relatour meanes by the *Neapolitan Bishop*, who as his Lordship sayes, *disputed so learnedly* against the common opinion, in the Council of *Trent*,) the Cardinal aboue mention'd, is cleere of opinion, that the Council decreed nothing against him; because he deny'd not an intention to be necessary in the Sacrament, but only explicated the thing differently from the common way of schole-men; into which dispute neither the Council of *Florence*, nor *Trent* thought it necessary to engage; but defin'd in generall terms; that in the

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Minister of the Sacrament, an *intention* was requir'd *faciendi quod facit Ecclesia* (of *doing* what *the Church* doth) which *Catharinus* did not deny.

2. Thus haue wee (*I* hope) sufficiently answer'd the Bishops first *Charge of Errour*, against Generall Councils confirm'd by the Pope. Before he brings in the second, he presents the Reader with such a quaint subtletie against the Popes *Right* to confirme them, and the necessity wee maintaine of their beeing so *confirm'd* by him, that wee cannot well auoid taking notice of it. Thus then

Ibidem. num. 13. he argues. *Noe Councill is confirm'd till it be finished : and when 'tis finished, euen before the Popes confirmation be putt to it, eyther it hath erred, or it hath not erred. If it hath erred, the Pope ought not to confirme it; and if he doe, 'tis a voyd Acte : for no power can make Falsehood Truth. If it hath not erred, then it was true before the Pope confirm'd it : so his Confirmation adds nothing but his own assent.* Thus the Relatour. But I answer, wee must distinguish in the businesse. A Generall Council makes a definition in matter of Fayth, eyther with *the ioynt consent* of the Pope, or without it. By defining *with* the Popes ioynt consent I vnderstand, that eyther the Pope be personally present in the Council, and concurre with it, (which happens but seldome) or that his Legats doe it, following the Popes instruction: in eyther of these cases the definition of a Generall Council is vnquestionably infallible. By defining *without* the Popes consent, I meane, when neither the Pope is present in the Council, nor haue the Legats that are present any instruction from the Sea Apostolique touching the matter; and by consequence doe not, in this case, so fully represent the chiefe Pastour of the Church, but that this further confirmation is necessary. Jn this therfore, and in all other like cases, 'tis necessary, that the Pope doe actually confirme the Decrees of Generall Councils, to make them *infallible*; or that it may be *infallibly certaine* to vs, that such, or such a Generall Council err'd not in any of its definitions concerning matter of Fayth.

So that Exclusiuely to the Popes consent or confirmation wee can neuer be *infallibly* certain which hath happened, till the Pope ioynes, and adds his confirmation to the Decree of the Council. Wee may expresse the matter in some sort by the kings consent to Acts of Parlament. *Le Roy veut,* added to a Bill presented from both Howses, makes it a binding Law to the whole kingdome; which before it, was not. Soe the Popes consent, or confirmation added to the definitions of Generall Councils, makes them articles of Christian Beleefe, no longer now to be questioned, much lesse contradicted by any, but absolutely to be beleeu'd with infallible Fayth. Now this presupposed, wee answer the Relatours argument directly, thus.

To the first part of it, *if the Councill erred* &c. wee agree with him; the Pope ought not to confirme the Decree : adding more ouer, that it is impossible he should confirme it. And so the second viz. that *if it erred not*, then the definition *was true*, *before the Pope confirm'd it*, wee confesse this also, for the Popes confirma-

tion makes

makes not the definition to be *true* in it selfe, but it makes vs *infallibly certaine*, that it is true. Gods Reuelation it selfe, towitt of the things deliuer'd in scripture, makes them not to be true *in themselues*; for so they are, and were, whether he had reuealed them, or no; but it makes them infallible truths *to vs*, or such truths, as both may, and must be infallibly beleeu'd by Christians. So wee say, the doctrine of Generall Councils was true in it selfe before the Popes confirmation, but it was not so sufficiently, and infallibly declar'd, that it could be beleeu'd with an act of true Christian Fayth: that Prerogatiue belonging to Decrees of Generall Councils, only as they include the Head of the Church, and not otherwise. But whereas then the Bishop inferrs, that *the Popes confirmation adds nothing, but only his own consent* to the Councils decree: wee vtterly deny the consequence; especially vnderstanding it in the Relatours sense, viz. for no more then the *Assent* of some other single Bishop or Patriarch. For wee auerre that it is the assent of the Chiefe Pastour of the Church, absolutely necessary to the compleating, and giuing full force to the acts of such Councils; and also that it giues *infallibility*, or absolute *Certaintie* of truth, to all their decrees in matter of Fayth: which surely is more then *nothing*.

3. Well. But now the Relatour aduances againe with his instances; to witt, of pretended errours in the doctrine of Generall Councils confirm'd by the Pope: thence concluding against vs, that euen the Popes confirmation doth not make the doctrine of such Councils, infallible. The errour he obiects, is against the Council of *Lateran*, confirm'd by Pope *Innocent* the Third; where it teacheth *that Christ is present by way of Transubstantiation*; which, as the Bishop affirms, *was neuer heard of, in the Church before this Council; nor can it*, (Sayth he) *be prou'd by Scripture, and taken properly, is inconsistent with the grounds of Christian religion*. But first, what a strange manner of proceeding is this, to assert a point of so great importance without soluing, or so much as taking notice of the pregnant proofs our Authours bring, both out of scripture, and Fathers, to the contrary of what he so mainly affirmes? The Relatour should not haue *sayd*, but *prou'd*, that Transubstantiation is an *errour contrary to scripture*, and not consistent with the *grounds of Christian Religion*: at least he should haue cleer'd his own Assertion, and in some manner, or other haue explain'd, how Transubstantiation may be *taken improperly*, as his words insinuate. But surely this was a conception of the Bishops, so *new* and *singular*, that 'twill hardly finde any defendants. Of all the words, which the Church vseth to express her sense of the Mysteries of true Religion, there is none, methinks, less apt to be peruerted to a *Metaphoricall*, or *Figuratiue*, sense, then this of Transubstantiation. Ibidem.

Wee deny not, but this terme, or word, *Transubstantiation*, was first publiquely Authoris'd in the sayd Council of *Lateran*, as that of ὁμοούσιος (wherby our Sauiours Eternall, and Consubstantiall Deity is signifyed) was in the Council of *Nice*, and

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that of θεοτόκος (which in like manner expresses the Mystery of his Diuine Incarnation) was in the Council of *Ephesus.* But for the thing it selfe signified by this terme, which is a *reall conversion* of the substance of bread, into the Body of Christ, and of wine, into his Bloud: 'tis cleere enough, that it was euer held for a *Diuine* Truth. Witness S.(*a*)*Cyprian* (or at least an Author of those first ages of the Church) who speaking of the Sacrament of the Eucharist, sayth. *This common Bread, CHANG'D INTO FLESH, AND BLOVD, giueth life:* and againe. *The Bread which our Lord gaue to his disciples, BEEING CHANG'D, not in its outward forme, or semblance, but in its inward NATVRE,* or *substance,* (for so the word *Nature* must, and doth always signifie, when 'tis oppos'd to the Accidents, or Qualities, of any thing) *by the Omnipotency of the word IS MADE FLESH.* Witness St. *Gregory Nyssen.*(*b*)*With good reason doe wee beleeue*(sayth he) *that the Bread* (of the Eucharist) *beeing Sanctifyed by Gods word* (viz. the words of Consecration) *is CHANG'D into the Body OF THE WORD-GOD* : and a little after. *The nature of the things wee see, beeing TRANSELEMENTED into him.* What can here be signify'd by *Transelementation* of the nature of the outward Element, but what the Church now stileth *Transubstantiation?*

(*a*) Serm. de Cœn. Dom.

(*b*) Orat. Catechet. 37.

Witness S. *Cyrill* of *Hierusalem* in these words, (*c*) *He that changed water into wine by his sole will,*(at *Cana* in *Galilee*) *doth he not deserue our Beleefe, that he hath also changed wine into Bloud? wherfore let vs receiue, with all assurance of Fayth, the Body, and Bloud of Iesus Christ; Seeing vnder the SPECIES* (or Forme) of *Bread THE BODY IS GIVEN; and vnder the SPECIES* (or Forme) *of wine, HIS BLOVD IS GIVEN &c. knowing, and holding for certaine that the bread which wee see, IS NOT BREAD (though it SEEME TO THE TAST to be Bread) but THE BODY of Iesus Christ: likewise, that the wine which wee see (though to the sense it SEEME to be wine) is NOT WINE for all that, but the Bloud of Iesus Christ.* Were it possible for a Catholique to express his own, or the Churches beleefe of this Mystery, in more full, plaine, and effectuall terms? witness also S. *Ambrose*, who speaking of the Eucharist rightly consecrated, (*d*) sayth. *IT IS NO LONGER that which Nature fram'd* (viz. bread, and wine) *but that which the Benediction* of Consecration *hath made it to be.* Whats that, but the Body, and Bloud of Christ? adding further thus: *you will say (perhaps) I see an other thing. Why do you tell me I receiue the Body of Iesus Christ? How many Examples haue wee to proue, that the force of Benediction is greater, then that of Nature; seeing that by Benediction, euen nature it selfe is often changed?* Againe also. *This bread, is bread before the words of the Sacrament: but when Consecration comes,* OF BREAD, IT IS MADE THE FLESH OF CHRIST.

(*c*) Cateches. Mystag. 4.

(*d*) Lib. 1. de ijs qui Mysterijs initiantur. Cap. 9.

(*e*) Idem Lib. 4. de Sacram. Cap. 4.

They that desire to see more testimonies to confirme this truth may finde them in *Bellarmin lib.* 3. *de Eucharist. cap,* 20. and in diuerse other * Catholique Authours. Euen the words of scripture it selfe, taken in their proper and literall sense, doe euidently shew, that the only substance which is deliuer'd in this Sacrament, is the

* See *Gualterus Chronol.* THE FIRST VERITY in euery age.

crament, is the Body of Christ, and that the substance of bread is no more there. For as he that pointing to an hogs-head of wine, sayes, *this is wine*, and he that holding vp a purse-full of money, says, *this is gold*, if he intends to speake truth, must signify, that the only liquour contain'd *sub propria forma* in the hogs-head, is wine, and all the money in the purse, gold: so our Sauiour Christ, by saying, *this is my Body* must giue vs to vnderstand, that all the substance contained vnder the accidents he shew'd, was his Body: which could not be true, vnlesse the substance of bread were changed into Christs Body, or ceased to be in the Sacrament. There's a great deale of difference between these two propositions: *here is gold*, and, *this is gold.* He that holds a handfull of money, of which halfe is gold, and halfe syluer, may truly say, *here is gold*; but he cannot truly say, *this is gold.* So is it in the B. Sacrament. If there were both the substance of bread, and of the Body of Christ in it, wee might truly say, shewing the Sacrament, *here is the Body of Christ*, or *this is bread, and the Body of Christ*, but not, *this is the Body of Christ:* Seeing therfore our Sauiour at this last supper, speaking of the Sacrament, sayd, *this is my Body*, the meaning of his words must needs be, that in what he then shewed, there was no other substance, but that of his Body: whence it followes, that there was a true conuersion of the substance of the bread (which ceased to be any longer vnder the *species* of bread) into the Body of Christ.

4. An other pretended errour of a Generall Council confirm'd by the Pope, is that of administring the B. Sacrament to the Layty *vnder one kinde only:* of which wee haue already spoken what may suffice, in the precedent chapter. Neuerthelesse to that little which the Relatour adds here, wee answer briefly. The authority of St. *Thomas* brought by the Bishop, makes rather for vs, then against vs. For he tells vs, 'twas a custome prouidently obserued in some Churches, not to giue the Sacrament in forme of wine to the Laity. His words are, *Prouidè in quibusdam Ecclesijs obseruatur, vt populo Sanguis non detur.* This *Prouision* was made to auoyd the danger of *spilling*, and other *inconueniences*: which likewise mou'd the Council of *Constance* to make a Generall Decree to the same purpose: although it be certain, that not only in St. *Thomas* his time, but in *all times* of the Church, it were both publiquely allowed, and commonly *by some* practised, euen in Churches, to receiue *vnder one kinde only*. For otherwise how is it possible, that the *Manichees* (who by the principles of their Heresie neuer dranke wine, nor communicated vnder the Forme of wine) should yet finde liberty, and opportunity to Communicate amongst Catholiques in Catholique Churches, without beeing perceiu'd? as 'tis certaine they frequently did in (*i*) St. *Leo's* time and after. Likewise tis euident, that all (*k*) Heremites in the wildernesse communicated often *vnder one kinde only*. So did (*l*) trauellers in their iourneyes; (*m*) Sicke persons in their beds, and (*n*) others at home in their howses. Lastly (*o*) Children in the Church, and little infants at home, in their cradles, in forme of wine only.

(*h*) D. Tho. 3 parte. q. 80. Art. 12. c.

(*i*) Serm. 4. de Quadrages. Zozom. Hist. lib. 8: cap. 5.

(*k*) D. Basil. Ep. ad Cæsar. Pat.

(*l*) D. Ambros. orat. in obitu. Fratr.

(*m*) Euseb. Hist. lib. 6. cap. 36. Paulin. in vit. D. Ambros.

(*n*) Tertull. lib. 2. ad vxorem. D. Basil. vbi supra.

(*o*) D. Cyprian de lapsis.

Wee grant, that in ancient times, when the number of Christians was but small, it was the ordinary custome for all that would, (the Laity, as well as others) to receiue the Eucharist *in both kindes*: but wee auerre, this custome proceeded meerly out of *free deuotion*, and not out of any beleefe, that it was *absolutely necessary* so to doe, by vertue of *Christs precept*: or that it was contrary to the substance of Christs institution to doe otherwise. This therfore euinces not that, which the Bishop was obliged to proue; namely, that receiuing *vnder one kinde only*, is an errour contrary to the institution and intention of Christ; but rather the contrary to that is manifest from the practice of the Church, which always, euen in the first fiue, or six hundred years, allowed it publiquely to be taken vnder the forme of bread only, and that, as well in the Church, as out of it: as *Bellarmin* likewise more largely shews, *lib.4.de Eucharist. cap.* 24. Whose authorities the Bishop shoul haue taken notice of, and not thought it sufficient only to say; *this*, and *that* is an *errour*, and *contrary to Christs institution*, without shew of proofe. For wee tell him, the vniuersall practice of the Church is a better interpreter of Christs institution, then the Bishop, or any priuate person whatsoeuer: and so wee doubt not, but all sober-minded Christians (not too much peruerted with Hereticall preiudice) will in time acknowledge. Howeuer, the Relatour, by his silence as to this particular, giues vs leaue to goe on, and consider his fourth obiected errour, viz. *Inuocation of Saynts*; to which he adds a fift also, *Adoration*, or worship *of Images*; both of them (wee confess) beeing points admitted, and defin'd by the Council of *Trent*, which the Pope confirm'd.

5. Against the Inuocation of Saynts he tells vs in the first place, that what the Fathers haue in fauour of it, is only *Rhetoricall flourishes for the stirring vp of deuotion, as they thought.* Very good. When the Fathers deliuer Propositions soe cleerly for vs, that it is not possible for our aduersaries to wrest them to any contrary sense, then all's but *Rhetorique*, and Hyperbolicall straines of witt: but when they speake any thing, that beares some shew against vs, then they are dogmaticall; that's positiue Diuinity, and the reall sense of the Fathers. Is not this faire dealing? But in the meane time, how can it seeme to any that duly considers it, but most extreamely partiall, and strange, to terme so many exhortations, so many plaine, and positiue assertions, so many instances, examples, histories, reports, and the like, which the Fathers frequently vse, and afford in this kinde, (and that vpon occasions, wherein dogmaticall, and plaine deliuery of Christian doctrine, and truth is expected) nothing but *flourishes of Wit, and Rhetorique*? not to say, that such *putt-offs* as this, serue for nothing else, but to open a gate as it were, and giue a pretense to euery Phanatique Heretique, further to reiect, and despise the authority of the ancient Fathers, whensoeuer they teach contrary to his phansie, vnder coulour, that they deliuer not their *reall sense*, but only speake *Rhetorically*, or vse *flourishes* of witt, and Eloquence to *stirre vp* deuotion. Nor doe I see, how the Fathers could thinke to stirre

true deuotion in the hearts of their people by *vsing* outwardly, and *commending* Prayer to Saynts, if they had thought it to be a thing in it selfe vnlawfull, as Protestants hold it to be.

In the second place he vrges authority against *the Inuocation of Saynts*; to witt of S. *Austin*, who speaking of the Christian Sacrifice, hath these words. (a) *Ad quod Sacrificium, suo loco & ordine, homines Dei nominantur; non tamen a Sacerdote, qui Sacrificat, inuocantur.* At *which Sacrifice* (meaning no other but the Sacrifice of the Mass; which wee hope the Reader will marke for S. *Austins* sake) *in their due place, and order* (sayth he) *holy men of God are named, or commemorated*, meaning the holy Prelats, and Pastours of the Church, with other Saynts departed; *but they are not inuocated by the Priest that Sacrificeth.* I answer, the Fathers meaning is, that the Saynts departed are not *inuocated*, or called vpon, by way of Sacrifice; that is, as persons to whome the Sacrifice is offered. For that beeing a worke of Religion due vnto God alone, the Saynts departed are not capable of it. That this only is S. *Austins* meaning, and not absolutely to deny, that the Saynts departed are in no sort to be inuocated, or prayd vnto by the Priest, is very cleere, euen from the place it selfe. For he presently adds these words, as explicating himselfe, and giuing the reason of what he had sayd immediately before. *Deo quippe, non illis, Sacrificat.* For the Priest (sayth he) *Sacrificeth to God, and not to them; neither is he their Priest* (that is, to inuocate, or worship them, by oblation of Sacrifice) *but Gods.* To the same purpose also he (b) speaks elsewhere; and 'tis likewise confirm'd by other passages of his works, where he teaches that not only *Commemoration* is made of the Saynts departed, in time of Sacrifice, (as he doth, euen in the text* cited by the Bishop) but that it is done to this particular intent and purpose, viz. that they would pray for vs: which doubtless amounts at least to a virtuall inuocation of them. (c) *Ideo quippe ad ipsam Mensam* &c. *For this reason* (sayth he) *wee remember, or make mention of them, at the Holy Table, not as wee doe other Faythfull departed, so as to pray for them, but rather, THAT, THEY WOULD PRAY FOR VS.* And againe, (d) *Iniuria est pro Martyre orare, cuius nos debemus orationibus commendari. Tis an iniury* (sayth he) *to pray for a Martyr; to whose prayers wee our selues ought to be recommended.* Doth not S. *Austin* sufficiently signifie by these words, that the prayers by which wee recommend our selues to the Saynts departed, are both lawfull, and also profitable?

Nor will it serue the Bishops turn to say: this is yet no formal, and express inuocation, here's no *Ora pro nobis*, as the manner now is; for I answer, that *lib. 21. de Ciuit. Dei. cap.* 27. there is as much as *Ora pro nobis* comes to. (e) S. *Austin* doth there clearly profess it to be *the generall custome* of Christians, in theyr recommending themselues to the Saynts, to say, *MEMOR ESTO NOSTRI*; which surely no man will contend to signifie less, then *ora pro nobis.* Adde to this, what he hath further in his sermon vpon St. Stephen. (f) *Let vs therfore recommend our selues*

(sayth he)

(a) Aug. lib. 22. de Ciuit. Dei. cap. 10.

(b) Quis enim Antistitum, in locis Sanctorum Corporū, assistens altari, aliquando Dixit, OFFERIMVS TIBI PETRE, PAVLE, CYPRIANE &c. D. Aug. lib. 20. contr. Faust. c. 20.

*Quamuis in Memoriam Sacrificet illorum. D. Aug. lib. 22. de Ciuit. Dei. cap. 10.

(c) D. Aug. Tract. 84. in Ioannem.

(d) D. Aug. de verb. Apost. Serm. 34.

(e) Quod frequentatur ore Christiano, cū se cuique Sanctorum humilis quisque commendat, & dicit, MEMOR ESTO NOSTRI. D. Aug. lib. 21. de Ciuit. Dei. cap. 27.

(f) D. Aug. Serm. de S. Stephano. Item, his annotationes in libr. Iob. *vpon those words* (chap. 19.) *MISEREMINI MEI,* &c.

(sayth he) *to the prayers of this Saynt ; seeing he is now farre better heard for those that worthily pray to him.* If S. *Stephen* be heard for those that worthily *pray to him*; then to pray to S. *Stephen* is not a sinfull act, but very profitable. Haue not wee now more reason to thinke the Bishop is mistaken in his construction of *St. Austin*, then that the Church and Generall Councils are, in recommending this doctrine ?

Ibidem. 6. But it is further vrged, that wee pray to God, and desire him to heare our prayers *for the merits of Saynts* : which the Bishop thinks doth not only make the Saynts *Mediatours of Intercession*, but euen *sharers in the Mediation of Redemption.* He tells vs likewise, that such *Prayers as these stand* (*not without great scandall to Christ, and Cristianity*) *vsed, and authorised to be vsed in the Missal.* I answer first; our aduersarie might as well haue taken offence at some prayers vsed in scripture; where, though the word *Merits* be not expresly mention'd, yet the full sense, and meaning thereof is necessarily implyed and vnderstood, as much, as in those prayers of the Church, which he will seeme so much to stumble at. For example: doth not *Salomon*, *Psalm.* 132. pray to God to heare him in effect *for the Merits* of his Father *David* deceased, when he sayth *Memento, Domine, Dauid et omnis Mansuetudinis eius?* (*Lord, remember DAVID, and all his MEEKENESS, etc.* what, I pray you, is this but to desire, that God would remember to *Salomons* benefitt, and good, not only his own *Couenant*, and

Exod. 32. 13. Baruch. 2: 4. Isa. 38: 3. † 63: 17. † 65. 8. *Promise* made to *David* (as Protestants vainly pretend, without any the least ground from the Text) but *Dauids Pietie and vertue*, by which he was acceptable to God? For which reason also, after some particular instances thereof giuen, he adds againe in his prayer, *Propter David seruum tuum, etc.* For *thy Seruant DAVIDS sake* (as euen the english Protestant Translation reads it) *turn not away the face of thine Anointed.* The like was done by *Daniel* (Dan. 13. by *Moyses* also, *Hieremias*, and other Prophets, praying vnto God, and desiring their petitions might be heard, for *Abraham*, for *Isaack*, and for *Israels* sake, and for the sakes of other holy men, who had liu'd before, and been in their times persons acceptable to God.

Yea to doe this, was the generall custome of the Primitiue Church, witnessed by St. *Austin*, in his * Questions vpon Exodus; where speaking of *Moyses* his praying, and obtaining pardon of God, for that great sinne of the Israelites in making the *golden Calfe*, he tells vs, that by such an example wee are put in minde, *that when our own Merits depress vs with feare that God doth not loue vs, wee may be encouraged, and holpen BY THE MERITS of those whome he doth loue.* (*a*) The golden mouth of St. *Chrysostome* vtters the same truth. Whence wee conclude, 'tis no vnwarrantable thing to pray, that God would heare vs *for the Merits* of saynts; seeing in effect it is no more, then to acknowledge our own vnworthinesse, and to pray to God, that, *for the works* of the Martyrs, and Confessours our brethren, who were, and are most desirous of our saluation, he would be pleas'd to grant our requests. Wee

* Quæst. 149.

(*a*) Sæpe quando non est inventus in præsenti vitâ iustus, PROPTER DEFVNCTORVM VIRTVTEM viuentium miseretur. — vnde 4. Reg 19: 34. clamat dicens, *Protegam Ciuitatem hanc* PROPTER ME, ET PROPTER DAVID PVERVM MEVM. D. Chrysost. Homil. 42. in Genes. Item Homil. 37. in Matth.

requests. Wee beleeue, and confess, that Christ alone is our Redeemer; and that he (and none but he) by the iust price of his most precious Bloud hath paid our ransome, and fully satisfy'd the iustice of God for our sins: all that wee desire of the Saynts, eyther when wee mention their *merits* to God, or simply beg their Intercession with God for vs, is only that they would ioyne with vs in prayer to God, and that God would be pleased, for their sakes, whose works were soe gratefull to him, to bestow on vs the fauours wee aske: but wee still acknowledge that what wee aske is principally to be granted vs for the merits of Christ, according to the Council of *Trent* (*Sess.* 25.) which defines, that all onr praiers, and requests made to the Saynts, are to be made *for, and through his merits:* for which reason also wee vsually conclude all our prayers with mention of our Sauiour, in these, or the like words, *PER CHRISTVM DOMINVM NOSTRVM.*

Mow if the Saynts *merits*, (or good works) and their receiuing an Eternall reward *for them* in Heauen, be not iniurious to the fullness of Christs merits, why should eyther their *beeing heard* by reason of their sayd works, when they pray to God for vs *through Christ*, or our desire that they may be heard for them, be thought iniurious to Christs merits? And if it be no iniury to the force, and vertue of Christs Intercession, that the Saynts doe pray and intercede for vs, through Christs merits, why should it be accounted an iniury to his Passion, that the Saynts merits, (or Good works) be held to haue force, to procure good things from God, both for themselues, and vs, yet not otherwise, then through the merits of Christ, and for his sake?

Jn vaine therfore doth the Relatour goe about to peruert the sense of the prayers of the Church in the Missal; which, with all the Sophistrie he can vse, he shall neuer be able to shew, but to be most consonant to Christian doctrine, and pietie. And where as, *Bellarmin* is tax'd for calling the Saynts *our Redeemers*, it is no fault in the Cardinal, but a rashness in the Bishop. For both *Bellarmin* himselfe professeth, they can only be so called in a *large sense, and improper manner of speaking*, and confirms his assertion by a like passage of St. *Paul*, who sayes of himselfe (1. *Cor.* 9, 23.) that to *all men* he became *all things, that he might SAVE* † *some.* The Apostle, if he had pleas'd, might as well haue sayd *that he might haue REDEEMD some*: for that, had been no less agreeable to his meaning: and yet who can deny, but it is euery way as proper to Christ to be a *Sauiour*, as to be a *Redeemer.*

Bellarm. lib. 1. de Indulgent. cap. 4. §. 3.

† The Protestant Translation.

He taxes the Cardinall likewise for styling the Saynts *Numina*: which word he will haue always to signifie, eyther *God himselfe*, or at least *the Power of God, or an Oracle of God.* Be it so. But in the first place I feare, the Relatours information deceiu'd him: for * in the place he cites, there is not the least shadow, or intimation of any such matter; his whole discourse there, beeing of *images*, and not of the *Saynts.* Secondly, what matter were it, if the Cardinal had so called them? Doth not the Bishop himselfe acknowledge one signification of the word *Numina* to be

* Bellarm. lib. 2. de Imagin. Sanctor. c. 20. §. 3.

the Power of God? and can it be thought so impious, and vnlawfull to style the Saynts *Powers of God*, seeing it is vndenyable, that God vseth them as the instruments of his *Power*, and by them worketh many powerfull, and strange effects? Are not the Angels for this very reason called *Powers of God*, and the Gospell it selfe, *the Power of God to Saluation*? But this is the Bishops custome, now, and then to haue a fling at *Bellarmin*, whether he hit, or miss.

7. Against *the Adoration of Images* the Bishop is very bitter; so as to tell vs, *the Modern Church of Rome is too like Paganisme in the practice of it, and driuen to scarce intellible subtleties in her servants writings, that defend it.* The *Modern* Church of *Rome* is thus, and thus to blame, sayth the Bishop. But J pray tell vs, wherein doe the *Modern*, and *Ancient* Church of *Rome* differ touching this point? What does the Council of *Trent* teach concerning the worship of Jmages, more then the second Council of *Nice* did; which was celebrated little less then nine hundred yeares agoe, and therfore (surely) not to be accounted Modern? The Council of *Nice*, though it decreed that the Jmages of Christ, and his Saynts should be had in *veneration*, *and due reuerence* outwardly giuen to them, yet it expresly forbad they should be worshiped with *Diuine* worship, or such as was proper, and due to God alone. Doth the Council of *Trent*, or *Roman* Church now, teach otherwise? heare, if you please, the Prelats themselues speake in that Council. (Ibidem.)

The Holy Council (say they) *commands all Bishops, and all others who haue the office, and care of teaching, that they diligently instruct faythfull people, teaching them that the Images of Christ, of the Virgin Mother of God, and of other Saynts, are to be had and retained, especially in Churches; and that due honour, and veneration is to be giuen to them: not that one should beleeue any Diuinity to be in them, or Power, for which they are to be worshiped; or that one should aske any thing of them, or put confidence in them, as anciently the Gentiles did, who placed their hope in Idolls: but because the honour that is done to them, redounds to those, whome they represent. So that by the Images wee kiss, and before which wee vncouer our heads, and prostrate our selues, wee worship Christ, and his Saynts, whose similitudes they are: which doctrine* (say the Fathers abouesayd) *is established by the Decrees of Councils, especially of the second of Nice.* And a little after they adde. *If it happen at any time that the histories, or passages, of holy Scripture be express'd, or figur'd out in pictures, whensoeuer it may be thought expedient for the vnlearned, lett them be taught, that the Diuinity (or God himselfe) is not painted therby, nor can be seen with bodily eyes, nor represented by any colours, or figures.* (Conc. Trident. Sess. 25.)

J thought it not amiss to sett down the words of this Council at large; as beeing sufficient, if duly considered, to stop our aduersaries mouthes, and silence their calumnies against vs for euer, in this particular, without any recourse to *subtleties*, and nice distinctions, as the Relatour pretends wee are forc'd to doe. For what is here but plaine, and easie? Behold in the first place,

expreſs caution and prohibition, that wee attribute noe kinde of Diuinity to Images, but only worship them *with ſuch honour, and veneration, as is due to them.* Behold in the ſecond place, all Bishops, with others that haue the cure of ſoules vnder them, ſtrictly requir'd to teach the faythfull no more, then this plaine, and ſecure doctrine: and that they take care to preuent, as much as in them lyeth, what euer danger, or inconuenience may poſſibly happen to their people, eyther by ſcandalous practiſes, or (perhaps) curious, and miſinterpretable aſſertions of priuate perſons, in the matter of Images. And Proteſtants (if they had charity) would iudge the beſt, namely, that the Ordinary Paſtours of the Church doe themſelues, effectually obey the Council herein, and the people, them: and not condemne the whole Church (Paſtours, and people together) of Paganish Idolatrie, and ſuperſtition, vpon meere ſurmiſes, as the Relatour more then ſeems to doe in this place: eſpecially conſidering, that if *neglect*, or *Diſobedience* be eyther in Paſtours, or people, it is not the Churches, but their own perſonall fault who are guilty of it; the Church hauing taken the beſt, and moſt ſufficient order that shee can, for the right inſtruction of thoſe that belong to her.

8. Wee acknowledge no leſs then the Bishop, the Church hath always had great care to avoyd the leaſt reſemblance with Paganiſme in any thing: and that therfore his Lordship might well note (as he doth in the Margent) *that the Chriſtians in Optatus his time, were MVCH TROVBLED vpon a falſe report that ſome were coming to ſett an Jmage vpon their Altar,* viz. immediately before the Oblation of the B. Euchariſt was to be celebrated thereon. But what kinde of *Jmage* this was, appears not in any ſort by *Optatus* his text. The Relatour indeed, by his diſcourſe takes it for granted, 'twas eyther *the Crucifix*, or ſome other Image which the Church of *Rome* now alloweth; (for he brings this paſſage of *Optatus* by way of inſtance to shew, that the ancient Church would not endure what the *preſent* Church of *Rome* alloweth in point of Images. But his ſuppoſition is eaſily denyed. Jn all probability it was eyther ſome Jdoll, according to that which *Albaſpinæus* obſerues in his Notes vpon this place, which is, that ſome copies read *Dei Imaginem* (the Jmage of a God) or elſe ſome common Image of a man, as (perhaps) of the Emperour (for they were the Emperours officers that were bringing it) or of the Gouernour of the Prouince: which kinde of Images, 'tis confeſs't the Chriſtians in thoſe times would not endure should be worſhiped, nor ſo much as ſtand in the place of Gods worship, to-wit, vpon the Altar, as appeares both by *Tertullian* in his Apologie for the Chriſtians, and by *Euſebius.*

Ibidem.

Optat. lib 3. cont. Parmen.

Albaſpin. Obſeruat. in lib. 3. *Optat.*

But that it was any Image of Chriſt, or of his B. Mother, or of any of the Apoſtles, or other Saynts, is wholy improbable. For why should Chriſtians be ſo troubled at them; ſeeing 'tis well know'n that ſuch Images as theſe, were in common vſe, and veneration too, amongſt Chriſtians in the ancient Church? witneſs that of *Tertullian, Apolog. cap. 16.* where the Chriſtians are called

Euſeb. Hiſt. lib. 7. c. 14.

are called ,as it were by a common nickname of the Heathens, *Crucis Religiosi*, as if you would say *Cross-worshipers*, or *Votaries of the Cross*; and that of S. *Chrysostome* (Homil. *QVOD CHRISTVS EST DEVS*) where he testifies, that in his time *the Cross of Christ made a glorious shew vpon the Altar*; with (*d*) many other testimonies of antiquity, that might be alledged. So that from this passage of *Optatus* the Bishop euinces nothing against eyther the vse, or that worship of Images, which the Church alloweth. That which he might haue much more rightly obseru'd from the place is, how plainly this Father makes mention of *Altars*, and of a *Sacrifice to be offered thereon*, as know'n things, and of confessed beleefe, and practice amongst Christians in his time. *Cum Altaria solenniter ponerentur* —— *Et sic Sacrificium offerretur* —— and a little after, *cum viderent DIVINIS SACRIFICIIS nec mutatum quicquam, nec additum* —— all expresly, and vndenyably mean't of the Sacrifice of the Holy Eucharist, or Mass. But it suited not with the Relatours designe to make any such *Remarques*.

Chrysost. Tom. 5. (*d*) Euseb. lib. 7. Hist. cap. 14. Sozom. lib. 5. c. 20. Ambros. lib. de Incarn. Domi. Sacram. c. 7. Hieron. Epitaph. Paulæ. Lactāt. Carm. de Pass. Domi.

9. As little are wee concern'd in those authorities of *Tertullian*, *St. Austin*, and others, which the Bishop alledges, as finding fault with the making of Feasts at the Oratories of Martyrs; which seem to him a kinde of *Parentalia*, or *funerall feasts*, which the Jdolatrous Gentiles in former times vsed. Wee confess, the Gentiles *Parentation* was vnlawfull, and Jdolatrous; because they did therby *offer Sacrifice* to the Ghosts of the dead, as *Tertullian* (*e*) shews. St. *Austin* likewise found fault, not without cause, with those Christians, who placed wine, and banquets vpon the tombes of the Martyrs, and afterwards rioted, and made themselues drunke with it. Such a custome as this deserv'd to be reprehended: and St. *Austin* might iustly (*f*) (no doubt) tell vs, *the better Christians did it not.* 'Twas forbidden likewise by (*g*) *St. Ambrose*, and others, both because it had some resemblance more then was fitting, with that condemned superstition of the Gentiles *Parentalia*, and also because it gaue occasion of drunkeness; though it be scarcely imaginable, that those Christians, who vsed it, did intend to offer any Sacrifice to the Martyrs; but only to haue those things, which they sett vpon their tombes, sanctify'd by God, for the Martyrs merits. Nor did this custome euer preuaile much in the Church; it beeing at its first coming vp, so generally reprehended by the Catholique Pastours of the Church, that the following ages by little, and little layd it quite down; so as at present, it seems wholy extirpated, and that for many hundred of yeares last past, neither practice, nor shadow of it can be shew'n in the Church.

(*e*) Tertull. lib. de Spectac. cap. 12

(*f*) D. lib. 8. de Ciuit. Dei. cap. 27. (*g*) D. Aug. lib. 2. Confess. cap. 2.

10. To his allegation of *Cassander* who seems to reprehend the Custome of the Church in the Adoration of Jmages, I answer, that the doctrine of this Authour is not wholy Orthodox. He was a man in his time, that seem'd to a great many *to halt*, as it were, *between God, and Baal*, that is, to be neither perfect Catholique, nor profess't Protestant; and in his works he professedly labours to reconcile Catholique religion with that of Protestants; but

(as it must

as it must needs happen to all such vndertakers) with so bad succeſs, that the results of all his study, and endeauours that way, pleas'd neither party. The Bishop will needs haue it thought that he was *one of ours*, and that *he liu'd, and dy'd in our Communion*: and wee grant, he made no externall separation from vs, nor was excommunicated, or cast out of the Church, by any sentence, or Excommunication *ab homine*: but whether or no he might not incurre Excommunication *Meritoriously*, and so be depriu'd of the Churches Communion *Sententiâ iuris*, by reason of those many vnsound, and vniustifyable Assertions, which are scatter'd vp, and down his writings, too much in fauour of Heresie, and of the enemies of the Church, is not soe easie to determin. Howeuer he is long since dead; and charity obliges vs to hope the best of him; namely that before his death he did effectiuely repent, and reuoke whateuer out of humane frailty, and complyance with the designes of such (*a*) Temporall princes as sett him on worke (some of which (*b*) were not altogether vnsuspected themselues to be warping in religion) he had erroneously, and scandalously deliuer'd to the preiudice of Catholique verity.

(*a*) Thuan. lib 36. 286.
(*b*) Spond. Auctuar Bar. ad An. 1564. num. 26

As to any matter of abuse in this kinde, crept in amongst the ignorant, wee haue already shew'n how carefull the Council of *Trent* was to prouide against, and preuent all inconueniences that could reasonably be foreseen, or feared. And if, notwithstanding such diligence, on the Churches part, there happen something now, and then to be amiſs, eyther through the infirmity of some particular persons, or the negligence of others, yet neyther is the doctrine, or practice of the Church iustly to be blam'd for it; nor yet the pious, and more discreet deuotion of the rest for this reason, to be discountenanced, much leſs prohibited, or forbiden. Otherwise, for the like pretended reason of *Abuse*, and *Scandall* wee might be thought to stand oblig'd to blott out of the Creed those words concerning our Sauiour, that *he sitts at the right hand of God*, and diuerse Texts out of the Bible it selfe. Why? because that by them, ignorant and ill-disposed people haue been formerly, and may be still induc'd to thinke, that God the Father is *of a Bodily Shape*, and hath a *right hand, and a left*, as men haue; and likewise to forme to themselues many other false, and dangerous conceptions of God. Abuses of this nature, if any be, and whensoeuer they happen, must be redressed by better instruction and information; but the pious, and lawfull custome of the Church must not therfore be abolish'd, and quite taken away.

11. As for what *Llamas*, a Spanish Authour, relates of the people of *Asturias*, *Cantabria*, and *Gallicia*, *who were so addicted to their old worm-eaten, and ill-fashioned Images, that when the Bishops of those Prouinces commanded new ones, and handsomer to be sett vp in their stead, they begg'd euen with teares to haue their old ones still*, I confeſs, there might be some indiscretion in their proceeding: but I see noe ground the Bishop hath to taxe them of Idolatrie. For the people did not cry after the Bishops officers, when they remou'd these old Images, *why doe*

Hiero. Llamas in Summâ part 3. cap. 3.

you take away our Gods, giue vs our Gods againe, or the like, as Jdolaters would haue done, as well as *Laban*, Genes. 31. 30. when he reprehended *Iacob* for stealing away his Gods. Beside, what euer was amiss in this kinde (as the same Autheur testifieth) was by a little intruction of their Pastours quickly amended; though the Bishop (a man, it seems, of very hard beleefe) will not thinke so. But why should his Lordship make such difficulty to beleeue, what a graue Author reports of his own knowledge?

As to what he further inferrs from the words of *Llamas*, namely, *that the Jmages of Christ, and his Saynts, as they represent their Exemplars, haue Diuinity in them, and that wee may aske things of them, and put trust in them in that regard*, my answer is, the Bishop always shews himselfe ouer ready to expound our Authors in the worst sense, euen many times, where there is no rationall pretense. This Author sufficiently shews, he could haue no such meaning as the Bishop imputes to him, what euer his words may seeme to import. For in the very place cited by the Bishop, he cleerly teacheth, that wee ought to worship Jmages * *according to the Prescript of the Council of Trent*: and how carefull that Council was, that all might be duly instructed in this matter, and no occasion left, euen for the most ignorant, and weake, to offend by conceiuing, or beleeuing any *Diuine Power* to be in the Jmages, or by *puting trust in them, or crauin* g any thing *of them*, appeares by the words of the Council already cited, and by the Relatours own acknowledgement, who stiles the Fathers *religiously carefull* in that respect.

* Modo a Sacrâ Tridentinâ Synodo, Sess. 25. Explicato. Llamas. *vbi Suprà.*

Ibidem.

Adde hereunto the *Prouiso*, which this Author giues in the same chapter; which is, that wee ought to aske nothing of the Saynts, no not of our B. Lady her selfe, otherwise then by desiring them to beg it for vs at Gods hand: and that to doe otherwise, that is, to aske any thing of them, as if they were Authors of it, or could *of themselues alone* giue, or grant vs the good things wee aske, were Jdolatrie. Thus therfore, wee hope, this Author (*Llamas*) his intention, and true meaning is cleer'd of what the Bishop imputes to him: but it will not be amiss to take notice also, how weakely the Bishops illation is made out of the sayd Authors words. Because *Llamas* writes *that the Images of Christ are not to be worshiped as if there were Diuinity in them, as they are materiall things made by art, but only as they represent Christ, and the Saynts*, the Relatour inferrs thus: *So then belike, according to the Diuinity of this Casuist, a man may worship Images, AND ASKE OF THEM, AND PVT TRVST IN THEM, as they represent Christ, and his Saynts.* But what consequence is this? How does it follow, that wee may *aske of Images*, and *put our trust in them*, as they represent Christ, and his Saynts, because wee may worship them, as they represent Christ, and his Saynts? wee many times loue, and reuerence a picture for the person it represents; and yet noe body is so foolish, as to *aske* any thing of it, as it represents that person. Wee shew a ciuill respect to the chaire of state, and chamber of Presence, for the kings sake: yet wee neither make to them any

ciuill inuo-

ciuill inuocation, nor place confidence in them, as they relate to the king. Why therfore must it follow, that wee may call vpon pictures, or Jmages, as they represent our Sauiour, or the Saints, because they may be honour'd, or worshiped, as they doe represent them?

Nor is it less ridiculous, what the Bishop adds in pursuance of his discourse; namely, his resoluing this proposition of *Llamas. The Images of Christ, and the Saynts are to be worshiped, not as if there were any Diuinity, in them, as they are materiall things made by arte, but as they represent Christ and his Saynts*, into this other: *The Images, of Christ, and his Saynts, as they represent their Exemplars, haue Deity, or Diuinity in them*; making them both to signifie the same thing. For why might he not as well haue resolu'd this proposition? *The kings picture is to be honour'd, not as if there were Souereign Authority in it, as it is a materiall thing made by arte, but as it represents the king*, into this other. *The kings picture, as it represents its Exemplar, hath Souereign Authority in it.* The Bishop here, surely, giues the Reader more cause to suspect his iudgement touching the interpretation of *Llamas*, then vpon his interpretation of him to taxe our Church of Idolatrie.

I conclude it therfore most certain, and indubitable, that *Llamas*, in the wordes cited by the Relatour, intended noe more, then to signifie, that all worship done to Jmages, was *Relatiue*, and not *Absolute*; which is to say, that it was exhibited to them, not for their own, but for their *exemplars* sake, which they represent: and that wee could be heard in our prayers, and expect releefe, not from the Jmages, but from the Prototypes: which, as it is the plaine doctrine of the Church, declar'd by the Councils of *Nice* and *Trent*, so 'tis all, that in this question I haue vndertaken to defend.

CHAP. 23.

Of the Bishops Confession that Saluation may be had in the Roman Church; and the Consequences therupon.

ARGVMENT.

1. *The Bishop (though not willingly) grants in Express terms, that* some *Catholiques may be* sau'd; *and in effect, that* all. 2. A: C^s *Argument* That ours is the SAFER way because Protestants (as well as wee) confess it. SAFE explicated, and defended. 3. *Catholiques not iustly tax'd with want of Charity for telling Protestants* they cannot be sau'd out of the Communion of the Roman Church. 4. *Nothing to be concluded in fauour of the Bishop against*

against A: C^s Maxim, from the agreement of old, betwixt Catholiques and Donatists in point of Baptisme. 5. *Catholiques, and Protestants doe not agree in any* reall participation *of Christ, proper to the Sacrament.* 6. *What Catholique Authors meane, when they speake of* Spiritually-receiuing *Christ, and of a* Spirituall presence *in the Eucharist.* 7. *No perill of* Schisme, *Heresie &c. in Communicating with the* Roman *Church.* 8. *The Relatours various* windings *vpon this subiect, obseru'd.* 9. *No Parallel, betwixt A: C. argument, and that* of Petilian *the Donatist.* 10. *A: C. vniustly tax'd with* vntruth *By the Bishop.* 11. *Our aduersaries* Remainder *of instances consider'd, and satisfy'd.*

1. IN this Paragraph the Bishop brings in the Lady asking him, *whether shee might be saued in the Roman* Fayth: and though by his answer he grants cleerly enough, that there is possibility of Saluation in the *Roman* Church, yet who those are amongst vs, whome he thinks may be sau'd, is not so cleer. Sometimes he seem's to say, that those only may be saued, who though they erre, yet want sufficient ground, eyther to doubt, or know their errours: as for instance, when he writes; *the ignorant, that cannot discern the errours of the Church, so they hold the foundation, and conforme themselues to a religious life, may be saued.* And afterwards; *wee haue not so learned Christ, as to deny Saluation to some ignorant silly soules, whose humble peaceable Obedience, makes them safe among any part of men, that profess the foundation, Christ.* Likewise, *there's no question, but many were saued in corrupted times of the Church, when their Leaders, vnless they repented before death, were lost.* In other places he seemes to intimate, that men may be sau'd in the *Roman* Church, though *the Truth* (by which he meanes the doctrine of Protestants) be sufficiently proposed to them, but not acknowledged by them: as where he sayth, *Protestants indeed confess there is Saluation possible to be attained in the Roman Church; but yet they say withall, that the errours of that Church are so many, (and some so great, as weaken the Foundation) that it is very hard to goe that way to Heauen; especially to them, that haue had the Truth manifested.* Now surely if it be but *very hard* going that way to Heauen, it is not altogether impossible. Againe, *I am willing* (sayth he) *to hope there are many among them, which keep within that Church,* (meaning the *Roman*) *and yet wish the superstitions abolished, which they know, and which pray to God to forgiue their errours, in what they know not; and which hold the Foundation firme, and liue accordingly, and which would haue all things amended that are amiss, were it in their power. And to such I dare not deny a possibility of Saluation, for that which is Christs in them; though they hazzard themselues extremely by keeping so close to that, which is Superstition, and in the case of Images comes too neere Idolatrie.* Item *I doe indeed for my part acknowledge a possibility of Saluation in the Roman Church: but so, as that which I grant to Romanists, is not as they are Romanists, but as they are Christians, that is, as they beleeue the Creed, and hold the Foundation, Christ himselfe; not as they associate themselues wittingly,*

Ibidem.
§. 33. num.
§. 36. num.
Ibidem.
§. 35. punct. 5.
Ibidem.

selues wittingly, and willingly to the gross superstitions of the Romish Church. Js not this plainly to confess, that euen those of the *Roman* Church, who doe willingly, and knowingly *associate* themselues to the *gross superstitions* of that Church, may *possibly* be saued, though not indeed as they doe this, but as they are Christians, and beleeue in the Foundation, Christ? Lastly, when he asks, as it were in anger, *would you haue vs as malicious, or at least as rash, as your selues are to vs, and deny you so much as possibility of Saluation? Euen Mistaken Charity (if such it were) is farre better then none at all. And if the MISTAKEN be ours, the NONE is yours etc.* Doth he not cleerly pretend by this to be more *Charitable*, that is, to grant more to vs Catholiques in this particular of beeing sau'd, then wee doe to them? Seeing then, that euen wee Catholiques grant possibility of Saluation to those, who ioyne with the Protestant Church, if theyr ignorance be *inuincible*; wee cannot but suppose, his pretended charity grants more to vs; namely, that there is possibility of beeing sau'd to those that ioyne with the *Roman* Church, though their ignorance be not inuincible and though all, or the chiefe motiues, which Protestants bring against vs, be neuer so sufficiently propos'd to them.

. Now if, on the one side, both Catholiques and Protestants, agree in this, that such as hold all the opinions of our Church, and continue in them till death, notwithstanding their beeing thoroughly acquainted with all the contrary reasons and doctrine of Protestants, may attayne Saluation; and if, on the other side, all Catholiques, as well those that now are, as the infinite multitude which hath been since a thousand yeares last past, according to Protestants own account and confession, doe deny possibility of beeing sau'd to such as liue, and dye in the Protestant Church, except in case of inuincible ignorance, who can doubt, but that our Church is cleerly *the safer* way of the two to Saluation? and therfore in prudence to be embraced, rather then that of Protestants?

2. But what shall wee say to those Protestants, who grant no more to vs, then wee doe to them in order to Saluation? How shall those among our Aduersaries be conuinc'd, that the *Roman* Church and Religion is the *safer* way to Heauen, who will allow none of our Religion to be in a capacity to Saluation, but such, as are in no capacity of knowing, and vnderstanding their errours? J might bring many arguments to conuince them in this point; but for breuity sake J shall confine my selfe to these only, which follow.

That Church and Religion is the *more safe* way to Saluation, in which many are saued according to the principles which are granted on both sides, then an other, in which many are sau'd only according to the principles, or doctrine, of one party; but very few, or none according to the doctrine of the other.

But in the *Roman* Church, and Religion many are sau'd according to the principles which are granted on both sides, viz.

both by Catholiques, and Protestants: and in the Protestant Church many are saued only according to the principles, and doctrine of Protestants, but very few, or none according to the doctrine of Catholiques.

Ergo, the *Roman* Church, and Religion is a *safer* way to Saluation, then the Church, and religion of Protestants.

The *Maior* I conceiue none will deny. The *Minor* I proue thus: In the Catholique Church 'tis euident that many, beeing to depart out of this life, doe receiue the Sacrament of Pennance. These, according to the doctrine of the *Roman* Church, are saued, because by vertue of this Sacrament they receiue the grace of Iustification, wherby of sinners, they are made the sons of God, and Heires of Eternall life: nor can they be deny'd to be sau'd, according to the doctrine of Protestants, seeing they beleeue in Christ their Redeemer, they confide in Gods Goodness and mercy for the pardon of their sins, they truly repent of them, and truly purpose for the future to amend their liues: which is all, that Protestant doctrine requires to make men partakers of Christs sanctifying Grace; and is also necessarily requir'd by Catholiques, to make them fitt subiects for the Sacrament of pennance. Who can therfore doubt but that all such persons are saued, both according to the doctrine of Catholiques, and Protestants too? J say, who can rationally, and with charity doubt, but that Catholiques, generally speaking, beeing taught, that Fayth, Hope, true repentance for sins past, and a purpose of amendment, are necessary to the due receiuing of the Sacrament of pennance, doe not omitt to exercise those acts with all necessary diligence, and sincerity; especially when they are to prepare themselues against that dreadfull passage to Eternity.

That they may exercise such acts, if they will, by the help of Gods ordinary Grace, and by exercising them, be effectually sau'd, the Bishop himselfe cannot deny, seeing he grants so much to the Donatists themselues, whom he confesses at least to haue been Schismatiques, iustly condemn'd by the Orthodox Church, and in some respects * *in greater danger of damnation, then* wee *Romanists*. His words are these. (*a*) *A plaine honest Donatist, hauing, as is confessed, true Baptisme, and holding the Foundation, as for ought I know, the Donatists did, and repenting of what euer was sinne in him, and would haue repented of the Schisme, had it been know'n to him, might be saued*. Neither will (J suppose) any other Protestant deny vs the possibility of exercising such acts; seeing they all grant, that with *involuntary* errours, true Fayth and repentance may stand; and haue no sufficient reason to thinke, that our errours at death, are voluntary and willfull; or that wee doe willfully omitt any thing, that wee beleeue to be necessary for the attaining of Saluation.

* §. 35. punct. 5.

(*a*) Ibidem.

But now, according to the doctrine of Catholiques, there are very few, or none, among Protestants, that escape damnation, or that are sau'd, if they liue, and dye out of the Communion of our Church. Not that it is a point of our beleefe, that many

Protestants shall be damn'd precisely vpon the account of beeing Heretiques,(because heresie is an obstinate,and *willfull* errour against Fayth ;and wee cannot easily,much less infallibly determin , whose errours are *willfull*) but because there are none ,or surely but very few amongst them , but are guilty of mortall sinne against Gods Commandements;and because the ordinary meanes they vse,and prescribe, is not according to our principles, sufficient to expiate, and blott out such sinne. 'Tis well know'n,that though Protestants, to obtaine Saluation, beleeue in Christ , trust in his merits , and repent of their sins,,yet they doe it not purely out of a perfect loue of God , so as to hate sin aboue all euills, meerly as it is an offence against the Diuine Maiestie , and to preferre God,and his holy Commandements before our selues,and all other creatures, (for this is a very hard, and rare act euen amongst the best of Christians) but at best, vpon inferiour, and lower motiues (as the manner of most men is to doe) viz. in consideration of the Beatitude of Heauen, as it is their own particular good, or for the auoyding of the paines of Hell, as it is their particular,and chiefest harme.

Now , according to our doctrine,such kinde of repentance as this ,is no sufficient remedy to blott out sinne, vnless it be ioyn'd with the Sacrament of pennance, viz. Confession and Priestly Absolution,&c. which Protestants reiect. J say,without the Sacrament of pennance actually, and duly receiu'd,all Catholiques hold,that neither Fayth , nor Hope , nor any repentance ; or sorrow for sinne, can saue vs, but that only which is ioyned with a perfect loue of God,wherby wee are dispos'd to loose all , and suffer all that can be imagin'd , rather then to offend God ; yea though there were indeed neither Heauen to reward vs , nor Hell to punish vs: which beeing a thing so hard to be found , especially amonge such , as beleeue a man is iustifyed by Fayth only , it followes euidently , that in our doctrine, very few ,or no Protestants are saued. The Conclusion therfore is vndenyable ,that our Church is a *safer* way to Saluation ,then that of Protestants,

My second Argument is this.

That Church, and Religion which affords all necessary meanes of Saluation , is a *safer* way to Saluation, then an other which does not.

But the *Roman* Church , and Religion affords all necessary meanes of Saluation;and the Protestant doth not.

Ergo , the *Roman* Church, and Religion is a *safer* way to Saluation, then the Church and Religion. of Protestants.

The *Maior* is euident. The *Minor* consists of two parts; which J shall proue in order.

The First, which is, that the *Roman* Church, and Religion affords all necessary meanes of Saluation , appeares partly by the confession of Protestants themselues, who acknowledge generally, that in our Church,and Religion are contained all Foundamentall points; that is,all things absolutely necessary to Saluation : and partly, because it cannot be proued ,that any thing is of absolute

necessity in

necessity, in order to Saluation, which is not found in our Churches Communion. The second, that Protestants standing to their owne principles, neither haue, nor can haue things necessary for Saluation, J proue by this one Argument.

Jt is certaine that diuine Fayth necessary to Saluation, according to these places of Holy Writt, *sine fide impossibile est placere Deo, Hebr.* 11. (*without Fayth it is impossible to please God*) *Qui non crediderit, condemnabitur. Marc.* 16. (*He that beleeueth not, shall be damned.*) 'Tis likewise certaine, that this diuine Fayth must be *firme*, *sure*, and without *doubt*, or *hesitation*: in so much that if an Angel from Heauen should preach the contrary to what wee beleeue, it ought not to be altered, according to that of the Apostle. *Galat.* 1. 8. Now how is it possible, that Protestants standing to their principles, should haue this *firme, Sure*, and *vndoubting* Fayth, concerning any mysterie of Religion? They will say vpon the Authority of Gods Reuelation, or the *written word.* But J aske, how is it possible for them to beleeue any diuine truth *firmly, certainly*, and *infallibly* for the Authority of scripture or the *written Word*, vnless they doe first *firmly*, *certainly*, and *infallibly* beleeue, that scripture is the true word of God, and that the sense of the words is such as they vnderstand? and how can they beleeue this most firmly, and certainly, if they neither are, nor can be *infallibly* sure, according to their own principles, that the Church erreth not in deliuering such, and such bookes for Canonicall scripture? or that those passages, vpon which they ground their beleefe, are the very same with the Originall Text; or in case they vnderstand not the Originalls, that there hath been no errour committed in the Translation of them? yea doe they not hold principles absolutely inconsistent with *this certainty*, when they teach, that not only priuate men, but Generall Councils, and euen the whole Church may erre in matters of great consequence? How can they then be sure, that the words of scripture, for which they beleeue the Diuinity of Christ (for example) are to be vnderstood in that sense, in which themselues vnderstand them, and not in the sense, which the *Arians* put vpon them? If Generall Councils, and the whole Church, may erre in expounding scripture, what certainty of beleefe can wee haue in this, and in diuerse other like points?

Jf it be answered, that Christs Diuinity is a ***Fundamentall*** point, and that in ***Fundamentall*** points wee must beleeue the Church; J reply, this answer satisfies not the difficulty. For J aske, vpon what ground doe wee beleeue it to be a Fundamentall point? if because the whole Church teaches it to be so, and the whole Church cannot erre in points Fundamentall, I answer, it must first be proued, that the *Arians* are no part of the whole Church; for if they be a part of it, the whole Church doth not teach it. To say the *Arians* are noe part of the whole Church, because they erre in Christs Diuinity, which is a point Fundamentall, is to suppose that for certaine, which is principally in question. That Ghrists Diuinity therfore is a point Fundamentall, must be prou'd some other way, then by the Authority of

thority of the whole Church. If that way be ſcripture, the former difficultie returns, viz. how a man shall be ſure, according to Proteſtant principles, that ſcripture is to be vnderſtood in the Catholique ſenſe, and not in the ſenſe of *Arians*. And if it be any other way beſide ſcripture, according to Proteſtant principles, it will not be infallible, but ſubiect to errour, and conſequently will not be ſufficient to ground infallible certainty. 'Tis euident therfore, that Proteſtants, ſtanding to their grounds, cannot beleeue eyther the Trinity, or Chriſts Diuinity, and Incarnation, or the Redemption of mankinde by his death, or any other myſterie and point of Fayth with that firmeneſs, and certaintie, which is requiſite to an Acte of Fayth: nay it followes, that they cannot be altogether ſure of theſe myſteries of Chriſtian Religion, as they are, or may be of things related euen by heathen Hiſtorians; ſeeing more agree, that thoſe things are true, then that the ſenſe of ſcripture, in thoſe controuerted points, is ſuch as Proteſtants vnderſtand.

Theſe Arguments wee conceiue ſufficient to conuince any rationall vnderſtanding, that the *Roman* Church, and Religion is a *ſafer* way to ſaluation, then that of Proteſtants. Lett vs now take notice of the Bishops anſwers, and aſſertions touching this queſtion.

3. Whereas therfore Proteſtants doe commonly taxe vs for want of Charity, becauſe wee generally deny Saluation to thoſe that are out of our Church, A. C. proued that this denyall, (beſides the threatnings of Chriſt, and the Holy Fathers denounced againſt all ſuch, as are not within the Communion of the true Church) is grounded euen vpon Charity; it beeing farre more charitable to forewarn a man plainly of a danger, then to let him run into it, through a falſe ſecurity. *There is but one true Fayth* (Sayth he) *and one true Church, out of which is no Saluation; and he that will not heare this Church, lett him be vnto the* (Sayth Chriſt himſelfe) Matth. 18. 17. *as an Heathen and Publican.* Jf Saluation then may be had in our Church, as the Bishop with other Proteſtants confeſſed; and there be noe *true* Church, nor *true* Fayth, but *one*, in, and by which Saluation may be had, (as is likewiſe confeſſed) it followes, that out of our Church there is noe Saluation to be hoped for, and conſequently, that it is no want of Charity in vs to, tell Proteſtants of this, but rather want of light, and good vnderſtanding in them, to thinke our admonition to be vncharitable. The Bishop himſelfe confeſſes, *that he, who will not both heare, and obey the Catholique Chriſtian Church, yea the particular Church in which he liues too, ſo farre, as it in neceſſaries agrees with the vniverſall, is in as bad a condition as an Heathen, or a Publican, and perhaps in ſome reſpects worſe.* But he errs very much in the conceite he frames of the Catholique Church that muſt teach vs: it beeing a thing, according to his deſcription, more like an *Idea platonica, or Chimæra* of ſome phantaſticall braine, then a true ſubſiſtent aſſemblie, or Societie of Chriſtians: a thing as little able to ſpeake, or declare with requiſite authority, any certain and vniforme doctrine, or matter to be beleeu'd, as himſelfe and

A.C. pag. 65.

§. 35. num. 2.

ſelfe and his party are vnwilling to hearken to the truth. For by *the Catholique Church*, in his notion, nothing elſe is to be vnderſtood, but a mixed multitude of all ſorts, and ſects of Chriſtians, viz. Greeks, *Armenians*, Lutherans, Caluiniſts, Prelaticall, and Presbyterian Proteſtants, Anabaptiſts, Independents, and what not, beſide the *Roman* Catholiques. But how is it poſſible, that ſuch a Church as this, should euer inſtruct, and command vs, what to beleeue? How shall a man that liues in the *Jndies*, or in any other remote part of the world, heare the common voyce of a Church, which ſpeaks by the mouth of ſo many diſagreeing parties? or how shall a man be ſure, that ſuch, and ſuch a doctrine is rightly commanded him by the Catholique Church, taken euen in the Bishops own ſenſe, vnles he be firſt preaſſured, what the Fayth is, without which it is impoſſible to be a part of the Catholique Church? Laſtly, how shall he be ſure, that all who profeſs that Fayth, doe alſo teach, and command the doctrine, which in obedience to the Bishops *Chimericall* Church, he is requir'd to beleeue?

(a) Ibidem. punct. 5. Againe, (*a*) if *Donatiſts*, *for any thing the Bishop knowes*, *held the Foundation*, (and conſequently were a part of the Catholique Church) and if errours, that (*b*) *come too neere Idolatrie*, are *euidently repugnant to the word of God*, *and doe shake the very* (b) Ibidem. *foundation* of Chriſtian beleefe (as the Relatour pretends our opinions doe) may be found in that which is (confeſſedly) the greateſt, and moſt conſiderable part of the Catholique Church, what reaſon could the Apoſtle haue to ſay, that the doctrine of forbidding Marriage, and eating certaine meats, *was a doctrine of Deuills*, and that thoſe who held it, should *fall from the Fayth*? 1. Tim. 4. 3. why might not the teachers of ſuch doctrines be a part of the Catholique Church, as well as the *Donatiſts*, and thoſe that maintaine other dangerous opinions, which, in the Bishops judgement, doe *Shake*, but doe not *ouerthrow* the Foundation of true Fayth neceſſary to Saluation? or if they might be a part of the Catholique Church, notwithſtanding *their departure from the Fayth* by holding of ſuch doctrines, what shall hinder, but the *Arians* and all other Heretiques whatſoeuer, if they profeſs the doctrine of Chriſt, may, notwithſtanding their errours and how euer they vnderſtand the words of Chriſt, pretend to be parts of the Catholique Church, whoſe common voyce wee are bound to heare, and with all ſubmiſſion to obey? ſee here, good Reader, what a Church the Bishop aſſigns the to *heare* and *follow*, vnder paine of beeing in as *bad, or perhaps in a worſe* condition, then an Heathen and Publican.

4. His Lordship next taske is to impugn the Argument which §. 35. num. 3. A. C. brings to proue that the *Roman* Church and Religion is *the ſafer* way to Saluation, becauſe both parties, viz. Catholiques, and Proteſtants doe agree that Saluation may be had in it, but doe not both of them agree, that it may be had in the Proteſtant Church, and Religion? The Bishop brings ſeuerall inſtances to shew, that this Agreement of both parties is no ſufficient ground to thinke,

to thinke, that ours is the ſafer way. His firſt inſtance is this. The Baptiſme of the Donatiſts was held true, and valid both by the Donatiſts themſelues, and the Orthodox alſo; but that of the ,, Orthodox was held true and valid only, by the Orthodox, and ,, not by the Donatiſts: yet none of vs grant that the Orthodox ,, were bound to embrace the Baptiſme of the Donatiſts as the ,, ſafer way of the two. How then does it follow, that a man ought ,, to embrace the *Roman* Church and Religion, as the *ſafer* way ,, to heauen, becauſe both parties agree, that in the *Roman* ,, Church there is *poſſibility* of Saluation, but doe not agree there ,, is the like poſſibility among Proteſtants? This is the Summe, and force of his firſt inſtance.

To which J anſwer, that no Orthodox could embrace the Baptiſme of the Donatiſts, as the *ſafer* way, but he muſt committ two ſins; the one of diſobedience to the Orthodox Church, which forbad communication with Donatiſts, and all other Heretiques, in diuine Rites, ſuch as the adminiſtration of Sacraments is: the other againſt Fayth, which obliged him to beleeue the Baptiſme of the Orthodox to be as ſafe as the other. Now how could any man be ſayd to take the *ſafer* way to Saluation, by embracing the Baptiſme of the Donatiſts for the agreement of both parties touching its validity, when the greateſt, and moſt conſiderable partie, to witt, that of the Orthodox, hold it cannot be done, except in caſe of neceſſity, without damnable ſin, which debarrs the ſoule from heauen? whereas the caſe put by vs is quite different from this. For wee ſuppoſe Proteſtants grant a man may liue, and dye in the *Roman* Church, and that none of his errours ſhall hinder his Saluation, whatſoeuer motiues he may know to the contrary. But no Orthodox did euer grant, that a man might with a ſafe Conſcience embrace the donatiſts Baptiſme knowing the doctrine, reaſons, and command of the Orthodox Chnrch to the contrary: or that a man, who had ſo embrac't the Baptiſme of Donatiſts, might liue, and dye with poſſibility of Saluation except he acknowledg'd his fault, and repented of his ſinne.

You will ſay perhaps, that as a man ought not to receiue the Donatiſts Baptiſme, thought valid in the iudgement of both parties, becauſe the Orthodox held it ſinne, and forbad it vnder paine of ſinne; ſo neither may a Proteſtant, who is taught by ſcripture or otherwiſe, and is fully perſuaded, that the *Roman* Church and Religion containes many groſs errours, contrary to Gods words, embrace the *Roman* Church and Religion, though both ſides grant poſſibility of Saluation in the ſayd Church, and Religion. J anſwer, and acknowledge, that as a Jew, Mahumetan, or Arian, is not bound to embrace the Orthodox Fayth of Chriſtians, ſo long as he is fully perſuaded that 'tis a falſe and erroneous beleefe; ſo neither is a Proteſtant bound to embrace Catholique Religion, ſo long as his conſcience tells him, that it containes errours and ſuperſtitions contrary to Gods word. But J ſay withall, that, as a Iew, Mahumetan, and *Arian* were bound to alter

to alter their iudgement concerning the pretended erroneousness and falsity of the Orthodox Fayth, if sufficient motiues were propounded to him, and that according to the principles of both parties, the Orthodox Fayth were *the safer* way to Saluation: so likewise a Protestant would be oblig'd to embrace our Religion, if sufficient motiues to alter his present iudgement concerning our pretended errours, were offer'd to him, and that it could be prou'd by the ioynt principles of both Protestants, and Catholiques, that Catholique Religion were *the safer* way to Saluation. Now that by the ioynt principles, or doctrine both of Catholiques and Protestants, our Religion, or Fayth, is *the safer* way, wee haue already prou'd in our first Argument: and that Protestants may haue sufficient motiues to alter, and depose their present iudgement touching our pretended errours, whensoeuer they will attend to them, is sufficiently euidenced from hence; seeing, an infinite multitude of persons, who haue as good naturall witts as themselues, as tender consciences as themselues, haue read, and ponder'd the controuerted passages of scripture as much as themselues, vnderstand all contrary reasons, and obiections, as well as themselues, yet beleeue with absolute certainty, as *diuine Truths*, those very points, which Protestants conceiue to be errours.

5. The other instances, which he brings, seeme rather to argue a weakeness in the Relatour's iudgement, then in the Argument he impugns. *In the point of the Eucharist* (sayth he) *all sides agree in the Fayth of the Church of England, that in the most Blessed Sacrament the worthie receiuer is by his Fayth made spiritually partaker of the true and reall Bodie and Bloud of Christ, truly and really.——Your Roman Catholiques adde a manner of this his presence,*
§.35. num 3. *Transubstantiation, which many deny; and the Lutherans a manner of this presence, Consubstantiation, which more deny. If this Argument be good, then euen for this consent, it is safer Communicating with the Church of England, then with the Roman, and Lutheran; because all agree in this truth, not in any other opinion.* Here are many words spent to small purpose. For first, can a man be sayd, in any true sense, to communicate *rather* with the Church of *England*, then with the *Roman*, or *Lutheran*, only by beleeuing that, wherein they all agree? and yet the Bishops Argument supposes this. But put case by *communicating with the Church of England* he vnderstands such a beleefe of the English Protestants *reall presence*, as carries with it an express denyall both of Transubstantiation, and Consubstantiation in the Sacrament; how is it possible, that a man should be moued to this beleefe, by the *common consent* of Catholiques, Lutherans, and English Protestants; seeing only these last agree in this point?

That which the Relatour adds to this, is no less absurd. He cites *Suarez*, a Catholique diuine, as teaching, that to beleeue Transubstantiation is not *simply necessary* to Saluation; and triumphs thereupon against Catholiques, as if he had ouercome them with their own arms; asking *A. C. what he can say to this*; and seems to admire

to admire the force of truth, which was able to draw this confeſſion from an aduerſarie. But J anſwer, what matter is it, though *Suarez* had really taught it not to be *ſimply neceſſary* to Saluation to beleeue Tranſubſtantiation? were that ſufficient ground to ſay, that he agreed with Proteſtants againſt the determination of the *Roman* Church? muſt he needs thinke that Tranſubſtantiation is an errour, or noe point of Catholique Fayth, becauſe he held it not *Simply neceſſary* to Saluation? very true it is, all Catholiques teach that whatſoeuer is defin'd by the Church, is an article of Fayth, which may neither be doubted of, nor diſputed: yet no man thinks 'tis *ſimply neceſſary* to Saluation to beleeue euery point ſo defined, by an expreſs act.

A Proteſtant, verſed in ſcripture, would thinke it a ſinne, if he ſhould deny that Moyſes his rod was turned into a Serpent: yet, J conceiue, he will hardly ſay, that it *is Simply neceſſary* to Saluation; or that he is bound, abſolutely Speaking, to beleeue it with an expreſs act of Fayth vnder paine of damnation. But the truth is, *Suarez* ſpeaks to no ſuch purpoſe, as the Bishop alledges him. He confeſſes indeed, that the manner of explicating the change, or conuerſion, that is made in the B. Sacrament, which Schoole-men vſe, is no neceſſary part of the doctrine of Fayth in that particular, becauſe it depends vpon Phyſicall and Metaphyſicall principles; but as for the conuerſion it ſelfe (or Tranſubſtantiation) it is moſt euident, that he holds it for a point of Fayth, which to deny were Hereſie. His words are theſe, in the ſection immediately precedent to that which the Bishop quotes. *(a) Secundò infero* etc. *Secondly* (Sayth he) *J inferre, that if a man confeſs the reall preſence of Chriſts Body in the Sacrament, as alſo the abſence of bread, yet denyes a true conuerſion of the ſubſtance of bread into the ſubſtance of Chriſt Body, he falls into Hereſie; becauſe the Catholique Church hath defined, and doth teach, not only the two firſt, but alſo this laſt.* what ſay you to this, Proteſtants; you that looke vpon this Bishop as the pillar of your Church? was it truth and honeſtie (thinke you) that mou'd him thus to miſreport an Author of that worth, that euen himſelfe thought not fit to mention him without * ſome character of honour? They that pleaſe to conſult the Author himſelfe, in the (*e*) place alledged, will finde that *HOC TOTVM* does not ſignify *to beleeue Tranſubſtantiation*, as the Bishop moſt falſely and partially renders it, but a farre different thing, as wee haue ſayd aboue.

His quarrel with *Bellarmin* is no leſs impertinent; whome he cenſures (forſooth) of *tedious neſe*, and *for making* (as he conceiues) *an intricate, and almoſt inexplicable diſcourſe aboute an Adductiue conuerſion; a thing, which* in the Relatours opinion, *neither Diuinity, nor Philoſophy euer heard of till then.* But let the indifferent reader be Judge. *Bellarmin* explicates his *Adductiue* Conuerſion thus. As meate is changed into the ſubſtance of mans body by meanes of nutrition, and becomes a liuing and animate part of man, not becauſe the ſoule, which informs it, is *de nouo* produced in the matter duly prepar'd, but becauſe the ſame ſoule,

(a) Secundò infero, ſi quis confiteatur præſentiam corporis Xti, et abſentiam panis, neget tamen veram Conuerſionẽ vnius in aliud, in Hæreſim labi: quia Eccleſia Catholica non ſolùm duo priora, ſed etiam hoc tertium definit ac docet. Suarez. in 3. partem. D. Thomæ. diſp. 5. quæſt. 75. Sect. 1. §. vlt.

* SVAREZ... and he a very Learned Aduerſary. Relat. Ibid. pag. 287.

(e) Zuarez. vbi ſuprà. §. 2.

(f) Bellarm. lib. 3. de Euchariſt. cap. 18 §. *Ex his colligimus*: et in recognit. huius loci.

same soule, which was in the body before, begins now to be in the new matter; so by vertue of this *Adductiue* Conuersion, the bread is turned into the Body of Christ, not as if Christs Body were (properly speaking) *produced* vnder the elements (for it was preexistent before; and nothing that is preexistent can in proper sense, be sayd to be produced) but because it was not *there* before, and begins now to be vnder the elementary forms, by vertue of Consecration. Lett any man iudge, whether this explication be not farre more intelligible, then what the Bishop himselfe sayes touching the point of *reall presence*.

First of all, he affirms (with Bishop *Ridley*, and other Protestants, (g)§.35.num. 3. (g) cited by him,) that *the true, reall, naturall, and Substantiall Body of Christ, that very Body, which was born of the Virgin, which ascended into Heauen which sitteth on the right hand of God the Father, which shall come from thence to iudge the quick and dead, is truly, really, and Substantially in the B. Sacrament*; and yet for all this, denyes both Transubstantiation and Consubstantiation; that is, in effect, he will haue Christs Body to be *really* and *Substantially* in the Sacrament, yet neither *with* the Substance of bread, nor *without* it. He will haue Christs Body to be *really* in Heauen, and *really* also *in very Substance* on earth at the same time, and yet stiffly denies, with all *Caluinists*, that the same Body can by any power be really present in seuerall places at once. Is not this to say in effect, that Christs Body *really* is only in Heauen, and *no where else*, and yet to acknowledge, that at the same time it is *really* in the Sacrament on earth? But who is able to vnderstand, and reconcile these speeches? His saying, that Christs Body is receiu'd *spiritually by Fayth, by Grace*, and the like, is a plaine contradiction to what he had taught before; seeing by these words are only signified a metaphoricall presence, which in no true sense can be called reall. In my opinion *Zuinglius*, *Peter Martyr*, and these of the Sacramentary party, deale farre more candidly in this point, (who flatly deny and reiect all *reall presence*, both name and thing) then the Bishop, and some other Protestants alledged by him, who confess the *name*, but deny the *thing*.

6. The Catholique Authors, which the Relatour hath the confidence to bring, in fauour of his Protestant beleefe touching this matter, are grossly eyther misunderstood, or misexpounded Ibidem. num 3. by him. For 'tis euident, when they speake of *spirituall Communion* they meane, for the most part, that which is by *desire* and *deuotion* only, when for want of opportunity, or some other reason, wee doe not actually receiue the B. Sacrament, but yet doe vse most of those affections, and deuoute aspirations of heart towards God, and our B. Sauiour, which wee are wont to practise, when wee doe really communicate. Sometimes indeed they discourse of Christs miraculous and ineffable beeing in the Sacrament; where he is present not like a bodily substance, but rather like a spirit, that is, *whole, in the whole consecrated host, and whole, in euery part of it*. But sure I am, they neuer say, or thinke, he is there by such a *spirituall* presence, as Protestants meane;

that is,

that is, exclusiue of his *truly-reall* presence, and *by Fayth only*; or that he is not there as *truly* and *really*, as he is in heauen, whether wee exercise an act of Fayth, or no.

Now when the Bishop insists so much vpon a *spirituall participation of the true and reall Body and Bloud of Christ, truly and really by Fayth*; eyther he meanes such a *participation* as is proper to this Sacrament, and cannot be had saue only in the orall and actuall receiuing of the Sacramentall elements; or he meanes such a participation of Christs Body and Bloud, as deuoute persons may haue in their soules, whether they receiue those elements corporally, or no. If he meanes this second only, then both parties cannot be sayd to agree in the proper point of Sacramentall participation; seeing it is not suppos'd to be such, but only a spirituall kinde of receiuing Christ, common to other deuoute offices of Christian pietie, as well as to the Sacrament. If he meanes the first, viz. such a participation of Christs Body as is *proper* only to the Sacrament, and cannot be had, but when the Sacrament is *orally* and *actually* receiu'd, to make it appeare that wee agree with Protestants in it, they must first shew what it is, and particularly, that it is something really different and distinct from a deuoute *eleuation of heart*, *remembrance of Christs Passion*, *trust*, and *application of his merits*, etc. otherwise they relapse into the former difficulty, viz of putting such a *participation* of Christ, as is not *proper* to the Sacrament: for certainly none of all those *participations* of Christ last mentioned, are *proper* to the Sacrament, but may be exercised at other times, and by other meanes; as namely, when one eates his common food at the table, when he drinks wine or beere, when he looks vpon a *Crucifix*, when he prayes, meditates, or the like.

But this, neither the Bishop, nor any of his partie can shew, standing to *Caluin* and their own principles; that is, they cannot shew, what their *spirituall participation*, or receiuing of Christ, signifies in effect more, then a deuoute eleuation of heart, remembrance of Christs Passion, trust, and application of his merits, or something of like nature, done and performed oftentimes, as really *without* the Sacrament, as *with* it: and consequently it can neuer be sayd, that *both parties* (viz. *Roman*-Catholiques, and Protestants) are of the same sentiment, or *doe agree* in any reall reception, or participation of Christ, *proper* to the Sacrament. For all the world knows, the *reall participation* of Christ in the Sacrament, which Catholiques beleeue signifies a quite different thing from this.

7. Lett vs now consider, what his Lordship has to say to A. C. for his resolute affirming; *there is no perill of any damnable Heresie, schisme, or other sinne, in resoluing to liue and dye in the Roman Church.* This the Relatour cannot digest; therfore he replies, *not so neither. For he that liues in the Roman Church with such a resolution, is presum'd to beleeue, as that Church beleeues; and he that doth so*, in the Bishops opinion, *is guilty, more or less, not only of the schisme, which that Church caused at first by her corruptions,* Ibidem. punct. 5.

and now

and now continues by her power, but of her damnable opinions too in point of misbeleefe, and of all other sins also, which the doctrine and misbeleefe of that Church leads him into. He seemes by this plainly to retract what he formerly granted touching possibility of Saluation to *Roman* Catholiques. For how can they possibly be sau'd, that liue and dye in the guilt of *damnable opinions and sins*? or what sort of Catholiques are they, whome the Relatour thinks may possibly be in state of Saluation? are they such only as doe not *beleeue*, as *that Church* (viz. the *Roman*) *beleeueth*; but only liue in outward Communion with her, and making only outward shew and feigned profession to beleeue that, which in heart they disbeleeue? He giues indeed some cause to thinke, that this is his meaning, when he tells vs, *how willing he is to hope there are many among vs, which wish the superstitions of the Roman Church abolished, and would haue all things amended that are amiss,*

Ibidem. *if it were in their power*, etc. and of such particularly professeth, *that he dares not deny them possibility of Saluation.* But how could it possibly sinke into a sober mans head to iudge him capable of Saluation, that for temporall and sinister ends only, contrary to knowledge and the light of his own conscience, complies outwardly with superstition and many other sinfull and Jdolatrous practices, all his life long, and deny it to him, who hates all superstition and sin in his very soule, and would not comply with any, if he knew it, but adheres to the doctrine and practices of the *Roman* Church meerly for conscience sake, and for noe other reason, but because he simply and sincerely beleeues all her doctrine to be true, and consonant to Gods word, and all her allowed customes and obseruances to be pious and holy? what is this but to say, he is an honest man, that takes his neighbours goods wittingly and willingly from him, knowing them to be his; and that he is a knaue and deserues to be hang'd, that takes them vnwittingly, and verily beleeuing that they are his own?

Secondly he tells vs, that *'tis one thing to liue in a Schismaticall*

Ibidem. *Church, and not to comunicate with it in Schisme, or in any false worship, and an other thing to liue in a Schismaticall Church, and to Communicate with it in the schisme and corruptions, which that Church teacheth*; wee grant it; beeing our selues, in some sort, an instance of this truth, whome the Catholique Church permits, both in *England, Germany* and other Countries, to liue amonge those she esteems both schismatiques and Heretiques too, (though wee thinke, this is not, properly speaking, *to liue in a schismaticall Church*) yet she does not permit vs to communicate with them in their shisme. But when he proceeds therevpon to charge the *Roman* Church with beeing *worse* and more *cruell then the Church of Jsraell, euen vnder Achab and Jezabel was* (*when so many worshiped the calues in Dan and Bethel*) because (forsooth) *he doth not finde that this doctrine YOV MVST SACRIFICE IN THE HIGH PLACES*, or this, *YOV MVST NOT SACRIFICE AT THE ONE ALTAR IN HIERVSALEM, was eyther taught by the Priest, or maintained by the Prophets, or enioyned by the Sanedrim*

——*whereas*

——*Whereas the Church of Rome* (sayth he) *hath solemnly decreed, her errours, and imposed them vpon men vnder the greatest penalties, yea, and erring, hath decreed withall, that she cannot erre*; wee answer, this is not to argue, as a Logician should, *ex concessis* or *probatis*, but rather, vpon false and vnproued suppositions, to bring, in lieu of argument, *railing accusation* against our superiours; which the Apostle (*Jude.* 8. 9.) vtterly condemned. Is it sufficient for the Relatour to say, that *Transubstantiation, Purgatory, Forbearance of the Cup* are *improbable opinions*, and contrary to *the express command* of our sauiour?

8. Againe, what I pray, does our aduersary meane by his *Church of Israel vnder Achab and Jezabel*, when he says the Church of *Rome* is *worse and more cruell* then she? does he meane the true Church there? that is, the number of those Faythfull Israelites, which as the scripture testifies of them, *neuer boued their knees to Baal?* 3. King. 19. 18. If so, his Lordship surely committs a huge *Solecisme*, when pretending to aggrauate the crime of the *Roman* Church, he sayes she *was worse and more cruell, then the Church of Israel vnder Achab and Jezabel*, as if that Church, at that time, had deseru'd the character of *bad* or *cruell*. If he meanes the other part of the Israelites, who were fallen from the true Religion, and worshiped *Ieroboams* calues, wee wonder vpon what ground he stiles them *the Church of Israel*, seeing manifest Idolaters are no way to be accounted parts of the true Church. But in what respect is the Church of *Rome worse* then that of *Israel* in the time of *Iezabel? because* (sayth he) *the Church of Rome hath solemnly decreed her errours*, and *impos'd them vpon* men vnder *the greatest penalties*, viz. of Excommuncation etc. whereas the Church of *Israel* did neyther solemnly teach, that men ought to Sacrifice in the high places, nor punish men for going to Sacrifice at the one Altar in *Hierusalem*. Admitt this were true; though it be more then the Bishop can proue, seeing *Elias* complaind in those times, that Gods Altars were throw'n down, and the Prophets persecuted and slaine with the sword, which argues there was no such liberty as the Bishop pretends: admitt, I say, it were true, yet if there be any force in this argument, it concludes more against himselfe, then against the *Roman* Church. The Bishop grants, that a Generall Council, lawfully called and orderly proceeding, may define errours contrary to scripture, and that in matters euen Fundamentall, and of maine importance to Saluation; yet he §. 38. num. teaches withall, that the decrees of such a Council must stand 15. in force, and binde all particular men at least, to *externall obedience*, till the whole Church by an other Generall Council, reuerse the definitions of the former. Is not this likewise to be worse then the Church of Israel? Is not this to oblige people to make profession of false doctrine, contrary to scripture and euident reason, or demonstration? yea, is it not to be, in this respect, farre worse then the Church of *Rome*? which requires indeed, that all persons doe submitt to the decrees of Generall Councils, but doth not require this as granting Councils to be

fallible or subiect to define errour in stead of truth in matters of Fayth ; but as assuredly perswading her selfe that they are, by the speciall assistance of the Holy Ghost, infallible, and cannot define any thing in such cases, but what is truth.

Lastly, if inference be to be made from the practice of the Jewish Church it will serue rather to iustifie, then to condemne the proceedings of the *Roman*. When power resided in the true Prophets of God, and in his true and lawfull Priests, Idolatrie and disobedience to the law of *Moyses* was seuerely punish'd ; but in corrupted times euery one had libertie to doe what ill he listed. The *Roman* Church therfore is rather to be commended for her zeale, and imitating the Synagogue in the times of its greatest purity, to witt, by exacting strict obedience to her doctrine lawfully declar'd and established by Generall Councils ; which she also beleeues, and is as well assured, to be according to diuine reuelation, and not repugnant to Gods honour, as the Synagogue was of their doctrine : the *Roman* Church, I say, is rather to be commended for this, euen from the example of the Iewish Church, then to be tax'd with cruelty, for not symbolizing with the corrupted and Apostatiz'd Synagogue, in giuing promiscuous liberty to all, to beleeue and practise what they list in point of Religion.

As for what he auouches concerning *Transubstantiation, Purgatorie, and Forbearance of the Cup*, that they are *improbable opinions*, and *contrary to Gods word*, wee answer, 'tis according to his custome to speake without proofe ; and therfore wee are not troubled at it. 'Tis that, which euery Heretique may say, if he please, (an *Arian*, as well as an English Protestant) the doctrine of the *Roman* Church is *improbable, is contrary to Gods word*, where it contradicts their particular Heresie. Nay, is it not a thing, they might as iustly say of the English Church, as of the *Roman*, viz. that she is in this regard *worse and more cruell* then the Church of *Israel* ; that she hath Solemnly decreed *improbable opinions*, to witt the doctrine of the Trinity, and the Deity of Christ, and *to keep of disobedience*, how false soeuer her doctrine be ; she *binds* it vp vnder paine of Excommunication ; yea and *kindles the fagot too* sometimes, when nothing else will serue the turn ? Witness the booke of Canons, which inflicts Eccommunication *ipso facto* vpon any that denyes the 39. Articles of the Church of England ; and the proceedings against seuerall persons, who haue been burn't, hang'd, draw'n ; and quarter'd in this nation meerly for Religion, since Protestantisme bore sway here.

To false premisses the Bishop ioynes a Conclusion as enigmaticall and ambiguous. *This then* (sayth he) *may be enough for vs to leaue Rome, though the old Prophet* (3. king. 13. 11.) *left not Israel*. By *leauing Rome* he vnderstands (surely) their refusing any longer to adhere to the *Roman* Church, and to communicate with her in those things, which they account superstitions and errours. But did not both that old Prophet, and also all the true Prophets and people of God, in this sense *forsake* corrupted *Israel*, in the time of *Achab* and

Achab and *Jezabel*? did they ioyne (thinke you) with the Idolatrous Tribes in the Sacrifices at *Dan* and *Bethel*?

9. The like is to be sayd of the comparison he mak's between A. C. and *Petilian* the Donatist; it signifies not much. For who sees not a manifest difference in the case and argument of these two? *Petilian* would haue Catholiques refuse and desert the Churches Baptisme, to embrace that of the *Donatists*, only because Catholiques (or the Catholique Church) acknowledg'd the Donatists Baptisme to be in it selfe, valid, or true Baptisme, though by reason of their schisme the same Church likewise taught it to be *damnable sinne* and inconsistent with Saluation for any Catholique to seeke their Baptisme voluntarily, or, to admitt of it otherwise then in case of extreme necessity: whereas A. C. would haue Protestants become Catholiques vpon this ground viz. because, that euen Protestants themselues, at least the most learned, most wise, and most considerable amonge them, doe grant vs possibility of Saluation, notwithstanding any thing that wee beleeue, or doe. How then can the Bishop (as he pretends) *answer A. C. iust as St. Austin answered Petilian the Donatist*? That which deceiu'd him is, that he did not well obserue the force of A. C^s maxime, viz. that *'tis safest in order to Saluation to take that way which both parties agree in*; which imports not any agreement whatsoeuer, indefinitely speaking, but determinately and specially *such an agreement*, or an agreement, so farre betwixt aduerse parties concerning such a point, or thing, as to acknowledge the beleefe, or doing of it doth not destroy Saluation, or doth not hinder the parties beeing sau'd that does it. Had due notice been taken of this, it would haue sau'd him the trouble of bringing this, and so many other instances, to noe purpose; of which more in due place. In the meane time, wee conceiue the disparity betwixt the case and argument of *Petilian* and A. C. so manifest, that it needs no further illustration. Ibidem.

10. But here the Relatour growes into choler, taxing A. C. *of a most lowd vntruth, and such, as an ingenuous man would not haue spoken*, for no other reason but for saying, *there is confessedly noe perill of damnation* by liuing and dying in the *Roman* Church. I answer, whateuer the Bishop granted, or granted not, *in express terms* to A. C. touching this matter, 'tis certaine, that from what he doth confess, it really and necessarily followes, that there is no perill of damnation *per se loquendo*, or precisely, by liuing and dying in the *Roman* Church. For first, as to the ignorant which hold the pretended errours of our Church, but cannot *discern them*, those he professedly exempts from perill of damnation, if *they conforme themselues to a religious life*. Secondly, he grants that such others of the *Roman* Church, as doe euen *wittingly and knowingly associate themselues to the gross superstitions of the Romish Church, if they hold the Foundation Christ, and liue accordingly*, are not to be deny'd Saluation. Whence I argue. If, according to the Bishops confession, neyther voluntary, nor inuoluntary superstition excludes a Papist from possibility of beeing sau'd, it is no *lowd vntruth*, nor indeed so much as a mistake, to say, that in the §. 34. §. 35. punct. 5

Roman

Roman Church there is *confeſsedly* noe perill of damnation, in the ſenſe abouefayd, that is, meerly by liuing and dying in that Communion.

What he adds after this of *ſome amonge vs, who wish the superſtitions abolished which they know, and pray to God to forgiue their errours in what they know not, and would haue all things amended that are amiſs, were it in their power,* if he meanes, that ſuch perſons should *know* any ſuperſtitions taught and allowed by the Church as duties of Religion, or that they would haue any thing *amended* in the Churches publique Authoriz'd doctrine, he miſtakes very much in ſuppoſing ſuch perſons to belong to our Church and Communion; it beeing contrary to Catholique Fayth to beleeue, that any ſuch errours, or ſuperſtitions can be taught by the Church; and he might as well ſuppoſe (if he had pleas'd) that thoſe are Proteſtants, who goe to Church, and ioyne with Proteſtants in exteriour ſeruice, only to ſaue their eſtates, or for ſome other temporall ends, though they hold the Proteſtant *Tenets*, contrary to the doctrine of the *Roman* Church, for no better then Hereſies, and would, *if it were in their power,* much more willingly heare *Maſs* then *common prayer*, when they goe to Church. Neither can he be a Catholique, who *prayes to God to forgiue his errours,* in any matter or point defined by the Church: for that implies a beleefe, or doubt, that the Church may haue erred in defining ſome doctrine of Fayth; which, according to vs, is abſolutely inconſiſtent whith true Fayth: no more then (wee preſume) he could haue been thought a Chriſtian, or Proteſtant in the Bishops opinion, who should aske God forgiueneſs for beleeuing ſome thing deliuered in Canonicall ſcripture.

In anſwer to A. Cs Aſſertion, wherby he preferrs, both for *number and worth*, thoſe who deny there is any *perill of damnation* by liuing and dying in the *Roman* Church, before thoſe who affirm there is, the Bishop, that he might more eaſily confute the paſſage, firſt of all, cunningly diuides it, and endeauours to shew, that *number alone, is no ſufficient ground of truth.* Who ſayes it is? Not A. C. I am ſure; who as cleerly as he could, ioyn'd both together, *worth* to *number*, as a neceſſary ſupplement, and concluds what he intends, ioyntly from them both. Now this term (*worth*) comprehending, not only eminency of power and authority, but alſo of vertue, learning, zeale, prudence, ſanctity, etc. can any man doubt, but thoſe, who haue the greater *number and worth* on their ſide, are in all prudence to be thought rather in the truth, then thoſe who haue incomparably leſs, or indeed nothing at all in compariſon of them? His long marginall allegations therfore (which mention *number* only) ſerue to no purpoſe, but to amuſe. And yet neither doth A. C. nor any of vs ſay, that *our Fayth reſts vpon the number or worth of men* (as the Bishop will needs inſinuate) but vpon Gods infallible veracity and authority: *number* and *worth* of men beeing only motiues of credibility, to induce, and direct vs prudently to determin, to which of the two parties wee are to giue credit, when they teach vs contrary doctrines.

A. C.

A. C. thought it so euident a thing, that those of the Catholique beleefe, in the points controuerted betwixt vs and Protestants, doe incomparably exceed those of the contrary partie, as the Bishop would neuer haue call'd for a proofe of it; as indeed it needs none. For if wee compare those spread ouer the whole face of Christendome for the last thousand yeares, (a space of time commonly granted vs by our aduersaries) who beleeu'd, as wee beleeue, and neuer dream't of any *perill*, eyther of schisme, Heresie, or sinne, by liuing and dying in the *Roman* Church, with those few, that since yesterday as it were, began to dissent from vs, and pretend there was *perill of schisme* &c. by liuing and dying in the sayd Church, wee shall finde these, in *worth and number* iust nothing in regard of the other. So that in truth, the Relatour himselfe (had he well consider'd it) should haue blusht at his own extrauagant obiection (*you haue not yet prou'd your partie more worthy for life or learning, then the Protestants*) and not bid his aduersary *blush* for speaking the truth. For in this case who sees not, that all true Christians, who for a thousand yeares together liu'd in the world, were, and are of our party? ibidem. Ibidem.

11. But let vs consider what other instances the Bishop brings to impugn A. C^s maxime, that *'tis safest to follow that way in Religion, in which the differing parties agree there is possibility of Saluation.* His first is taken from the article of our Sauiours *descent into hell. The Church of Rome* (sayth he) *and the Church of England* (dissenting parties) doe agree, that our Sauiour *descended into hell,* and that *hell is the place of the damned.* Therfore, according to A. C^s. rule, it should be safest to beleeue that our Sauiour descended into the place of the damned. *But this* (say's the Bishop) *the Romanists will not endure*; because *St. Thomas,* and *the schoole generally agree in it, that he went really no further then LIMBVS PATRVM.* I answer by denying his proposition. There is no such agreement of parties, as the Bishop pretends; though the Church of *Rome* and the Church of *England* doe (both) agree, that our Sauiour descended into hell, yet they doe not (both) agree that by *hell*, eyther in the Creed, or in all places of Scripture where *hell* is mentioned, is vnderstood the place of the damned. Here therfore our aduersarie cleerly disputes *ex falso supposito*; and the argument, in truth, may be much better retorted vpon himselfe, thus. Both parties agree, that Christ descended into hell: but both parties doe not agree, that by *hell* is vnderstood here the place of the damned (for the greater and better part of Diuines hold the contrary) ergo, 'tis safer not to beleeue that he descended into the place of the damned, then positiuely to assert it, as some English Protestants doe. Ibidem. punct 1.

His next instance is about the Sacraments beeing receiu'd in both kindes; and, as little to the purpose as the former. For though wee agree that our Sauiour, *instituted* the Sacrament (that is, *made* it himselfe, and ordain'd it to be *made* by his Ministers) *in both kindes*; yet wee neither agree, that he instituted with *intention*, or gaue any *command*, that it should be always receiu'd *in both kindes*, by all the Faythfull: nor doe wee grant Ibidem. punct 2.

possibility of Saluation to any, that out of priuate Hereticall persuasion holds, it ought to be receiu'd by all, or out of contempt of the Churches order to the contrary, doe receiue *it in both kindes*. Our Sauiour gaue it in *one kinde* only to the two Disciples at *Emmaus* (*Lucæ*. 24.) as both St. (*a*) *Austin, St.*(*b*) *Chrysostome*, (*c*) *St. Hierome*, (*d*) *Theophylact*, and (*e*) others of the Ancients witness: whose example the Church following, alwayes allowed the vse and manner of receiuing this Sacrament, *free* as to the Faythfull, viz. eyther to receiue it *in both kindes*, if their deuotion inclin'd them thereto, or only *in one*, in case they desired no more: till of later times, the custome of receiuing it in forme of bread only, growing more generall, and inconueniences of receiuing it *in both kindes* multiplying, the Council of *Constance* totally abrogated the manner of receiuing it in forme of wine, and inioyn'd what is now in vse. Whence likewise it appeares, 'twas not *iniuriously*, (as the Bishop pretends) but iustly requir'd of the *Bohemians*, not to condemne the practice of the Church for receiuing in *one kinde*, when she dispensed with them to receiue in both.

(*a*) Aug. lib. 3. de Consens. Euangelist. cap. 25.
(*b*) Chrysost. Homil. 16. operis imperfect. in Math.
(*c*) Hieron. in Epitaph. Paulæ.
(*d*) Theophyl. in cap. 24. Luc.
(*e*) Hesych. lib. 2. in Leuitic. cap. 9. Beda. in cap. 24. Luc.

To what he obiects against the doctrine of *concomitancy*, inuented (as he sayes) by *St. Thomas* of *Aquin*, and *contrary to truth*; for that *the Eucharist is a Sacrament of Bloud, shed and powred forth, and not of Bloud contained in the Body*; I answer, that howeuer the term it selfe might (perhaps) be first vsed by the Angelicall Doctour; yet the thing thereby signify'd was always the constant doctrine of the Catholique Church; which euer taught, that by Consecration, vnder each *species* the entire Sacrament, or whole Christ, was putt; and therfore vnder each of them, as well the Body as the Bloud, and as well the Bloud as the Body was contain'd: notwithstanding it be certaine, that the precise words, in the Consecration of bread express noe more, then Christs Body; nor those vsed in the Consecration of the chalice, any more, then Christs Bloud. Wherfore to shew what is in the Sacrament by force of the precise words of Consecration, and what by vertue of naturall connexion, or vnion, Diuines commonly make vse of this distinction, *ex vi verborum*, and *per Concomitantiam*. *Ex vi verborum*, or by vertue of the precise words of Consecration, Christs Body only is vnder the forme of bread, and his Bloud only vnder the forme of wine: but *per Concomitantiam*, by reason of naturall connexion, or vnion, (wherby the parts of Christs Humanity are neuer to be diuided one from an other) the Bloud is vnder the forme of bread also, and his Body vnder the forme of wine, and his soule, and diuinity or Godhead, vnder both. And this the Bishop must grant, if he hold the *reall presence*; except he would haue vs thinke, that Christ is dead in the Sacrament, contrary to St. Paul, who plainly tells vs, *Rom. 6. 9. He dyes no more*. As for the Priest that consecrates, there is a double necessity for him to receiue vnder both kindes. The first is gathered from Christs words spoken to his Apostles at the institution of this Sacrament, and interpreted to vs by the vniuersall doctrine and practice of the Church. The

second, grounded

ſecond, grounded vpon the nature of the thing; which is not only a Sacrament, to be diſtributed amonge the Faythfull, but a true, proper, and perfect Sacrifice, repreſenting that vpon the Croſs; where not only Chriſts Body was Crucifyed, but alſo his Bloud was ſhed for vs. And therfore the Prieſt, who offers this Sacrifice of the Altar, muſt not only *conſecrate* in both kindes, but *receiue* in both kindes, to compleate the ſacrifice.

His third inſtance is about the *Commemoratiue* Sacrifice in the Euchariſt, wherein he pretends that they and wee agree. But this is falſe, ſpeaking in the Proteſtants ſenſe, or of ſuch a *Commemoratiue* Sacrifice, as excludes that, which is *reall* and *proper*. Where did Catholiques euer agree with Proteſtants, that it was not *damnable ſin* in them, to deny the true, reall, and propitiatory Sacrifice of the Euchariſt? or, that they might be *ſaued*, acknowledging only ſuch a *Commemoratiue* Sacrifice in the Euchariſt, as they doe? Lett one only Author of the *Roman* Church be named, who teaches this; or that *bread broken*, and *wine powred out* (vnderſtanding naturall and ſubſtantiall bread and wine, as the Biſhop muſt doe, according to Proteſtant principles) were, in true and proper ſenſe, a *Commemoratiue* Sacrifice amongſt Chriſtians. For this were to ſay in effect, that Chriſtians vnder the Goſpell, did *really* Sacrifice to God naturall bread and wine; and therby adde another Sacrifice to that of Chriſts Body: which were a very groſs errour. Ibidem. punct. 3.

In his fourth about the *intention* of the Prieſt in Baptiſme, he lapſes againe. For what wee agree with Proteſtants in, wee ſtand to, as moſt *ſafe* to be done in order to Saluation. Now this is only (in the preſent caſe) *that due matter and forme* muſt neceſſarily be vſed for the validity of Baptiſme. Doe any of vs, or can any man deny, but it is *ſafer* in order to Saluation, to vſe *due matter and forme* in the Sacrament of Baptiſme, then not to vſe them? The Biſhop indeed would gather from hence, that wee muſt alſo account *due matter and forme* ſufficient without intention. But this is more then the rule obliges vs to doe. The rule, certainly, bindes A. C. to no more, then to acknowledge the thing, wherein differing parties agree, to be *ſafer* then the contrary, or negatiue of it; which wee doe cleerly in this caſe. Ibidem. punct. 4. Ibidem. punct.

His fifth inſtance is, that Catholiques and Proteſtants agree, that in the Engliſh Lyturgie there is noe *poſitiue errour*: but both parties doe not agree, that there is no errour in the *Roman* Miſſal. Therfore, (ſays the Biſhop) according to A. C^s^ rule, it ſhould be better and *more ſafe* to worſhip God by the Engliſh Lyturgie, then by the *Roman* Miſſal; which he is ſure wee will not grant. I anſwer firſt, all Catholiques doe not agree, that there is *no poſitiue errour* in the Engliſh Lyturgie; neither dares the Relatour affirme they doe: but only that *ſome Ieſuits* confeſs't ſo much in *his hearing*. Secondly, though they did; that is, though all Catholiques did grant, there were no *poſitiue errour* in the Engliſh ſeruice-booke, yet it followes not, that therfore the Engliſh Lyturgie is *better*, or *more ſafe* to be vſed in the ſeruice of God, then our Miſſal.

Missal. Why? because Catholiques doe not agree, that it is so much as positiuely *safe*, or consistent with Saluation, to vse it as Protestants doe, that is, out of Hereticall persuasion, and with Hereticall contempt of the *Roman* Missal. For though it containes no *positiue errour*, yet to vse it out of any such principles, is certainly damnable sin, and destructiue of Saluation. The *Arian* Creeds contain'd no *positiue errour* against Fayth; yet because they did not containe all that was necessarily to be beleeu'd and confessed by Christians, and were sett forth by such as were know'n enemyes of the Catholique Fayth, which was wanting in them, they were always anathematiz'd and condemn'd by the Church, as much as if they had contain'd *positiue* and express errour. Did Catholiques grant, that those, who both vse the English Lyturgie, and reiect the *Roman* Missal as Protestants doe, were for all that, in state of Saluation, though they neuer repented, and did sufficiently know the grounds and reasons, why the Church forbids the vse of it, the argument would haue force: but seeing 'tis otherwise, our maxime stands yet good, and 'tis *safer* in order to Saluation, to worship God according to the *Roman* Missal, rather then according to the English seruice-booke; notwithstanding it were granted (which wee doe not) that the English booke contain'd no *positiue errour*.

Ibidem. num. 8. punct. 1. To his Sixth of the *Arians* confessing *Christ* to be of *like substance* with the Father, and the Catholiques confessing him to be of *the same substance*, J answer, the Catholiques neuer granted possibility of Saluation to the *Arians* vpon the account of that Confession, but always withstood and condemn'd it, as an Hereticall, False and impious assertion, taken in their know'n sense, that is, restrictiuely, and as importing *no more then like*. For in this sense, that Maxime holds good, *nullum simile est idem*: and to say the son of God was of *like substance* with the Father in that sense, was plainly to deny him to be *true God*, and of the *same substance* with the Father.

The like is to be sayd of his seauenth, grounded vpon the
Ibidem. punct. 2. agreement of dissenting parties in the *Metaphoricall Resurrection* of the soule from sinne; whence the Bishop would gather, that by A. C^s. rule, it should be *safest* to beleeue only the sayd *Metaphoricall Resurrection* of the soule, and lett that of the body alone. But most vntruly. For did euer any good Christian allow *possibility* of Saluation to any that deny'd the Resurrection of the body? If not, how is this instance within the rule? which suppoleth, that both parties must agree in granting Saluation to one, in his way, or contested opinion.

Ibidem. punct. 3. 4. The same Fallacy is apparent in his Eighth and Ninth. For did euer any Catholique Christian allow Saluation to a Turke, or a Jew, in his Religion, because they beleeued *one God*; or to a *Nestorian* Heretique, because he beleeu'd that *Christ* was *true man*? what gross impertinences are these? But no maruaile. For 'tis too apparent, our aduersarie has quite forgotten the rule, and fram'd another thing of it. A. C^s. rule speakes precisely this, and no more

and no more; viz. that when two parties differ in point of Religion, 'tis in prudence *safest* to take that way, wherein both parties grant Saluation to be obtainable, or to containe nothing in it opposite, or inconsistent with Saluation: whereas the Relatour presents it in an other dress, and makes it speake thus; viz. that when parties disagree, as aboue sayd, 'tis *safest* to resolue a mans Fayth into that, in which the dissenting parties agree, and to beleeue no more then they doe agree in: which is farre from truth, and a thing which neuer came into A. C.^s thoughts: and yet vpon this mistake 'tis euident to any that will consider them, most of the Bishops instances runne.

Thus all the Relatours examples, duly weighed, are found too light, and discouer'd to be indeed rather *amusements*, then proofs: A. C^s proposition; *that 'tis safest in Religion to goe that way, which is confessed by both parties to afford possibility of Saluation, or to containe no damnable sinne in it*, remaining in the meane while, a firme and vnshaken truth, notwithstanding all our aduersaries endeauours to vndermine it. If any thing yet be wanting to the due iustifying of it, it shall be declar'd in the following chapter. At present, the Bishop hauing made soe many assaults in vaine, seems to retire, and put himselfe vpon the *defensiue*; Ibidem.num. 9
pleading, he is not out of the Catholique Church (though out of the *Roman*) *because the Roman is not the Catholique, but a member of it, as the Church of England* (he sayes) *is*: and requiring vs to Ibidem, in margin.
shew, *how one and the same Church can be, in different respects and relations, both a particular, and also the Catholique Church.* But I answer, how often hath this been *shew'n* already, by all Catholique writers, (had his Lordship been more willing to vnderstand See chap. 10.
the truth from them, then to cauill about words) and also by vs in this treatise? namely, that the *Roman* Church, as it signifies the Christians of the Diocess, or Prouince of *Rome* only, is a *particular* Church; but as it signifies the Society of all such Christians, as professing the Catholique Fayth, doe acknowledge the Bishop of *Rome* for *St. Peters* Successor and Head of the whole Church vnder Christ, so it is (*formally* and properly speaking) not a *particular*, but the very Catholique and vniuersall Church of Christ; they beeing all, eyther Hereticall, or Schismaticall Churches (or both) that doe not acnowledge this.

Our aduersary therfore might flourish as much as he pleas'd, with his vain and feigned Allegorie of an *elder* and *younger Sister*; Ibidem.
but wee tell his followers, such Rhetorique may serue to palliate, but shall neuer iustifie, nor excuse Schisme. The *Roman* Church will be found, in the day of account, to haue been, not an *elder sister*, but a *mother*; and such a mother, whose (*a*) *Law* and *Authority* was not so lightly to haue been *forsaken*, and reiected by (a) Prou. 1. 8.
any of her petulant and disobedient *Daughters*. Nor matters it much, whether *Brittains* first Conuersion were *before St. Peters* coming to *Rome*, or after. He was Pastour of the vniuersall Church, before he settled his seate at *Rome*: and the Brittish Christians, if any such were before that time, might very well (at least for

ought the Bishop shew's to the contrary) be instructed by their preachers to beleeue, and acknowledge him for such.

CHAP. 24.

The conclusion of the point touching the *Saluation* of *Roman* *Catholiques*; and the *Roman* Fayth, prou'd to be the same *now*, that it *euer* was.

ARGVMENT.

1. *All Catholiques in* possibility *of Saluation; and all Protestant teachers excluded, by the Bishops own grounds.* 2. *No Church*, different in doctrine from the Roman, *can be shew'n to haue held* all Fundamentall points *in all Ages.* 3. *The Bishops confident pretense to Saluation, vpon the account of his Fayth, rather* presumptuous, *then well grounded.* 4. *His pretending to beleeue, as the* Primitiue Church and fowre first Generall Councils *beleeu'd, disprou'd by instance.* 5. *Christs descent into LIMBVS PATRVM, the doctrine and* worshiping *of* Images, *the publique allowed practice of the* Primitiue *Church.* 6. A. C. Interrogatories *defended.* 7. *Protestants, haue not* the same *Bible with Catholiques, in any true sense.* 8. *The* index expurgatorius, *not deuis'd by vs to corrupt the Fathers.* 9. Noe disagreement *amongst Catholiques, in points defined by the Church.* 10. *Catholiques haue* infallible Fayth *of what they beleeue eyther* explicitely, *or* implicitely; *but Protestants, none at all that is infallible.*

§ 36. num. 1. 1. THe Controuersie goes on touching *Roman*-Catholiques Saluation. The Bishop hauing first yeelded absolutely, that the Lady might be saued in the *Roman* Fayth, nettled a little (as it seems) by Mr. *Fishers* bidding her *marke that*, returns smartly vpon him in these words, *she may be better saued in it, then you*, and bids him *marke that too.* Well. wee will not interpret this to be any restraining of his former grant, touching the Ladies Saluation, but only an *item* to his aduersarie to looke to himselfe; for that, in the Bishops opinion, his case was not so good as the Ladies in order to Saluation. But what is his reason? because (for sooth) *any man, that know's so much of the truth, as Mr. Fisher and others of his calling, doe*, and yet *opposes it*, must needs be in greater danger. So that it seems, learning and sufficiency, according to the Bishop, haue such a connexion with Protestant doctrine, that it is no easie matter to

matter to haue the one, and not to see the truth of the other. But how false this surmize is, appeares by the experience of so many learned men in the Catholique Church, who are so farre from discouering errours in the *Roman* Church, and truth in the contrary doctrine of Protestants, that the more learned they are, and the better they vnderstand and weigh the grounds of Controuersies, betwixt the *Roman* Church and her aduersaries, the more they are confirm'd in the Catholique doctrine.

Againe, what likelyhood is there, that by pondering the pretended reasons of Protestants for their Religion, I should euer come to a right and full vnderstanding of Diuine truth's; seeing it is euident, that following their principles I can be *certaine* of nothing, that belongs to Diuine Fayth? For, teaching as they doe, that all particular men, all Generall Councils, and the whole Church of God *may erre*, what *assurance* can they giue me, that eyther their Canon of Scripture is true, or that the sense of the words of Scripture, by which they proue their doctrine, is such as they vnderstand; or that their Church (which they grant to be fallible) doth not erre in those points, wherein they disagree from vs. Ibidem.

What he asserts afterward, by way of reason why he allowes *possibility* of Saluation to *Roman* Catholiques, viz. because they are *within the Church, and that no man can be sayd simply to be out of the Church, that is Baptized and holds the Foundation*, is a Paradox, and may be prou'd to be false euen from his own grounds. For, seeing he hath often deliuer'd, that by *Foundation* he vnderstands only such points, as are *Prime*, *Radicall*, and *Fundamentall* in the Fayth, *necessary* to be *know'n* and *expressly beleeu'd* by all Christians, in order to Saluation: and seeing that many Heretiques are Baptized, and *hold the Foundation* in this sense, what does he but bring into *the Fold* of the Church, and make *Members* of Christs Mysticall Body, most of the Heretiques that euer were, and that, euen while they remayne most notoriously and actually diuided from it?

Nor is he content with one absurdity, vnless he adioyne a second. Ibidem. *There is no question* (sayth he) *but many* (viz. ignorant Catholiques) *were saued in the corrupted times of the Church, when their Leaders, vnless they repented before their death* (as 'tis *morally* certain, none of them did) *were lost*. See here a heauy doome pronounced against all the *Roman* Doctours in generall. But what? were they all *lost* who *repented* not of those pretended errours, which, as Pastours of the *Roman*-Catholique Church they taught so many yeares together? How could that be? were they not all, euen by the Bihops own principles, members of the true visible Church of Christ, (notwithstanding those errours) by reason of their beeing Baptized, and holding the Foundation? If they neither lost that Fayth, by which they were members of the true Church; nor can be prou'd to haue taught any false doctrine against their conscience (by meanes Ibidem. whereof they might fall from Grace) with what truth, or Charity could the Bishop pronounce such a sentence against them?

He adds, that erroneous *Leaders* doe then only perish, when

they refuse

they refuse to heare the Churches instruction, or to vse all the meanes they can, to come to the knowledge of truth. But J demand, if no *Misleaders* but such, doe perish, with what countenance (conscience J might say) could the Relatour pass his iudgement of ours, in the manner he doth, that *they were lost?* Can it with any colour of equity or truth, be charg'd vpon them, that they refus'd *the Churches instruction?* what visible Church was there in the whole world for so many hundred yeares together, by which, had they been neuer so willing, they could be *instructed*, to teach otherwise, then themselues taught in their respectiue ages? and what other *meanes* could they be bound to *vse* more then they did, to come to the knowledge of truth?

Ibidem. Why should not our aduersarie, in reason, haue rather excus'd these *Leaders* of the *Roman* Fayth and Communion, from Heresie, and all other damnable errour, then he does euen *St. Cyprian* himselfe and his followers? seeing 'tis manifest, these last oppos'd, and contradicted the more generall practice of the whole visible Church; whereas the *Roman* Catholique Doctours had alwayes the vniuersall practice of the Church on their side, in the points now controuerted, and for which. Protestants condemne them of errour. The truth is, the Bishop is a little intangled here. Something he must say by way of threatning against Catholiques, to keep his own people in awe, and to fright them from becoming Catholiques: but positiuely and determinately what to say, he is scarce prouided. He giues a hint at the difference between *Errour* and *Heresie*; but dares not so much as apply the distinction, for feare he should be forc'd eyther to acquit our *Leaders* too manifestly, or otherwise pass such a censure vpon them, as he should not be able to maintaine. But the wary Reader will easily discouer by his timorousness and hesitancy here, his vncharitable temerity, and forwardness in the precedent passage.

He tells vs likewise, that a *teaching Heretique, if he adde Schisme to his Heresie, is lost.* Very good. Wee grant it no less willingly then himselfe; but wonder, his Lordship would not first make it cleere, that our *teachers* added *Schisme* and obstinacy to their errours, (as he is pleased to call them) before, he gaue sentence vpon their persons, by saying that *they were lost.* But that which he adds concerning St. *Cyprian* and his followers, giues a plaine aduantage against him, and his followers; namely to proue, that *all Leaders* of Protestant Religion are guilty both of Heresie and Schisme; and by consequence lyable to damnation, *except they repent. St. Cyprian*, he sayth, was a maine Leader in the errour of Rebaptization; yet that the whole Church grants him safe; and his followers only (that were after him) *in danger of damnation.* And why this? but only because *St. Cyprian* did not *refuse the Churches instruction*, did not *obstinately* and formally oppose the Churches authority; which had not as yet defined the contrary doctrine. But after the Churches determination, those that followed St. *Cyprians* errour, and misled the people, were iudged both Heretiques and —— Schismatiques, and that *iustly* too, by the Bishops

Bishops own confession; and so, by consequence, were *lost* without repentance.

But is not this a conuincing instance against *Luther*, *Caluin*, and all other ringleaders of the Protestant profession? doth it not euidently proue them also to be both Heretiques and Schismatiques? did not they refuse to heare *the Churches instruction*, as much as any of those *post-nate* followers of St. *Cyprian* did? was not the contrary doctrine, to what these Protestant *Leaders* taught, as much, and as solemnly defined by the Church, as that which was contrary to the errour of rebaptization? Tis euident therfore, if St. *Cyprians* followers were *iustly* accounted *Heretiques* and in *danger of damnation*, for not hearing the Churches instruction, giuen them by the voyce of a Generall Council, and for teaching contrary to what the Church had solemnly defin'd and declar'd, as by the Bishops own discourse they were; neyther *Luther*, nor *Caluin*, nor any that succeed them in their doctrine and profession, can be iustly acquitted of the like crime.

If you answer, the whole Church of Christ condemned the errour of rebaptization; but the doctrine of Protestants was condemn'd only by the particular Church of *Rome*, I aske what you meane by *the whole Church*? If all such people, and all such particular Churches, as beleeue in Christ, and hold all Fundamentall points in Protestant sense; that will comprehend *the rebaptisers* themselues, or those followers of St. *Cyprians* errour; whome the Bishop here confesses to haue been Heretiques. For doubtless they beleeu'd in Christ, and held all points; which according to the Relatours principles, can be accounted Fundamentall, or absolutely necessary to Saluation; otherwise St. *Cyprian* himselfe had erred in a point Fundamentall. Therfore *the whole* Church, in that sense, did not condemne the doctrine of rebaptization. And to say it was *the whole* Church in any other limited sense, makes it in effect but a *particular* Church in regard of the Church Catholique; and also, according to the Bishops doctrine, no less fallible and subiect to errour, in defining *vnfundamentall points*, (as this of rebaptization was) then was the Church which condemned Protestant doctrine, whatsoeuer Church that was. Besides, how often shall wee be forc'd to reminde our aduersaries, that when *Luther* first began to oppose the *Roman* Church, the Protestant doctrine concerning Reall Presence, Inuocation of Saynts, Prayer for the dead, two Sacraments only, etc. was contrary to the Generall beleefe of the whole Christian world; whereof the farre greater part also were such, as professed obedience to the Sea of *Rome*.

2. The greatest part of his 37th. paragraph is taken vp with personall matters, and matters of fact, viz. what A. C. what Doctor *White*, and the Bishop in their respectiue conferences with Mr. *Fisher*, sayd; in which kinde of differences, I shall not interpose. That which I shall obserue here, is, that the Bishop *formalizeth* without cause vpon those words of A. C. *different from the Roman*, which he vseth pag. 67. where he tells vs, that Doctor White §.37.

 expresly

expresſly granted, *that he could aſſign no Church DIFFERENT FROM THE ROMAN which in all ages held all Fundamentall*
Ibidem.num. 4. *points*. The Relatour will not ſeem to vnderſtand, what A. C. meanes by a *Church different from the Roman*; whether he meanes different *in place*, or different *in doctrine*. whereas if he had peruſ'd neuer ſo little *Doctor Whites* anſwer, where 'tis firſt reported, pag. 22. he would haue found in expreſs terms *different in doctrine*, twice ouer for failing. Beſide, the very acception wherein A. C. in that place, takes the word *Roman Church*, to-witt, for the whole viſible Catholique Church, euinces, that he could not meane any Church different from it *in place*, ſeeing the *Roman Church* in that ſenſe comprehends *all places* in Chriſtendome; and all particular *true* Churches throughout the Chriſtian world.

Nor can it with truth be auouched, that the Greeke Church hath euer held and taught *the Foundation* in all ages, as the Bishop pretends; ſeeing all, or moſt of thoſe Primitiue Hereſies, Arianiſme, Eunomianiſme, Neſtorianiſme, Eutychianiſme, etc. haue been anciently embrac'd and profeſſed reſpectiuely by the Greeke Patriarchs and their Churches at ſome time or other. Neyther doth euen the preſent Greeke Church hold and teach it ſo entirely and ſoundly, as it ought, euen by the Relatours own
* Relat. §. 9. pag. 24. * confeſſion, touching their errour about the Proceſſion of the Holy Ghoſt. Laſtly wee haue prou'd, chap. 1. of this treatiſe, that the Greeks errour in that point is Fundamentall, and ſufficient to *vnchurch* them.

By *a Church different from the Roman* then, the Relatour should haue here vnderſtood, without making any ſcruple about it, a Church *different* from her, not *in place*, but *in doctrine*; and differing alſo not in points *Fundamentall* only, (which is another ſcruple too, as needleſsly added) but in points not *Fundamentall* alſo in Proteſtant ſenſe; that is, a Church differing from the *Roman* in any point of doctrine which the *Roman* Church now teacheth; or in any of thoſe points, which Proteſtants reiect, and for which they ſeparate themſelues from the *Roman* Church. This, wee ſay, was the ſenſe of Mr. *Fishers* demand to Doctor *White*; and conſequently muſt be the ſenſe of Doctor *Whites* anſwer and conceſſion to him, viz. that noe Church, differing in any points of doctrine what euer, (Fundamentall, or Not-Fundamentall) from the preſent *Roman*, could be aſſign'd, which held *in all ages* all Fundamentall points. And if our aduerſaries like not his anſwer, wee challendge them againe to shew vs ſuch a Church.

Ibidem. num. 5. Moreouer wee auerre, that from Doctor *Whites* grant abouementioned, A. C^s. inference is rightly gathered, namely, that *the Roman Church held and taught in all ages, vnchanged Fayth in all Fundamentall points, and did not in any age erre in any point Fundamentall*: and that the Bishops Criticiſme is much more ſubtle, then ſolid; when, to make good his denyall of it, he diſtinguishes betwixt *the holding vnchanged Fayth* in all Fundamentall

mentall points, and *the Not-erring* in any Fundamentall point; granting the first of these, viz. that the *Roman* Church hath in all ages *held vnchanged Fayth* in all such points, to follow out of Doctor *Whites* concession, but not the second, viz. that she hath *not erred* in any point Fundamentall. But with what ground, or consonancy to himselfe and truth, lett the Reader iudge.

His pretense is, that the Church of *Rome* hath kept the Fayth *vnchang'd* only in *the expression*, as he calls it, or bare letter of the Article; but hath err'd in *the exposition*, or sense of it. I answer, if she hath err'd in the *exposition*, and sense of an Article, how can she be truly sayd to haue *held* it? Can any man with truth say, that the *Arians held* the Article of Christs Diuinity, or the Anti-trinitarians, the doctrine of three diuine Persons, because they allow, and *hold* Scriptures, in which these Mysteries are contain'd? who euer vs'd this word *hold*, in a question of Fayth, to signifie no more then profession, or keeping of the bare letter of the Article; and not the *beleefe* of the Misterie it selfe in its true sense? Is it not all one to say, *Roman* Catholiques *hold* the doctrine of Transubstantiation, Purgatory, Inuocation of Saynts etc. and to say, they *beleeue* the sayd doctrines? If then it be true, that the Church of *Rome* hath euer *held* all Fundamentall points, 'tis likewise true, that she hath euer *beleeu'd* them: and if she hath euer *beleeu'd* them all, 'tis manifest she hath not *err'd* in any; there beeing noe other way (properly and truly speaking) wherby a man can *erre* against an Article of Fayth, but only by disbeleeuing it.

If therfore it be granted that the *Roman* Church *held* and *beleeu'd* in all ages all Fundamentall points, it is by necessary consequence likewise granted, that she neuer *erred* in any such points, how vnwilling soeuer the Bishop is to haue it so. He tells vs indeed (but his accusation has noe proofe,) that our Church hath erred *grossly*, *dangerously*, nay *damnably* in the *exposition* of Fundamentall points; that in *the exposition both of Creeds and Councils*, she hath *quite changed and lost the sense and meaning of some of them*; lastly that her beauty, in this respect, is but meere *painting*, as preseruing only the outside, and bare letter of Christs doctrine, but in regard of inward sense and beleefe, beeing neither *beautifull* nor *sound*. Thus he. But was euer calumny more falsely and iniuriously aduanc'd? Let our aduersaries shew, in what one Article of all the three Creeds, the *Roman* Church hath eyther *lost* its true sense, or *err'd* in her exposition of it. Beside, they must likewise shew, how this censure can stand with the Bishops former grant, touching the possibility of Catholiques Saluation. If true Fayth in all Fundamentall points be necessary to Saluation (as 'tis certaine none can be sau'd without it) and that true Fayth consists in *the sense* and inward beleefe, and not in the *bare letter*, how can those, which liue and dye in the *Roman* Churches Communion, beleeuing all things as she teacheth, and noe otherwise, attain Saluation? Ibidem.

3. The Lady here asks a second question, *whether she might be sau'd*

sau'd in the Protestant Fayth; in answering whereof the parties conferring are againe put into new heats. *vpon my soule* (sayes the Bishop) *you may. vpon my soule* (sayes Mr. *Fisher*) *there is but one sauing Fayth, and that's the Roman.* You see their mutuall confidence; but which of them is better grounded the Reader must iudge. Mr. *Fisher* seemes to lay the ground of his, vpon that which cannot be deny'd to be a Fundamentall meanes, and condition also, of Saluation; viz. Catholique Fayth; which vnless it be entirely and inuiolately professed, saues none: witness St. *Athanasius* in* his Creed, admitted by Protestants. The Bishop declares the ground of his assertion in these words. *To beleeue the Scripture and the Creeds; to beleeue these in the sense of the Ancient Primitiue Church; to receiue the fowre great Generall Councils, so much magnifyed by Antiquity; to beleeue all points of doctrine generally receiu'd by the Church as Fundamentall, is a Fayth, in which to liue and dye cannot but giue Saluation*: to which he adds; *in all the points of doctrine that are controuerted between vs, I would faine see any one point maintained by the Church of England, that can be prou'd to depart from the Foundation.* This, in fine, is the ground of the Bishops confidence.

§ 38. num 1.

* whosoeuer will be Saued, before all things, it is necessary that he hold the CATHOLIQVE FAYTH: which FAYTH, except euery one doe keep WHOLE and VNDEFILED; with out doubt, he shall perish euerlastingly. See *the English Lyturgie.*

But I answer, his Lordship failes in two things. The first, that he doth not shew, that such a Fayth as he here mentions, is sufficient to Saluation, notwithstanding whateuer errour, or opinion, may be ioyned with it. The second, that he doth not shew, that at least his English-Protestant Fayth is really and indeed such a Fayth as he here professeth; that is, in nothing different from the Fayth of the *Ancient Primitiue Church*, and from the doctrine of *those fowre great Generall Councils* he speaks of. For as to the first of the pariculars, did not the Bishop himselfe but euen now affirme, that St. *Cyprians* followers *were lost*, without repentance, because they opposed the authority of the Church, which in, and by a Generall Council had declar'd their opinion to be erroneous? Put case then, that in after-times the whole Church, or a Generall Council of like Authority with that of *Nice*, should declare some other opinion to be erroneous, which were not sufficiently declar'd to be so, eyther by Scripture, Creeds, or those Fowre first Generall Councils; were not he that should hold it, after such definitiue declaration of the Church, or Council, in a like *damnable* condition with those followers of St. *Cyprian*, though he beleeu'd the Scripture the Creeds, and fowre first Generall Councils? If not, lett our aduersaries shew, why *rebaptizers* only should be put into a *damnable* condition meerly by the authority of the Church, or the Councils definition, and other people, who doe no less resist and contradict like definitions and authority, should not.

Doth not the Bishop himselfe in effect teach it to be damnable sinne, to oppose the definition of a Generall Council, when he auerrs, that the decrees of it *binde all particulars* to obedience, and submission, till the contrary be determined by an other Council of equall authority; and censures the doing otherwise for

a bold fault

a bold fault of daring times, and *inconsistent with the Churches peace?* How can this possibly be made good, if to beleeue Scripture and the Creeds in the sense of the Primitiue Church, with all Fundamentall points generally held for such, and to receiue the fowre first Generall Councils only, and noe more, be a Fayth, *in which to liue and dye, cannot but giue Saluation?* Did our Sauiour meane the *Primitiue* Church only, or only the fowre first Generall Councils and noe others, when he sayd, Matth. 18. 17. *He that doth not heare the Church, lett him be vnto thee, as an Heathen and Publican?* And if it be to be vnderstood (as without doubt it is) of the Church and Generall Councils in all ages, how could the Bishop, how can Protestants thinke themselues secure, only by beleeuing the fowre first Councils, and the Church of Primitiue times, if they oppose and contradict others, or contemne the authority of the true Catholique Church of Christ, that now is? §.33. num. 5.

And for the second, viz. that the English-Protestant Fayth is not *really* and *indeed* such a Fayth, as the Bishop here professeth, will appeare vpon examination, thus. You beleeue, say you Protestants, *the Scripture* and *the Creeds*; and you beleeue them in the sense of the Primitiue Church. J aske first, doe you meane *all Scripture*, or only a part of it? if part of it only, how can your Fayth be thought such *as cannot but giue Saluation*; seeing for ought you know, there may be damnable errour and sinne, in reiecting the other part? If you meane *all Scripture*, you profess more then you are able to make good; seeing you refuse many books of Scripture, that were held Canonicall by very many in the Primitiue Church, and admitt for Canonicall, diuerse others that were, for some time, doubted of, and not reckoned for any part of the Canon, by many ancient Fathers of the Primitiue Church, more then those were, which for that reason chiefly, you account *Apocrypha.*

4. You pretend to beleeue both Scripture and Creeds *in the sense of the Primitiue Church*. But when will this be prou'd? wee bring diuerse testimonies from the Fathers and Doctours of those ancient times, vnderstanding and interpreting Scripture in a sense wholy agreeable to vs, and contrary to your doctrine. Must all our allegations be esteem'd apocryphall, and counterfeite, or mis-vnderstood, because they impugne your reformed beleefe? must nothing be thought rightly alledged, but what suites with your opinions? you pretend conformity with the fowre first Generall Councils too: but the proceedings of those Councils cleerly shew the quite contrary. The Council of *Nice* beseecheth Pope Syluester *to confirm their decrees*. Doe Protestants acknowledge the like authority in the Pope? The great St. *Athanasius*, with the Bishops of *Egypt*, assembled in the Council at *Alexandria*, profess, that in the Council of *Nice* it was *with one accord* determined, that *without consent of the Bishop of Rome, neither Councils should be held, nor Bishops condemned*. Doe not the Fathers of the Council of *Chalcedon*, by one common voyce profess, that St. *Peter spake by the mouth of Leo*, that the sayd Pope *Leo*, *endowed* Athanas. Apol. 2. Relat. 6. Synod. ad Leon.

with the authority of St. Peter, deposed Dioscorus? Doe they not call him *the vniuersall Bishop the vniuersall Patriarch*, the Bishop of the *vniuersall* Church? Doe they not terme him the *Interpreter of St. Peters voyce to all the world?* Doe they not acknowledge him *their Head*, and themselues *his members*, and confess, that *the custody*, or keeping, of *Christs vineyard* (which is *the whole* Church) was by *our Sauiour committed* to him? Js this the dialect, or beleefe, of English Protestants?

(a) D. Aug. Ep. 90.

Did not likewise the (a) whole Council of *Carthage* desire *Innocentius* the first, Bishop of Rome, to *confirme* what they had decreed against the Pelagian Heresie, *with the authority of the Sea Apostolique, pro tuenda Salute multorum* etc. for *the sauing* of many, and for *correcting* the peruerse wickedness of some? and did they not with all reuerence and submission receiue the Popes answer, sent to them in these words. (b) *In requirendis hisce rebus* etc. *you haue made it appeare* (sayth he) *not only by vsing all diligence, (as is required of a true and Catholique Council) in examining matters of that concernment, but also in referring your debates to our iudgement and approbation, how sound your Fayth is, and that you are mindefull to obserue in all things the examples of ancient tradition and the discipline of the Church: knowing, that this is a duty which you owe to the Apostolique Sea; wherein wee all desire to follow the Apostle, from whome both the office of Episcopacy and all the authority of that name is deriued: and following him, wee cannot be ignorant, both how to condemne what is ill, and also to approue that which is praise-worthy. You doe well therfore, and as it becometh Priests, to obserue the customes of the ancient Fathers, which they grounded not vpon humane, but diuine authority, that nothing should be finally determined in remote Prouinces, without the knowledge of this Sea; by whose full authority the sentence giuen, if it were found to be iust, might be confirm'd; this* (Sea) *beeing the proper Fountaine, from which the pure and vncorrupted waters of truth were to streame to all the rest of the Churches.* will English Protestants consent to this?

(b) Innocent. Ep. ad Concil. Carth. qua est 91. inter Ep. D. Aug.

Doe not the Prelats in the Council of *Ephesus*, heare, with like attention and approbation, *Philip* the Priest, one of the Popes Legats to that Council, auouching publiquely in full Council, the authority of St. *Peters* Successour in these words, *noe body doubts* (sayth he) *nay it is a thing manifest, and acknowledged in all ages, that the holy and most Blessed Peter, PRINCE AND HEAD OF THE APOSTLES, AND FOVNDATION OF THE CHVRCH, receiued from our Lord Jesus Christ the Keyes of the kingdome of Heauen, and that to this day he still liues in his Successours, and determines causes of Fayth, and shall euer continue so to doe?* with what confidence then could the Bishop pretend, that Protestants conform themselues to the doctrine of the fowre first Generall Councils? Those Councils submitt their definitions and decrees to the Bishop of *Rome*; Protestants disclayme from him, as from an enemy of Christs Gospell. Those Councils acknowledge him *vniuersall Pastour*, and *Head* of the Church;

Proteſtants cry out againſt him, as an Vſurper, and Tyrant ouer the Church. Thoſe Councils confeſs him St. *Peters* Succeſſour, who was Prince and Chiefe of the Apoſtles; Proteſtants call him, and eſteem him Antichriſt. The Councils, own his authority ouer the whole Church, as proceeding from *Chriſt*; Proteſtants allow him noe more power, by *diuine right*, then they allow to euery ordinary Biſhop. Laſtly, theſe Councils, with all ſubmiſſion profeſs, that the Pope was their *Head*, and themſelues his *members*; Proteſtants giue vs, in contempt and deriſion, the nickname of *Papiſts* for doing the ſame; that is, for owning ſubiection to the Pope and Sea of *Rome*.

I might inſtance in many other points, wherein Proteſtants diſagree from the fowre firſt Generall Councils; but I paſs them ouer, to take notice of what followes. *There is* (ſayth the Biſhop) *but one ſauing Fayth. But then euery thing, which you call DE FIDE (of Fayth) becauſe ſome Council or other hath defined it, is not ſuch a breach from that one ſauing Fayth, as that he which expreſly beleeues it not, nay as that he which beleeues the contrary, is excluded from Saluation; ſo his diſobedience therewhile offer no violence to the peace of the Church, nor the charity that ought to be amongſt Chriſtians.* Wee doe not ſay that euery thing is *de Fide*, that ſome Council, or *other*, indefinitely ſpeaking, be it generall or particular, hath defined; but that euery thing is *de fide*, which is defined by a Lawfull Generall Council. And for this, how contemptuouſly ſoeuer he is pleas'd to ſpeake of it, (*becauſe ſome Council or other hath defined it*) wee challenge all his adherents to ſhew, what one Generall Council (acknowledg'd for ſuch eyther by themſelues, or vs) did euer define any point of doctrine, which they did not require all Chriſtians to hold and beleeue *as matter of Fayth*, after it was ſo defined: as likewiſe to ſhew, how 'tis poſſible for Chriſtians to disbeleeue what ſuch a Generall Council hath defined, without making themſelues guilty of that ſentence of our Sauiour, *Matth.* 18. 17. *He that will not heare the Church, lett him be as an Heathen, or Publican*; yea of that other, Luc. 10. 16. *He that deſpiſeth you, deſpiſeth me.* Ibidem.

Why ſhall not *ſuch a man* be excluded from Saluation, ſeeing that by the Biſhops own doctrine the decrees of all Generall Councils *are binding*, till they be reuers'd by an other Council of like authority? why did he account it damnable ſin to adhere to the condemned errour of St. *Cyprian*, after it was condem'd by a Generall Councill; ſeeing 'tis manifeſt, diſobedience in that particular did of it ſelfe, neither offer more *violence* to the *peace* of the Church, nor to the *charity* that ought to be amongſt Chriſtians, then diſobedience in points determined by other Generall Councils, is apt to doe, and hath euer done, as experience witneſseth? So that in truth, to ſuppoſe a *diſobedience* to Generall Councils in point of defined doctrine, which ſhall *offer no violence* to the peace of the Church, nor to charity that ought to be amongſt Chriſtians, is to ſuppoſe an impoſſibility, and in effect, to thinke, that rebellion may conſiſt with the peace of

the ſtate, and that to caſt of obedience to ſuperiours is not to contemn their authority.

Ibidem. Wee doe not deny but there is a *Latitude in the Fayth*, as the Bishop ſpeakes; that is, all things pertaining to the doctrine of Fayth are not neceſſary to be *expreſly* know'n and beleeu'd by all perſons in order to Saluation; and this (c) *Bellarmin's* authority cited by the Bishop rightly proues. But it followsnot from hence, that any man may *deny*, or *doubt* of any point whatſoeuer, that he knows is defin'd and propos'd by the Church to be beleeued, as the Bishop and all Proteſtants doe. It is not in it ſelfe abſolutely neceſſary to Saluation, to know or expreſly beleeue many things reported in Scripture; as for Example, that *Iudas hang'd himſelfe*, that St. *Paul was thrice beaten with rods*, that he *left his cloake at Troas* etc. but yet, for any man to deny, or doubt of theſe, knowing them to be teſtifyed in Scripture, I doe not doubt, but euen Proteſtants themſelues will acknowledge to be a great ſin, and without repentance inconſiſtent with Saluation. In like manner, though it be not abſolutely neceſſary to know, or beleeue expreſly all verities defined by the Church; (as *Bellarmin* truly teaches) yet it may be, and is *abſolutely neceſſary* not to diſbeleeue, or doubt of any one point that is know'n to be ſo defined.

(c) Multa ſunt *de Fide*, quæ non ſunt abſolutè neceſſaria ad Salutem. *Bellarm. lib. 3. de Eccl. Mil.* cap. 14 §. *Quinto*, *ſi eſſet.*

Ibidem. As for our aduerſaries *beeing ſure*, *that our* peremptory eſtabliſhing ſo many things, that are remote deductions from the Foundation, to be beleeu'd as matters of Fayth, hath, with other errours, loſt the peace and vnity of the Church, 'tis but a partiall and groundleſs fancy; which all Heretiques and Schiſmatiques will plead as well as himſelfe; when they are put to it, and may with as much right. Was there not more diſturbance and tumults in the Church, during thoſe Primitiue ages, by reaſon of Arianiſme, Pelagianiſme, Manicheiſme, and other Hereſies that then raged, then there was for many hundred of years together before *Luther* began? in which time neuertheleſs eyther all, or moſt of the points now conteſted by Proteſtants, were as fully defined by the Church, and as generally beleeu'd by Chriſtians, as now they are. With what truth, or conſcience then can it be ſayd, that the defining, or *eſtabliſhing* ſuch points haue *loſt the peace* of the Church? True it is, the Greekish Church hath oppoſed the *Roman* for a long time; but what does that help Proteſtants? ſeeing the world know's, it is not for ſuch points as Proteſtants doe now condemne in the *Roman* Church, but for ſuch errours as they themſelues, for the moſt part, doe as much condemne in the Greeks, as the *Roman* Church doth. 'Tis euident, the Greeke Church conſents with the *Roman*, in all the chiefe points of controuerſie betwixt the *Roman* Church and Proteſtants: and this generall peace of the Church might ſtill haue continued, had not the pride, arrogancy, and temerity of Proteſtant Predicants firſt opened the gap to diſſention, by reuiuing and ſetting on foote condemned Hereſies, and by cooperating to ſo many other wicked, Schiſmaticall and vnchriſtian diſorders, under pretenſe of reformation and obedience to the Goſpell.

A: C. tells his aduersarie, *it is not sufficient to beget a confidence in this case, to say wee beleeue the Scriptures and the Creeds, in the same sense which the ancient Primitiue Church beleeued them.* What says the Bishop to this? He confesses *'tis most true*, (to witt, that which A. C. told him) *if he 'did only SAY so, and did not beleeue as he sayd.* But (sayth he) *if wee doe say it, you are bound in charity to beleeue vs, vnless you can proue the contrary. For I know no other proofe to men, of any point of Fayth, but confession of it and subscription to it.* I reply, the Bishops answer falls short of A. C.' demand. For who can doubt, but A. C.' when he told the Bishop it was not *sufficient* in this case *to say wee beleeue Scripture* etc. mean't, that beside *verball profession* and giuing it vnder his hand, that he doth beleeue so and so, he should proue it by solid and conuincing arguments, that the sense in which he beleeues the Scripture and the Creeds, is the same with that, in which the ancient Primitiue Church beleeu'd them? for otherwise, he can neither be sufficiently assured himselfe, nor can he giue sufficient assurance thereof to others. Ibidem. num. 2.

Just reason, I say, had A. C. to demand this of the Bishop namely, that he should proue his Fayth to be agreeable to that of the Primitiue Church, *obsignatis tabulis* as they say, that is, by speciall vndenyable euidence, and not thinke it sufficient only to profess and affirm it to be so. But Protestants (to note it only in a word by the way) haue not the like reason to require any such thing of vs Catholiques, viz. that wee should positiuely and by *speciall euidence* proue our Fayth to be the same with that of the Primitiue Church; not that wee are *vnable*, or *vnwilling* to doe this in due time and place, but because beeing in full and quiet possession of our Fayth, Religion, Church, and all things pertaining thereto, by immemoriall Tradition and succession from our ancestours, wee doe vpon that sole ground viz. of *quiet possession*, iustly **prescribe* against our aduersaries; and our plea must in all Law and equity be admitted for good, till they (who are our aggressours in this case) doe by more pregnant and conuincing arguments disproue it and shew, that our *possession* is not *bonæ fidei*; but gain'd by *force*, or *fraude*, or some other wrongfull and vnallowed meanes.

* See *Tertullian's* whole booke *de præscriptionibus* etc. for this.

A Gentleman, that is in quiet possession of an estate receiu'd from his ancestours, is not to be outed of it, because an other say's, and perhaps *beleeues*, he has a better title to it; neither is he in possession to be forc'd to make good his title by producing his euidence, but the other is bound to euict him, and demonstrate that his possession is not good, and to shew by *speciall euidence* and proofe, that his own clayme is better; otherwise in stead of gaining an estate, he will get nothing but a checke. In like manner the Lady, beeing in possession of a Fayth, which for many ages together, had been professed by her ancestours, and generally by the whole Christian Church, 'tis not the Bishops telling her, that he beleeues the Scriptures and Creeds in the same sense the ancient Church beleeu'd them, that must eyther turn her out of

the Church of *Rome*, or iustly moue her to beleeue, that the Fayth of Protestants is agreeable to that of the Primitiue Church; but he must make it appeare to be so, by producing euident and cleere testimonies out of all, or the chiefe Doctours of those ancient times; otherwise his pretended beleefe of any such matter, is to be accounted folly, and his confidence, rashnes.

I adde, how is it possible for the Bishop to make good what his answer pretends, viz. that his English Protestant Fayth is *the same* with that of the Primitiue Church. English Protestants (for example) beleeue the Popes power *iure diuino*, is no more then of an other ordinary Bishop: but the Primitiue Church accounted him to be the *Soueraign Bishop of the Church; the Bishop* of Bishops, witness (*d*) *Tertullian*; and this, long before the Canons of the Church, or Imperiall Constitutions had giuen him any authority. The Primitiue Church beleeu'd, that the authority of the *Roman* and Apostolique Sea, *ouer all other Churches and Christians*, was not from men, but from our Lord *Jesus Christ*. Witness the Epistles of (*e*) St. *Clement*, (*f*) St. *Anaclet*, (*g*) St. *Sixtus* the first, (*h*) St. *Pius* the first, (*i*) St. *Anicet*, (*k*) St. *Victor*, with diuerse other Epistles of those ancient Primitiue Popes, and Martyrs of the first ages of the Church: all of them cleerly testifying and asserting the soueraign authority of the Bishop of *Rome* as he is St. *Peters* Successour, and of the *Roman* Sea ouer all other Churches and Christians whatsoeuer. So as euen the (*l*) Centurists themselues, and all other Protestants neuer so little ver'st in antiquity, are forc'd to confess it. They pretend indeed, that these Epistles are counterfeite, and not the genuine Epistles of these Popes. A weake plea: for, beside what wee haue already sayd in defence of them, 'tis certain, that *Isidorus Hispalensis*, who is an Authour of aboue a thousand yeares antiquity, in his *collection of Ecclesiasticall Canons*, mentions these Epistles as owned by the Bishops of his time, and professes, that himselfe was specially commanded by a Synod of fowrescore Bishops, to make his collection out of them, as well as out of other Epistles and writings, which Protestants doe not question. Not to vrge, that the Councill called *vasense* celebrated in St. *Leo* the firsts time mentions some of them; and (*m*) *Rufinus* himselfe others, who was contemporary with St. *Hierome*: nor yet the absolute conformity, in point of doctrine and style, that there is betwixt those Primitiue Epistles, and those of succeeding Popes in the most flourishing ages of the Church: viz. *Iulius* the first, Pope *Damasus*, *Syritius*, *Innocentius*, *Leo*, and others, which euen Protestants themselues neyther doe, nor can pretend to be *forged*; but only say, that the Popes of those times *were arrogant men, and began to take too much vpon them.*

(*d*) Tertull. lib. *de pudicit.* cap. 10.

(*e*) Epist. 1. (*f*) Epist. 3. (*g*) Ep. 2 (*h*) Ep. 1. 2. (*i*) Ep. 2. (*k*) Epist. 1. See Tom 2. Concil. Edit. Bin.

(*l*) Centur. 2. cap. 7. in fine.

(*m*) Ruffin. præfat in Recognit. Clement.

See Magd. Cent. 3. 4 et 5. Item Caluin. lib. 4. Institut. cap. 7. §. 11.

The Primitiue Church beleeu'd the roote and originall of Heresies to be, (*n*) *because the whole Fraternity of Christians did*

(*n*) Neque enim aliunde Hæreses obortæ sunt, aut natæ Schismata, quam inde, quod *Sacerdoti* Dei non obtemperatur, nec *VNVS* in Ecclesiâ ad tempus SACERDOS, et ad tempus IVDEX, vice Christi, cogitatur: cui, si secundum magisteria diuina obtemperaret FRATERNITAS VNIVERSA, nemo aduersus Sacerdotum Collegium quicquam mussitaret. D. *Cyprian.* Ep. 55. ad Cornel. alias lib. 1. Epist. 3.

not, according

not, according to Gods commandement, acknowledge ONE PRIEST AND ONE JVDGE for the time beeing, Vicar of Christ in the Church. The Primitiue Church professed, that for what *concerned the correction and consolation of the Faythfull* (to witt, in matter of Religion and Fayth) *the Roman and Apostolique Sea was the head and mother of all Churches.* Witness St. *Athanasius* and the Bishops of Egypt with him in their (o) Epistle to Pope *Marcus*, that *the forme and pattern of that Church was to be followed in all things*: witness (p) St. *Ambrose* and the whole Council of *Arles* in their Epistle and petition to Pope *Julius*. The Primitiue Church accounted them all *Scismatiques*, and *sinners* Κατ' ἐξοχὴν, that sett vp *an other Chaire* against that *one Chaire* of St. *Peter* in the *Roman* Church. Witness (q) *optatus Mileuitanus*, that the *Roman* Church was that *sealed Fountaine* and *Garden inclosed*, to which all must repaire for the waters of life; that she is the *Rock*, vpon which the Church is built; that to be out of her Communion, was to be an *Alien* from the houshold of God, to be *out of the Church*, to be as a *profane*, or *vncleane* person (who might not come into the Campe, or Congregation, of *Israel*:) in briefe it was to belong, not to Christ, but to Antichrist, witness (r) St. *Hierome.* The Bishops of the Primitiue Church, beeing at any time persecuted and uniustly eiected out of their Seas, from all parts and Prouinces of Christendome, had recourse to the Pope and Sea of *Rome*, as to their proper and lawfull Judge, for iustice and reliefe; and were likewise by him righted, and for the most part effectually restor'd to their Seas againe. Witness the examples, already alledged, of St. *Athanasius* and his fellow Bishops eiected by the *Arians*: also of St. (s) Chrysostome, (t) Theodoret, and diuerse others. Lastly, not to insist vpon many other particular *Acknowledgements* of the Popes authority, already mention'd and prou'd in this treatise, the Primitiue Church beleeu'd, that *the Principality of the Apostolique Sea had always flourish't in the Roman Church*, and that by reason thereof the Pope had power *both to iudge in matters of Fayth*, and also finally to *determin the causes of all Bishops whatsoeuer.* Witness (x) St. *Austin*, the Councils (y) of *Sardica*, (z) *Ephesus*, (a) *Chalcedon*, with the Emperour *Valentinian* himselfe, in his Epistle to *Theodosius*; extant amonge the preambulatory Epistles of the Council of *Chalcedon.*

(o) D. Athanas. Tom. 4.
(p) D. Ambros. lib. 3. de Sacram. cap. 3.
(q) Optat. Mileu. lib. 2. contr. Parmen.
(r) Hieron. Ep. ad Damas.
(s) D. Chrysost. Epist. ad Innocent.
(t) Socrat. lib. 2. cap. 15. D. Basil. Epist. ad Athanas.
(x) D. August. Epist. 162.
(y) Concil. Sardic. Can. 4. et 7.
(z) Epist. ad Cælestinum.
(a) Conc. Chalced. Act. 1

Here you see a Generall consent of the Fathers of the *Primitiue Church* for beleeuing the so much contested *Power* and *Principality* of St. *Peter* and his Successours, ouer the whole Church. Doe the Bishop and his English Protestant Church beleeue this? Doe they interpret Scripture and the Creeds in this sense? Againe Protestants deny that there is a Purgatory; or that the soules of the faythfull departed doe eyther need, or can receiue any kinde of help or benefitt, any kinde of releefe, ease of paine, or other consolation from the faythfull liuing. Yet it was the generall beleefe of the ancient Primitiue Church, that they could, and did many of them receiue help and benefitt, after their departure,

from the

from the faythfull Liuing; namely by the Oblation, or Sacrifice of the Holy Eucharist, by the prayers, alms-deeds, and other offices of Christian pietie, that were done for them; grounding this their beleefe both vpon Tradition and seuerall texts of Scripture; as wee shall make further to appeare in the following chapter, where this point is particularly to be treated. How therfore could the Bishop, or how can Protestants pretend, that their Fayth is agreeable to the Primitiue Church, and that they interpret Scripture in *the sense* of that Church?

5. But the Relatour, if he cannot make good his own cause, at least he endeauours to shew, that wee *Romanists*, doe not beleeue Scripture and the Creeds in all points according to that sense, in which the Primitiue Church vnderstood them. *The Primitiue Church* (sayth he) *neuer interpreted the descent of Christ into Hell, to be no lower then LIMBVS PATRVM.* But how will it be made to appeare, that the Primitiue Church interpreted Christs descent to be as low, as the place, where the reprobate are tormented? Because it is sayd in the Creeds, that *Christ descended into Hell*, must wee needs vnderstand that he descended euen to the place of reprobate and damned soules? Did *Iacob* meane that place, of punishment, when, expressing his griefe for the supposed death of his sonne *Ioseph*, Genes. 37. 35. he sayd *I will goe down to my sonne, mourning into Hell*? Doth not *Caluin* himselfe grant in effect what our Church vnderstands by *Limbus Patrum*, (a) when he sayth, *Let no body wonder, that the holy Fathers, who expected Christs redemption, were shut vp in prison?* Doth not St. *Irenæus*, that ancient father, affirme, (b) that *in those three dayes and nights*, in which *Christ* was dead, *he remayned with the Patriarchs*; who could not be held to be amonge the damned? Doth he not likewise teach, that (c) *our Sauiour descended to them that are vnder the earth, that he might make know'n his coming, and acquaint them, with the remission of sinnes, giuen to all those, that beleeue in him?* Doth not *Origen* plainly auouch, that (d) *Christ deliuered from the place into which he descended, our first Father Adam*; whome none will auerre to haue been amonge the damned? and doth he not vnderstand those words of *Christ* to the good theefe, (Luc. 23.) *hodie mecum eris in Paradiso* (*this day shalt thou be with me in Paradise*) to haue been (e) verifyed also of all those to whome Christ descended? Doth not *Eusebius Cæsariensis say* (f) *that the soule of Christ, hauing recommended it selfe to the Eternall Father, left the body, and descending into Hell deliuer'd from thence the Fathers?* In a word, doth not St. *Hierome* by *Hell* vnderstand *Limbus-Patrum*, when he sayth, (g) that *before* Christ, Abraham was (*apud Inferos*) *in Hell*, *but after Christ, euen the thiefe is in Paradise*? Why therfore should the Bishop so peremptorily deny, that by *Hell*, into which *Christ* descended, none of the ancient fathers did vnderstand *Limbus Patrum*?

Ibidem, num. 3.

(a) Caluin. in Psychopanny chia

(b) Iren. lib. 5. cap. 31.

(c) Iren. lib. 4. cap. 45.

(d) Origen. Hom. 15. in Genes.

(e) Idem. ibid.

(f) Euseb. Cæsar. lib. 4. de Præp. euang. cap. 12.

(g) D. Hieron. Epist. 3.

But he proceeds. *The Primitiue Church* (sayth he) *did not acknowledge a Purgatory in a side part of Hell.* But it did acknowledge a Purgatory, which the Bishop denies. Let Protestants but grant

Ibidem.

there is

there is a Purgatory ; and the Church of *Rome* will not binde them to place it *in a side part of Hell*; this beeing noe article of our beleefe. *The Primitiue Church* (says the Bishop) *did not interpret away halfe the Sacrament from Christs institution* : neither did it euer interpret Christs institution to be such, as did oblige all Christians, vnder paine of sin, to receiue it *in both kindes*, as wee haue already prou'd. The Primitiue Church did not make *the Priests intention to be of the essence of the Sacrament* etc. very true: neither doth our Church *make* it to be so ; but it was Christ himselfe, that soe ordain'd it, * as wee haue also shew'n. The Primitiue Church *beleeu'd no worship to be due to Jmages*. But how will it be prou'd they beleeu'd it to be sinne, and vnlawfull to worship them for their *Prototypes* sake ? Doth not *Lactantius* in the Primitiue Church, write thus in his Poem *de Passione*, addressing his speech to a Christian, as then entring into the Church — *Flecte genu, lignumque Crucis VENERABILE ADORA?* —— Doth not St. Basil. (*Epist. 53. in Iulian.*) reported in the second Council of *Nice*. Action. 2. profess; *that he publiquely adored Jmages* ; (*h*) and that the *honour done to them, redounds to the persons whome they represent?* Doth not St. *Ambrose* praise the Empress St. *Helena*(*i*) *for setting the Cross vpon the head*, or crown, *of Kings, that it might be adored in them?* and doth not St. *Hierome* report of her, that hauing at *Hierusalem* happily found the Cross, vpon which our Sauiour suffered, (*k*) *she adored it as if she had euen then seen our Lord hanging vpon it?* Doth not St. Chrysostome (*l*) likewise exhort Christians *to come with feare and deuotion to worship the Cross* vpon the *aniuersary*, or yearly holy * day, on which they were then wont solemnly to performe that duty, as Roman Catholique generally *now* doe vpon *Goodfryday?* Doth not *Paulinus* (*m*) Bishop of *Nola* mention the like custome in Jtaly? (*n*) and *Iustinian* the Emperour style the Cross in that very regard *adorandam verè, & honorandam Crucem?* To conclude (omitting diuerse other pregnant instances of the perpetuall vse and veneration also of sacred Images, amonge Christians, related by (*o*) Eusebius, (*p*) *Historia Tripartita*, (*q*) *Nicephorus* and others,) if the Primitiue Church acknowledged no worship to be due to Images, how could the Generall Council, according to the latin translation of it, style them *venerabiles*, and (*r*) profess to giue adoration to them MENTE, SERMONE, SENSV, both in *minde, body, and words?* Yea, how could St. *Gregory* say, *non quasi ante Diuinitatem, ante illas prosternimur?* confessing *prosternimur*, that Christians did vse to *bow*, or *prostrate* their bodies before them, but not as *vnto the Deity* it selfe, or as attributing Diuinity to them. But aboue all how could the second Council of *Nice*, an assembly of Bishops, for number exceeding the first it selfe, so much celebrated by Christians, and conuen'd from all parts and Prouinces of Christendome, so publiquely auouch it to haue been (*t*) *a Tradition of the Apostles*, to worship Images, if it had not been a thing confessedly practis'd amonge Christians euer since the Apostles times, and with their knowledge and allow-

* chap 22.

(h) D. Basil. lib. de Sp. Sto. cap. 27.

(i) D. Ambros. orat. in obit. *Theodosij*

(k) D. Hieron in Epitaph. Paulæ.

(l) D. Crysost. Homil. *de Adorat. Crucis.* Tom. 5.

(m) Paulin. Epist. 11. ad Seuerū.

(n) Iustinian. in *Authentic. de Monach. Collat.* 1. Tit 5.

(o) lib. 7. c. 14.

(p) lib 2. c. 19.

(q) lib. 2. c. 41.

(r) Can. 82.

(s) D. Greg. lib. 7. Epist 53. ad *Secundinum.*

(t) Conc. Nicen. 2. Action 7.

Is it credible, that so many Catholique and Orthodox Bishops should conspire to deceiue the world with such a lowde vntruth, if it had been otherwise?

Ibidem.

As for *Transubstantiation*, which is an other point the Relatour pretends the Primitiue Church did not beleeue, wee haue (v) already shew'n, that what is signifyed by the word, to witt, a true and reall change of the substance of bread into Christs body, was cleerly held and taught by diuerse ancient Fathers of the Primitiue Church. His bare saying, *'tis a scandall to both Iew and Gentile and the Church of God*, signifies but litle. *Christ* crucifyed was a *scandall* both to Iew and Gentile; but yet a true obiect of our Fayth: nor are they *the Church*, or any part of the true Church, that are scandaliz'd at it, but Infidells and Heretiques, who will be scandaliz'd at any thing, that suites not with their own fancies. As little can he inferre against vs from the difficulty, which Catholique Diuines haue to explicate *Transubstantiation.* Js not the Mystery of the B. Trinity, in the Bishops own opinion, as inexplicable; and yet firmly to be beleeu'd? why then must *Transubstantiation* be reiected, or disbeleeu'd, meerly vpon that ground, or because 'tis hard to be explicated? Neither was it *Transubstantiation* precisely, which bred that pretended scandall in *Auerroes*, but the *Reall Presence*, (x) as his words shew, cited by the Bishop. Yet the Relatour himselfe, and his master *Caluin* too sometimes, make profession to beleeue the *Reall Presence.*

(v) Chap. 22. th

(x) Mundum peragraui, et non vidi Sectam deteriorem, aut magis fatuam Christiana, quia Deum, quem colunt, dentibus deuorant. Relat. ex I spenc. lib. 4. de *Adorat. Eucharist.*

After so many vnaduised assertions, our aduersarie falls at last to quibble vpon those words of A. C. *Roman Catholiques cannot be prou'd to depart from the Foundation so farre as Protestants*, telling vs, *'tis a confession, that Romanists may be prou'd to depart from the Foundation, though not so much, or so farre, as Protestants doe.* A doughty inference I promise you. But what gaines he by it? Doth not the Bishop himselfe (num. 1. of this very Paragraph) vse the like speech of vs, when he sayth, *you of Rome haue gone further from the Foundation of this one sauing Fayth, then can euer be proued, wee of the Church of England haue done?* If this must not be accounted a *Confession* that the Church of England *hath departed* from the Foundation, why must that of A. C. be soe interpreted, as the Bishop will haue it? what euer explication be giuen to the Bishops words, will serue A. C. as well: whose meaning only was, that there cannot be brought any arguments to proue our Churches departing from the Foundation, but more, and better may be brought to proue, that Protestants doe likewise depart from it in more and greater points. It is not to grant, that the arguments which Protestants bring, to proue our *departing* from the Fonndation, are solid and conuincing, or doe really proue that, for which they are brought. This the Relatour is only willing to suppose for himselfe, and to insinuate; which A. C. absolutely denyes.

Ibidem. num. 4.

Ibidem.

And as the Bishop had noe reason to inferre any such *Confession*, out of A. C.^s words, so had he as little reason to make such a

such a confident demand in behalfe of his Church of *England. Let A. C. instance, if he can, in any one point, wherein she hath departed from the Foundation* etc. For that was already done to his hand. A. C. had already giuen him this very errour for instance, viz. the Church of Englands denying infallible authority to lawfull Generall Councils; this beeing in effect to deny infallibility to the whole Church; and by consequence to subuert the ground of all infallible beleefe in any articles, or points of Fayth whatsoeuer. Nor does it help him to say, *there's a greate deale of difference betwixt a Generall Council, and the whole body of the Catholique Church.* For what euer difference may be in other respects, in this, viz. of infallible teaching what is true Christian Fayth, and infallible beleeuing what is so taught, there is no difference betwixt the Catholique Church and a Generall Councill. For if such a Council may erre, the Church hath noe infallible meanes to rectifie that errour, or sufficiently to propose any other point of Catholique doctrine to be *infallibly* beleeu'd by Christians.

His allegation of the second Council of *Ephesus* for a Generall, or œcumenicall, Council, shewes nothing, but what a desperate cause the Bishop maintaines. That which was neuer styled, or esteem'd by Catholique antiquity, but *Prædatoria Synodus*, and *Latrocinium*, not *Concilium Ephesinum*, a den of Robbers and Free-booters, a Conuention of the most turbulent and seditious Heretiques, that euer troubled, or dishonoured the Church by their vnlawfull actings, where nothing but secular violence, rage and cruelty bore sway euen to bloud-shed, and murther of the B. Prelate St. *Flauianus* Bishop of *Constantinople*; this his Lordship brings for an example of a Generall Councils erring. Very worthily indeed; lett his friends make their benefitt of it. Jn the meane time, they may know, that as on the one side wee readily confess it very necessary, the Church should *haue remedy* against such Councils as this; so on the other side wee auerre, that the infallibility of Generall Councils truly and rightly so called, is such a Foundation of the *Roman*, that is, the Christian Catholique Fayth, that without it, wee know not *what* can be, nor has the Bishop as yet shew'n, *how* any thing can be *certaine* in the Fayth. Ibidem.

6. A. C. after this, endeauours by interrogatories to draw from his Aduersarie the confession of truth: in answer whereto, seeing the Bishop repeats much matter already confuted, especially in the 7 th and 8 th Chapters of this treatise, it will oblige vs (to avoyd tediousness) to be more briefe in our replie. A. C's. first Querie is, *how Protestants, admitting noe infallible rule of Fayth but Scripture only, can be infallibly sure, that they beleeue the same entire Scripture, Creed, and fowre first Generall Councils, in the same incorrupted sense, in which the Primitiue Church beleeu'd them?* The Relatour in answer to him tells vs, that he beleeues Scripture, 1. by *Tradition.* 2. by other *motiues of Credibility.* 3. by the *Light of Scripture it selfe.* But first, this is not to make a direct answer to the question; which is not, whether Scripture Ibidem, num. 3.

can be

can be *any way* beleeu'd or no, standing to the Bishops principles; but whether, and how he can be *infallibly sure* of what he does beleeue concerning it. Secondly, 'tis vndenyable in the common
* Chap. 7. 8. principles of all Protestants, and prou'd * already, that the two first of these, viz. *Tradition* and the *motiues of Credibility* can be no ground to Protestants of infallible Fayth, or assurance, concerning Scripture: and for the third, viz. *Light of Scripture it selfe*, it is not only *petitio principij*, a begging of the question (for none of vs euer yet granted him, that there was *such light*) but also contrary to experience: there beeing noe man, that meerly by reading such books as are called Canonicall and others that are accounted Apocryphall, can come to know which are Canonicall, which not; as may appeare by the example, not only of such as were neuer taught the maximes of Christian Religion, but also of many Christians, who though they be able to read, yet beeing neuer taught which books were Apocryphall, which not, know them not by reading.

Whence it followes likewise, that all the insuing discourse, which the Bishop makes, touching his infallible beleefe of Scripture, falls to nothing; seeing what he layes as its principall Foundation, apparently sinks vnder the weight. For a meerly-humane and *infallible* assurance will neuer support an infallible Fayth of
* §. 16. num. 6. Scripture, as * euen our Aduersary himselfe grants. Nor can he, in any better sort, make good, what he affirm's concerning the Creed and fowre first Generall Councils; namely, that he beleeues them *infallibly* in their true *incorrupted* sense, and *knowes* that he beleeues them so *in points necessary to Saluation*. For seeing he has no infallible certainty, that the words, or text of the Creed, and the acts of the Councils, or the books of the ancient Fathers, haue not been corrupted, how can he haue infallibility in the true sense of them, and their conformity to Scripture? He pretends indeed to be *sure*, that he beleeues Scripture, and the Creed, in the
Ibidem. same incorrupted sense, in which the Primitiue Church beleeu'd them, because *he crosseth not in his beleefe any thing deleuered by the Primitiue Church*; and this againe he is *sure of*, because *he takes the beleefe of the Primitiue Church, as it is express'd and deliuer'd by the Councils and ancient Fathers of those times.* But how true this is, and how sincerely he takes the beleefe of the Primitiue Church, *as it is express't by Fathers and Councils*, may appeare to any, that duly considers, by the testimonies, wee haue already alledg'd against him vpon seuerall occasions, out of the Councils and Fathers, particularly in this very Chapter, and shall yet further alledge in those which follow.

A. C. asks againe, what text of Scripture assures vs, that
Ibidem. num. 6. *Protestants now liuing, doe beleeue all this* (to witt, the Scriptures, Creed; and fowre first Generall Councils in their incorrupted sense) or that *all this* (viz. all that Protestants take to be the true sense of Scripture, Creeds, and fowre first Generall Councils) *is expressed in those particular Bibles, or in the Acts of Councils, or writings of the Primitiue Fathers, which are now in the Protestants hands*: and

hands: and at this, his Lordship will needs seeme to wonder. But lett them wonder that will. The Querie will euer be found both rationall and pertinent, notwithstanding such wondering. For can any man deny but this is a good consequence: Protestants admitt Scripture to be the only infallible rule of Fayth; therfore they cannot beleeue infallibly *all this* aboue mentioned, without some particular text, or texts of Sripture to be shew'd for it? And had not A. C. iust cause to aske, *whether all this be expressed in the Bibles, which are now in Protestants hands?* For seeing it is not in our Bible, if it were not likewise in theirs, it would be (I hope) sufficiently euidenc'd to a reasonable Aduersary, that it can be found in none. But (sayth he) it is not necessary that this should be shew'd by any particular text, because *'tis made plaine before, how wee beleeue Scripture to be Scripture, and by diuine and infallible Fayth too; and yet wee can shew no particular text for it.* But how (wee pray) was this *made plaine*? He told vs indeed that he beleeu'd the entire Scripture, first by the Tradition of the Church, then by other credible motiues, lastly by the light of Scripture it selfe. But the two first of these are, by his own confession of no infallible authority; and the third in effect no more then the *Priuate spirit*, as wee haue often demonstrated to him. Ibidem.

But admitt the Bishop *were sure*, that the Primitiue Church expounded Scripture in the same sense as Protestants beleeue it, yet how will he be able to make good what he adds, standing to his own principles; *this Rule*, meaning the Scripture, *as expounded by the Primitiue Church, can neuer deceiue mee*? Did *Christ* promise infallibility to the Primitiue Church, and not to the succeeding Church? and if no such infallibility be promised, or signifyed in Scripture, how can he be certaine, they could not erre, or *deceiue* him in their expositions? §. 38. num. 9.

7. The Bishop tells vs, *they haue the same Bible with vs*: but I see not how this can be affirm'd with any truth. For Protestants both leaue out many books, which wee esteeme part of our Bible; and those which they haue with vs, are corrupted both in Originalls and Translations. Neither doe they admitt and receiue the Bible vpon the same motiue, or reason, that wee doe. Wee admitt it for the infallible authority of the Church, propounding it to vs as a diuine booke: which infallible authority Protestants deny, and by consequence, seeing they assign noe other in lieu of it, cannot in reason be so *infallibly sure* of their Bible, as wee are of ours. Much less could the Bishop iustly say, *that all is expressed in their Bibles, that is in ours*, vpon this ground only, because *all Fundamentall points are as proueable without the Apocrypha, as with it.* For who sees not, that the same may be affirm'd with exclusion of diuerse other books admitted into the Protestants Canon, noe less then ours; for example, the Epistle of St. *Iude*, the two last Epistles of St. Iohn, the Epistle to *Philemon*, the books of *Ester*, Ruth, *Paralipomena*, yea perhaps all, or very many of the *small* Prophets? it beeing scarce credible Ibidem.

 the Relatour,

the Relatour, or any other Proteſtant should maintaine, there were any Fundamentall points of Fayth (in their ſenſe) to be prou'd out of thoſe books, which cannot be prou'd out of any other books, or parts of Scripture. Soe that if this reaſon were good, an Heretique that reiects, vpon the matter, one halfe or one third part of the old and new Teſtament, shall yet be allow'd to pretend, that he has *the ſame Bible* with Catholiques, and *deliuer'd to him by the ſame hands*, and that *all is expreſſed in his, that is in the Catholique Bible.* Sure with very much truth and modeſtie.

Bellarm. lib. 3. de Iuſtificat. cap. 8. Wee agree with *Bellarmin*, that all matters of Fayth, ſpeaking properly, *are reueal'd* only by the word of God *written* or *vnwritten*: but wee auerre, that they are *infallibly declar'd* and *teſtify'd* to vs to be ſo reueal'd, by the authority of the Church, or Generall Councils. Nor doth St. *Auſtins* text againſt *Maximinus* the *Arian*, any way croſs, or preiudice our aſſertion: although it be manifeſt, he ſpeaks there meerly by way of condeſcenſion, and voluntary yeelding to his aduerſary, and not as forced there to by any neceſſity of reaſon. St. *Auſtin* knew, that *Maximinus* refus'd (though very vniuſtly) the Council of *Nice*, as much as himſelfe did that of *Arimini*. Wherfore, that he might diſpute effectually with him, he thought fitt for the preſent to waue the argument taken from the authority of Councils, and to vrge him only with ſuch common principles, as were admitted by them both: ſuch as were chiefly the holy Scriptures; but yet not them alone: for 'tis euident he vſed other reaſons againſt him, (beſide Scripture) founded vpon, and deduced from ſuch maximes of Chriſtian religion, as were not diſowned by his Aduerſarie. And might not (I pray) any Catholique diſputant at this day, argue with a Proteſtant in ſome particular queſtion, only out of Scripture, and tell him in theſe, or the like words, *I will not vrge you with the Councils of Lateran, or Trent, I will conuince you of errour by Scripture only, yea by your own Bible* etc. might not, I ſay, a Catholique, in ſome caſe, ſpeake thus to a Proteſtant, but he should be thought preſently to reiect the authority of thoſe Councils, or to eſteem them not infallible in their definitions of Fayth?

D. Aug. lib. 3. contr. Maximin. cap. 14.

8. The *Index Expurgatorius*, I confeſs, is through miſunderſtanding, ſuch a common ſtumbling-blocke with all ſorts of Proteſtants, that wee doe not much wonder, the Bishop himſelfe should trip at it, as he doth here, obliquely and by way of inſinuation at leaſt, accuſing vs of hauing *expunged* ſome things out of the true and authenticall writings of the Fathers. A heauy charge, doubtleſs: but our comfort is, no leſs iniuriouſly imputed, then heauy. For how does he proue it? What authours, or places of authours, does he alledge thus *expunged* by vs? why nam'd he not the *Index*, in which ſuch *expunctions* are regiſtred? why cited he not ſome of his purer and more authentique Copies, different from ours, and where thoſe texts, are reſtor'd, or ſtanding vpon record, which our *Indexes* are pretended to haue expung'd? How came Proteſtants to finde out the true, genuine, and au-

thenticall writtings of the Fathers, if they were not so extant and preseru'd amongst vs, and by vs? of any thing to this purpose (which yet alone could be to purpose in the present case) the Relatour brings not the least syllable of instance; thinking it enough only to accuse.

For as to what he pretends to alledge out of *Sixtus Senensis* his Epistle to Pope *Pius Quintus*, whoeuer obserues it well, will finde it really to speake the cleane contrary to what the Bishop would seeme to proue by it; and directly to accuse, not vs, but Protestants, of corrupting the works of the Fathers. The Reader may see the whole text here in (*a*) the margent at large (whereof the Bishop thought not good to giue vs so much as one word, but only to make vse of the authors name) and therby cleerly perceiue, that it was not to purge the ancient texts of the Fathers writtings, but only the false readings, spurious notes, commentaries, and interpretations of Heretiques, vpon their sayd writings and texts, that the *Index Expurgatorius* was commanded to be made by the authority of *Pius Quintus*, while he was yet Cardinall and President of the holy Inquisition: not to speake of their alike false and corrupt translations of them; which were also forbidden. J say therfore, lett all our *Jndices expurgatorij* pass the scrutiny euen of our most rigid aduersaries; and lett them shew vs, if they can, wherein any authenticall writings of the ancient Fathers haue been eyther *purg'd*, or *clipt* by vs, or any thing of the text alter'd in point of reading; but vpon iustifyable and auowed reason; namely; the authority of some more ancient and better copie: and if they cannot, lett them hereafter, for shame at least, be silent, and obiect the *Index expurgatorius* no more.

A. C. asks further, *Whether Protestants be infallibly sure, that they rightly vnderstand the sense of all that is expressed in their books, according to that which was vnderstood by the Primitiue Church, and the Fathers that were present at the fowre first Generall Councils*; and for this the Bishop finds great fault with him, as asking the same thing ouer and ouer againe. Wee answer first, his Lordship might see by this, how earnest A. C. was for a direct and punctuall answer to his Querie. Secondly, the Relatour should haue reflected, that as yet A. C. had receiu'd no satisfactory answer to the demand; and till satisfaction be giuen in such cases, 'tis consonant enough to the rules of arguing, to repeate and vrge the demand: and to doe otherwise, were but to run from one thing to an other without end, and neuer sift out the certaine truth in any question whatsoeuer.

Ibidem. num 7.

The truth is, the Querie is such, that it will be matter of euerlasting vexation to all that follow, or goe about to defend

(*a*) *Te Auctore* prodijt decretum illud sanctissimum de reparandâ totius Christianæ Ecclesiæ Bibliothecâ, quam perditissimi nostrorum temporum. Hæretici *suis morbis ac pestibus* ita corruperunt, vt nihil aliud quam certissimum eius exitium esset expectandum, nisi TV repentè opem attulisses. Primum enim toto Christianorum orbe conquiri nefariæ doctrinæ libros, et publicè exuri iussisti: deinde EXPVRGARI et EMACVLARI curasti omnia Catholicorum Scriptorum, et PRÆCIPVE VETERVM PATRVM scripta, Hæreticorum ætatis nostræ FOECIBVS CONTAMINATA et VENENIS INFECTA. Postremo Catalogum, vel Indicem edi mandasti Auctorum et Librorum Hæretici nominis &c. *Sixtus Senens.* epist. Ad *Pium Quintum. Prefix. Bibliothec. Sanct.*

the Bishop

the Bishops assertions: it beeing euidently impossible to giue a satisfactory answer to it, without hauing recourse to the infallible authority of the Church, as wee Catholiques doe, when the like demand is made to vs by our Aduersaries. The Relateur indeed, out of his wonted liberalitie in this kinde, is pleas'd to call it a *dry shift:* but the reason he giues is no better, then a gross mistake. For the Churches authority does not always beget an *implicite* Fayth, as the Relatour thinks, but very often an *explicite* one: to witt, when eyther the definition it selfe expounds to me the sense of Scripture, or that Church-Tradition concerning it, is soe cleere, that it needs not the definition, or declaration, of a Council, to make it certainly know'n.

Wherfore seeing Generall Councils, by reason of their already-prou'd infallibility, are always to be presum'd to speake in that sense, which is agreeable to the doctrine of Christ; and that the vniuersall tradition of the present Church is also an infallible witness of that doctrine, wee Catholiques doe euidently shew, according to our grounds, how wee are infallibly sure, that wee vnderstand the texts of our Bibles conformably to the sense of those fowre first Generall Councils, and of the Primitiue Church of their times. For why? the sense of the Primitiue Church is necessarily inuolued in that of the Councils; and if there happens to be obscurity in the words of any Councils, by beeing *infallibly sure, that that only can be their sense*, which is conformable to the present Church-Tradition, and that the opposite sense cannot possibly be theirs; howeuer the words themselues may (perhaps) be wrested to it: by consequence wee are *infallibly* sure, that wee vnderstand Scripture in the same sense *now*, which the sayd Generall Councils and Primitiue Church *anciently* did; to witt, by the infallible authority and Tradition of the present Church.

I answer to A. C^s. fourth Interrogatorie, which is, *whether Protestants can be infallibly sure, that all and only those points, which* Ibidem. num. 8. *they count Fundamentall, and necessary to be expresly know'n by all, were so accounted in the Primitiue Church*, the Bishop would seeme at last to tell vs *which points are Fundamentall*, and were esteem'd such in the Primitiue Church. A question hitherto often askt in §. 38. num. 1. vaine; and which himselfe once plainly declin'd the answering, *as *beeing no worke for his pen.* But let vs heare what he says vpon second thoughts. *Fundamentalls* (sayth he) *so accounted by the Primitiue Church, are but the Creed, and some few, and those immediate deductions from it.* But this leaues vs still in the darke. Who shall resolue *which those few and immediate deductions are?* And what does he meane by *immediate* deductions? only such as be in themselues *euident* and *necessary*? If so, it were in effect to deny both the Diuinity and Incarnation of Christ, to be Fundamentall points. If *in euident* and only *probable*, who shall *infallibly* assure vs, that the deduction is *true* and *certaine*? what shall wee thinke of Scripture? Is not that a Fundamentall point in the Relatours beleefe? can any man be sau'd that reiects Scripture, prouided he admitts the *Creed* and *some few immediate deductions from it?*

from it?

Nay wee are told, that euen the *immediate deductions* themſelues, are not *formally Fundamentall for all men, but only for ſuch as are able to make and vnderſtand them; and that for others 'tis enough, if they doe not obſtinately and Schiſmatically refuſe them, after they are once reuealed.* But had not preiudice troubled his eye-ſight, our Aduerſarie might eaſily haue ſeen as much reaſon, to ſay *'Tis Fundamentall in the Fayth*, not to queſtion, or deny *Schiſmatically* and *obſtinately* any thing at all, that is ſufficiently propos'd to vs as reuealed by God. Let him cite what he can out of the Fathers, he ſhall neuer proue, that a man cannot fall from the true fayth by an act of disbeleefe, ſo long as he beleeues the Articles of the Creed: ſeeing the Apoſtle teaches, that ſome *fall from the Fayth* by *forbiding Marriage* and *certaine meates* as abſolutely vnlawfull: and many haue been condemned for Heretiques in thoſe ancient times, who neuer oppos'd the Creed. Now if a man may beleeue the Creed, and yet be damned for Hereſie and miſ-beleefe in other matters, how can Proteſtants aſſure themſelues of Saluation, or be accounted Orthodox Chriſtians, meerly, by this pretended conformity with the Primitiue Church in the beleefe of the Creed; vnleſs it could be prou'd withall, that they held no other vnlawfull doctrine? But certaine it is, that to deny Purgatory, the Popes Supremacy, and diuerſe other points, as Proteſtants doe, is moſt vnlawfull and was ſo held by the Primitiue Church. Ibidem.

9. As for *Tertullian*, *Ruffinus*, *St. Irenæus* and St. *Baſil* here alledged by the Biſhop, they neither ſeuerally, nor all together, make an infallible authority, to aſſure Proteſtants, that *all and only thoſe points* which they account *Fundamentall*, were ſoe eſteem'd by the Primitiue Church: which yet was the only thing, that A. C. in his Interrogatorie requir'd him to ſhew. The doctrine by vs deliuer'd, ſtands very well with the reſolution of *Occham* here cited, *that it is not in the power of the Church, or Council, to make new Articles of Fayth.* For the Church neuer tooke vpon her to doe this, but only to declare *infallibly* what was *expreſſed* or *inuolued* eyther in Scripture, or the word of God *not-written*, viz. Tradition. And 'tis a meere vntruth to affirme, that Catholiques agree not in this, that *all points determined by the Church are Fundamentall*, in the ſenſe declared. For neither *Sixtus Senenſis*, nor any other Catholique did euer doubt, or make ſcruple of thoſe books of holy Scripture, which they acknowledg'd to haue been defin'd by the Church for Canonicall: they only queſtion ſome other books, concerning which wee haue not had as yet the reſolution of any Generall Council; ſuch as are the third and fourth of *Machabees*, the third and fourth of Eſdras, the prayer of *Manaſſes* etc.

'Tis true, *Sixtus Senenſis* hath ſomething about thoſe chapters of the booke of *Eſter*, which Proteſtants count *Apocryphall*, wherby he may be thought not to hold them for Canonicall Scripture, euen after the decree of the Council of *Trent*. But

the reason was, because he iudged, that the decree of the Council touching Canonicall Scriptures, did not comprehend *those loose vncertaine peices*, as he calls them. Beside, his opinion therein was both singular and disallowed, as may appeare euen by the booke it selfe; where, * ouer against the place, whence the Bishop takes his obiection, there stands printed in the margent this note, or censure. *Non est hæc Sententia Sixti probanda, cum repugnet Sess.* 4. *Concilij Tridentini, quam ipse detorquet, ne videatur ei repugnare.* This opinon of *Sixtus*, (sayes the note) is not to be allowed, seeing it is contrary to the fourth session of the Council of *Trent*; which *Sixtus* wresteth, that he may not seeme to be contrary to it. The edition of *Sixtus Senensis* his booke, where this Censure is found, is that of *Paris* 1610. *in folio*: which 'tis hardly credible that the Bishop himselfe should not haue seen; and if he had seen and did know it, with what conscience, or ingenuity towards his Reader, could he make the obiection?

* Sixtus Senens. Biblioth. Sanct. cap. 8.

To what he sayth touching Pope *Leo* the tenths defining in the last Council of *Lateran*, that *the Pope is aboue a Generall Council*, I answer, our Aduersaries know, that those Catholique Authours that hold the negatiue, doe likewise deny, that the point was there defined as *a matter of Fayth*, but only, that by way of Canonicall, or Ecclesiasticall Constitution, it was declar'd, that the right of *calling*, *translating* from one place to another, and likewise *dissoluing* of Generall Councils, did entirely and solely belong to the Bishop of *Rome* Successour to St. *Peter*: those beeing the things, which had been formerly contested by the Councils of *Constance* and *Basil* against the Pope. likewise the sayd Authours deny, that the last Council of *Lateran* was a full Generall Council.

Ibidem. num. 9.

After so many questions (none of which as yet haue been sufficiently answer'd) A. C. inferrs, that his Aduersary *had need seeke out some other infallible rule, or meanes, by which he may know these things infallibly; or else, that he hath noe reason to be so confident, as to aduenture his soule vpon it, that one may be saued, liuing and dying in the Protestant Fayth.* What sayes the Relatour to this? His answer is, that *if he cannot be confident for his soul vpon Scripture, and the Primitiue Church expounding and declaring it, he will be confident vpon no other.* But this is still to begg the question. For the difficulty is, how he comes *infallibly* to know Scripture, and the exposition of the Primitiue Church? or that the Primitiue Church did not erre in her exposition? without *certaine* knowledge of which, his confidence in this case, cannot be well grounded. He might more truly and ingenuously haue answer'd, if I cannot be confdent for my soule vpon the Scripture and exposition of the Primitiue Church, receiu'd and interpreted according to my own priuate sense and iudgement, I will be confident vpon noe other. For, this in effect he doth say; and with truth can say noe more, standing to his own principles.

10. The implicite Fayth of Catholiques (at which the Relatour againe

tour againe glanceth) in points they are oblig'd to know only *implicitely*, giues them sufficient infallibility in their Fayth; but hath noe place in this present debate. For wee now treate only of such points as are Fundamentall *quoad rem attestatam*, (as wee haue * formerly distinguish't them) that is, according to *the importance of the matter* they containe; such as are the prime, radicall Articles of our Fayth, which euery one is oblig'd, *necessitate medij* or *præcepti*, to know expresly: in so much, that where ignorance of these points is culpable, and through our owne default, wee are soe farre from thinking, that implicite Fayth can be sufficient for the attaining of Saluation, that wee teach the cleane contrary: asserting likewise, that in those of the first kinde, viz. which are necessary by *necessity of meanes*, euen inuincible ignorance will not serue the turn. So little cause in truth had the Bishop to tells vs by way of *Irony* and scoff, *that a Roman-Catholique may vse implicite Fayth at pleasure.* As to his carping at the word *know*, vsed by A. C. the Relatour should haue know'n, that his aduersary takes it not in the most proper sense, for *demonstratiue*, or *scientificall* knowledge (as some speake) but only for *certaine assurance*, and for *infallible beleefe*, as it is frequently taken by others.

* Chap. 2.

But as for Protestants, standing to the Bishops grounds, it is impossible they should haue infallible Fayth, eyther *explicite*, or *implicite* of any thing they bleeue; because the authority of the Church, beeing, in his opinion, fallible, they can neuer by force thereof be *infallibly* certain, that the books of Scripture, which it commends, are all, or any of them *the word of God*; or that the exposition of Scripture made eyther by the Church, or any priuate man, is agreeable to the true sense of the holy Ghost. Now, so long as he is not *infallibly* certaine of this, it may happen (for ought he *knowes* to the contrary) that some of them may proue not to be *Gods word*: and seeing the Churches authority attests them all alike, he may (if he please) conceiue a like feare of euery one of them.

What he further adds in this page (viz. 337.) is only matter of references, to what himselfe hath formerly deliuer'd: so as I thinke it also sufficient to referre my reader to what I haue answer'd in those places, viz. §. 25. *num.* 3. §. 33. *Consid.* 3. *num.* 1. §. 21. *num* 1. But I cannot sufficiently wonder to heare him affirme here, *that he holds the authority of the Catholique Church as infallible*, as *A. C. does.* This surely must be accounted a Paradox, or nothing can be iustly taken for such. For is not the greatest part of this conference spent in debating *the difference* between himselfe and A. C. toutching the extent of the Churches infallibility? and doth not the Bishop all along professedly sustaine, and endeauour to proue, that she is *fallible* both in *the deliuery* of Scriptures, and in the defining of all points; in his opinion, Not-Fundamentall? and also in her Traditions, euen immemoriall and vniuersall? And doth not A. C. in direct opposition to him, maintaine and assert the Churches infallibility in all these?

Ibidem. num. 10.

But I

But J wonder yet more at the proofe he brings for this assertion; to witt, his referring vs to §. 21. *num.* 5. of his owne booke. For there (*pag.* 139.) he expresly limits the Churches infallibility to *absolute Fundamentall doctrines*; which A. C. neuer doth: and in the progress of his discourse, explicating the sayd infallibility euen in Fundamentalls too, he falls so low, and attributes so small a portion thereof to the Church, that he brings it down at last to this pittifull state; *and if she erre* (sayth he) *in some ONE, or MORE Fundamentall points, she may be a* §. 21. num. 5. pag. 141. *Church of Christ still, but not holy* etc. Is this to acknowledge the Catholique Church as *infallible as A. C. doth?* not to vrge here the dangerous consequence, and also inuolued implicancy of the assertion it selfe; * which I haue already noted in my answer *Chap. 11. to that place.

The rest of this Paragraph is spent only in repeating obiections, which haue been more then once sufficiently answer'd, viz. concerning *Transubstantiation, Communion vnder one kinde* etc. wherein wee cannot thinke our selues oblig'd to follow our Aduersaries example; but rather to remitt the Reader to the*places, *Chap. 22. 24. where wee haue already giuen satisfaction touching those matters. As little notice shall wee take of his obiecting againe to vs the doctrine of *deposing* and *killing* of kings. This was added to inuenome the rest of his arguments, which he knew otherwise would not be mortall to vs. Wee hope, our demeanour in these late dismall distracted times of tryall, hath sufficiently cleer'd vs from all such aspersions in the iudgement of indifferent persons: nay indeed in the opinion of our greatest enemyes. For, who knowes not, that vnder the late vsurping powers, the greatest crime layd to our charge was our *Loyalty* and *Fidelity* to our Soueraign? in so much as 'twas held by all that partie, a thing almost impossible, for a man to be a profess't Catholique and not *Chap. 21. a Caualier too. But to this obiection wee haue likewise * already spoken what may suffice. To summe vp all in briefe, wee vtterly renounce all doctrine and opinions whatsoeuer, preiudiciall vnto, or destructiue of that loyall obedience and Fidelity, which is due to all Soueraign Princes and Magistrates. And if any thing of that nature hath (perchance) dropt from the pen of any of ours, wee owne it not, but censure it deeply, prohibite it strictly, and in case it be obstinately maintained, punish it seuerely, and lastly command all books to be corrected, that containe any such doctrine.

CHAP.



CHAP. 25.

A further prosecution of the point, touching *the vnchangedness* of the *Roman* Fayth, with a defence of *Purgatory.*

ARGVMENT.

1. *A. C's. Argument,* that the Roman Fayth is still the *ONE SAVING, CATHOLIQVE* Fayth, *made good.* 2. *The words of St.* Athanasius *his Creed*, Quam nisi quisque INTEGRAM JNVIOLATAMQVE seruauerit etc. *vindicated from the Bishops Gloss.* 3. *The Bishops distinguishing betwixt* not-beleeuing *the Creed in its* true sense, and forcing a wrong sense *vpon it, vayn and impertinent.* 4. *Protestants are* chusers *in point of beleefe, noe less then all other Heretiques.* 5. *They are not* guided *by the Church, further then they please themselues.* 6. Church-infallibility, *to what it amounts, according to the Bishops measure.* 7. *In what sense Generall Councils may be sayd to be infallible euen a* parte ante, *or* at first sitting down. 8. *All the ancient Fathers (generally speaking) beleeu'd* Purgatorie. 9. Prayer for dead, *as vsed by the ancients, necessarily inferres Purgatory.* 10. *The Relatour labours in vayn to auoyd the Authorities of the Fathers in this point.* 11. *St.* Gregory Nyssen *and* Theodoret, *euen by his owne confession, cleere for* Purgatory. 12. St. Austin, *not wauering aboute it, as the Bishop pretends.* 13. Purgatory, *an Apostolicall Tradition, if St.* Austins *Rule be good.* 14. *In what manner of* necessary *beleefe.*

1. BVt lett vs return to A. C. who very charitably, and no less truly mindes the Bishop, that there is but *one* sauing Fayth, that by his own confession, *it was once the Roman*, and by iust consequence *is so still, because 'tis granted, that men may be saued in it*: wishing his Lordship therfore well to consider, *how wee can hope to haue our soules saued without wee* §.38.num.11. *hold entirely this Fayth*; it beeing *the Catholique Fayth*, which, as St. *Athanasius* in his Creed professeth, *VNLESS A MAN HOLDS ENTIRELY, HE CANNOT BE SAVED.* To all which the Relatour tells vs, *he hath aboundantly answered before*, referring vs to §. 35. *num.* 1. *and* §. 38. *num.* 10. of his Relation. The question is not how *aboundantly*, but how *sufficiently* his Lordship answereth: and for that wee also referre our selues to the Readers iudgement, vpon our replie there made. What he adds here, *that A. C's. conclusion hath more in it, then is in the* premisses.

premisses, is manifestly vntrue, to any that obserues the force of the argument; which stands thus. There is but *ONE Sauing Fayth*; the *Roman was once* this *sauing* Fayth, and by the Bishops confession is *still a sauing Fayth*: ergo, it is still that *one sauing* Fayth; and by consequence is still *the Catholique Fayth.* This inference, J say, is euident and vndenyable, vnless wee suppose eyther more *sauing* Fayths then *one*, or that the *one sauing* Fayth is not the *Catholique*: both which are euidently false, and contrary to our aduersaries own confessions.

His discourse about *Additions* pretended to be made by the Council of *Trent* vnto the Catholique Fayth, imports not much. For eyther the sayd *Additions* are such, as by reason of them the present *Roman* Fayth ceases to be *a sauing* Fayth, or they are not. Jf the first, he contradicts himselfe, hauing already granted that Saluation may be had in the *Roman* Fayth: if the second, it necessarily followes, that eyther the *Roman* Fayth is now the one sauing Fayth, or that there are more sauing Fayths then one; which the Bishop denyes. What he also affirms of the sayd Council of *Trent*, viz. that it hath added a *new* Creed to the *old*, and *extraneous things*, *without the Foundation*, etc. is noe more, then what the old Heretiques might as truly, and, no doubt, did as freely, obiect to those ancient Primitiue Councills: and if it be iust and sufficient, in defense of them, to assert, that *the Additions* they made, were only *perfectiue*, that is, further and more cleere *explications* of the Fayth formerly beleeu'd, and not *corruptiue* of the ancient Primitiue truth, wee thinke it sufficient to make the same answer in behalfe of the present *Roman* Church, and Council of *Trent.*

2. Nor doe those words of St. *Athanasius* sett down in the begining and end of his Creed *This is the Catholique* Fayth, signify any such thing as the Bishop pretends, viz. that *this*, and no-

Ibidem. other doctrine, is Catholique Fayth, *this, and no more then is here deliuer'd, is to be beleeu'd* etc. I say, St. *Athanasius* his words admitt not of this Gloss. For so wee might, without any breach of the Foundation, reiect in a manner the whole Scripture, with a good part of the Apostles Creed, and all other points of Christian doctrine beside. The Relatour himselfe could not be ignorant, that the non-rebaptising of Heretiques was a point of Catholique Fayth, already in St. *Athanasius* his time defind by the Councill of *Nice*; yet sure he finds noe mention of it in the *Athanasian* Creed: noe more then he doth, that our Sauiour was *conceiued by the Holy Ghost, or born of a Virgin*; not to speake of *Remission of sinnes, Baptisme, Eucharist*, or any other Sacraments, etc. none of all which beeing expressed in that Creed, will Protestants thinke they may be denyed, without breach of the Catholique Fayth, mean't by St. *Athanasius?*

Ibidem. To salue the matter in some sort, the Relatour here casts in a *Parenthesis* in these words, *always presupposing the Apostles Creed, as Athanasius* did; meaning that the Apostles Creed presupposed, then (and not otherwise) this of St. *Athanasius* is so sufficient, that there needs

there needs no other , nor that any thing elſe should be *added* to it. But this helps him not at all. For firſt 'tis manifeſt enough, St. *Athanaſius* ſuppoſed many other things , at the compoſing of his Creed, beſide the Creed of the Apoſtles , viz. the whole Canon of Scripture , the decrees of the *Nicen* Councill , the vniuerſall Traditions of the Church , as matters appertaining to Chriſtian Fayth : all which, are not only ſupernumerary , but inconſiſtent with the Bishops aſſertion , *This , and noe other is Catholique* Fayth. So that in reaſon it cannot poſſibly be thought, this Father mean't to ſignifie, that his Creed contain'd all neceſſary points whatſoeuer, pertaining to Chriſtian beleefe, but only to expreſs what was to be hel'd by Chriſtians in thoſe maine and principall articles touching the B. Trinity , our Sauiours incarnation , etc. which were at that time ſo much controuerted ; and withall to giue vs a *certaine Rule* , or *Forme* of Catholique confeſſion touching thoſe points. Whence alſo 'tis euidently deduced , that as 'twas neceſſary to Saluation for Chriſtians to *beleeue* and *confeſs* according to the Catholique Fayth , in the points there ſpecifyed ; ſo , *a paritate rationis* , it is likewiſe neceſſary they should doe, in all other points and doctrines whatſoeuer. For doubtleſs , if the Catholique Fayth may be contradicted in any *one* point, without perill to a mans Saluation, it may be alſo in an other, and an other , yea in all the reſt.

A. C. goes on , and endeauours a little further to vnfold the meaning of this great father of the Church ; obſeruing , that in his Creed he ſays , *Without doubt euery man shall perish , that holds not the Catholique Fayth ENTIRE , that is , in euery point of it , and INVIOLATE , that is , in the right ſenſe , and for the true formall reaſon of diuine Reuelation , ſufficiently applied to our underſtanding by the infallible authority of the Catholique Church, propoſing to vs by her Paſtours, this Reuelation.* To which diſcourſe of A.C. the Bishop ſo farre agrees , as to acknowledge , *that he, Who hopes for Saluation , muſt beleeue the Catholique Fayth , Whole and entire in euery point* : which I note only by the way , as a matter worthy to be ſeriouſly reflected vpon , by all his followers. But then he obiects , the word *Inuiolate* is not in the Creed , and falls a taxing the latin Tranſlatour with errour , for ſo rendring St. *Athanaſius's* word ; which , ſayth he , is ἀμωμον , and ought to be rendred *vndefiled.* But I feare , the Bishop will here alſo be found in a miſtake , rather then A. C. For firſt , *Baronius* shewes , in the yeare of our Lord 340. thar St. *Athanaſius* did himſelfe compoſe and publish this Creed firſt of all in the latin tongue , namely when he preſented it , as the confeſſion of his Fayth , to the Pope and a Councill of Bishops held at *Rome* , whither he had been called, vpon occaſion of ſome things layd to his charge by Heretiques : and with the acts of the ſayd Councill was it regiſtred and preſeru'd, till in tract of time , it came to be publiquely and generally vſed in the Church. Now, the latin copie reads *Inuiolata*, and anciently euer did ſo ; lett our Aduerſaries shew any thing to the contrary : and 'tis euident by the Creed it ſelfe , that it

Ibidem.num. 12.

Baron. ad Ann.340. num.11.

was not

was not this Fathers intention, to exhorte *to good life*, or to teach how necessary *good works* were to Iustification, or Saluation, but only to make a *plaine* and *full* Confession of the Catholique Fayth, concerning those two chiefe and grand Mysteries of Christian Religion, viz. of the B. Trinity, and the Incarnation of the sonne of God.

3. What the Relatour's reach is in affirming, that 'tis one thing *not to beleeue* the Articles of Fayth in the true sense, and an other *to force a wrong sense* vpon them, intimating, that *this* only is to *violate* the Creed, and not *the other*, I must confess, I doe not well vnderstand. For, supposing I beleeue, that is, giue my assent to the Creed, sure I must beleeue, or giue my assent to it, in some determinate sense, or other. If therfore I beleeue it not in *the true* sense, I must necessarily beleeue it in *a false*; and what is that but to *offer violence*, or put *a forced* sense vpon the Creed? vnless (perhaps) he would haue vs thinke the Creed were so composed, as to be equally, or as fairly capable of a false sense, as a true. But this is not the first time our Aduersaries acuteness hath carryed him to inconueniences. It is therfore a naturall and well-grounden inference, and noe *straine* of A. C. to affirme, that Protestants haue not Catholique Fayth, because they keep it not *entire* and *inuiolate*, as they ought to doe, and as this Father (St. *Athanasius*) teaches 'tis necessary to Saluation for all men to keep it: which is also further manifest. For if they did beleeue any one Article with true diuine Fayth, they finding the same *formall reason* in all, viz. diuine Reuelation sufficiently attested and applied by *the same* meanes to all], by the infallible Authority of the Church, they would as easily beleeue all, as they doe that one, or those few Articles, which they imagine themselues to beleeue.

Ibidem.

And this our Antagonist will not seeme much to gainsay, roundly telling A. C. that himselfe and Protestants *doe not beleeue any one Article only, but all the Articles of the Christian Fayth, for the same formall reason in all, namely because they are reuealed, from and by God, and sufficiently applied in his word, and by his Churches ministration.* But this is only to hide a false meaning vnder faire words. Wee question not, what Protestants may *pretend* to doe, especially concerning those few points, which they are pleas'd to account *Articles of Christian Fayth*, to witt, Fundamentalls only; but what they *really doe*. Now, that *really* they doe not beleeue, eyther all the Articles of Christian Fayth, or euen those Fundamentall points, in any sincere sense, for Gods Reuelation, *as sufficiently applied by the ministration of the Church*, is manifest from their professing, that the Church is fallible and subiect to errour, in all points not-Fundamentall, and euen in the deliuery of Scripture, from whence they pretend to deduce theyr sayd Fundamentalls: consequently, they can in no true sense beleeue any thing, as Catholiques doe, for *the same formall reason sufficiently applyed.* To beleeue *all* in this sort, as A. C. requires, and as all Catholiques doe, were in effect to renounce their Heresie, and to admitt as

Ibidem num. 14.

matter of

matter of Christian Fayth, whatsoeuer the Catholique Church, in the name and by the Authority of Christ, doth testifie to be such, and require them to receiue and beleeue for such: which the world sees, how vnwilling they are to doe.

4. The like arte he vseth in his answer to A. C^s. obiection (pag. 70.) viz. *that Protestants, as all Heretiques, doe MAKE CHOICE of what they will, and what they will not beleeue, without relying vpon the infallible Authority of the Catholique Church.* He answers first, that Protestants *make no choice, because they beleeue all,* viz. all Articles of Christian Fayth. But this is both false and equiuocall. *False;* because, as was iust now shew'd, they beleeue none with true Christian Fayth, as Catholiques ought; or for the true formall reason of diuine Reuelation, rightly applied, but only for, and by their owne election. *Equiuocall;* because 'tis certaine he meanes by *Articles of Fayth*, only Fundamentall points in Protestant sense: whereas 'tis the duty of Catholiques, and the thing by which they are most properly distinguish't from Heretiques, to beleeue all Articles, or points of Christian doctrine whatsoeuer, deliuer'd to them by the Authority of the Church, in the quality of such truths, as she deliuers them. Ibidem.

Secondly, he sayes, Protestants (with himselfe) *doe rely vpon the infallible Authority of Gods word, and the whole Catholique Church.* True, soe farre as they please they doe, but not so farre as they ought; not entirely, as A. C. requires. And what is this, but to *make choice,* as all Heretiques doe? Againe why speakes he not plainly? If the Bishop mean't really and effectually to cleere himselfe of A. C^s. charge, of doing in this case, *as all other Heretiques doe,* why does he not say (as euery Catholique must, and would haue done) *wee rely vpon the infallible Authority of Gods word, and of the Catholique Church*, therby acknowledging the Authority of the Catholique Church to be an *infallible meanes* of applyinge Gods word, or diuine Reuelation to vs. Whereas to ascribe infallibility only to *the word of God*, and not to the Catholique Church, what is it in effect, but to doe *as all Heretiques doe*, and tacitly to acknowledge, that really and in truth, he cannot cleere himselfe of the imputation? Lett our aduersaries know, it is not the bare relying vpon the whole Catholique Church, (which may be done in some sort, though she be beleeu'd to haue noe more then a meere *humane*, *morall* and *fallible* Authority in proposing matters of Fayth) but it is the relying vpon the Churches *infallible Authority*, or vpon the Church, as an *infallible meanes* of applying diuine Reuelation; which can only make them infallibly *sure* both of Scripture and its true sense.

A: C. therfore had noe reason to be satisfyed with the Bishops answer, but had iust cause to tell him, that though Protestants in some things beleeue the same verities which Catholiques doe, yet they cannot be sayd to haue the same infallible Fayth which Catholiques haue. But the Bishop here takes hold of some words of A. C. which he pretends to be a confession, that Protestants are good Catholiques, bidding vs *marke A.C^s. phrase;*

which was, that *Protestants in some Articles, beleeue the same truth,*
Ibidem.num. 14. *which other good Catholiques doe.* The Relatour's reason is, because the word *other*, cannot be so vsed as here it is, but that Protestants as well as wee, must be supposed *good Catholiques*. I answer, 'tis cleere enough, A. C. mean't only this, that Protestants in some things beleeue the same truth with other people, who are good Catholiques; which is very true, but farre from implying that confession, which the Bishop would inferre from him. Howeuer, I thinke not the matter worth standing vpon. The Bishop himselfe acknowledges A. C. *intended not to call them Catholiques; and if* vnawares some thing slipt from his pen, whereby he might seeme to call them so, what matter is it? seeing 'tis incident, euen to the best Authours sometimes, to lett fall an improper expression.

5. To as little purpose is it for him to tell vs, that *next to*
Ibidem. *the infallible Authority of Gods word, Protestants are guided by the Church.* For, as wee sayd before, so farre as they please, they are *guided* by the Church, and where they thinke good, they leaue her. Wee entreate our Aduersaries to tell vs, what is this, but to *follow their own fancy* and *the fallible Authority of humane deductions* in beleeuing matters of Fayth? both which the Bishop doth so expresly disclayme in this place. To what A. C. adds, that by *the Church of God* he vnderstands here *men infallibly assisted by the spirit of God in lawfully-called, continued and confirmed Generall Councils*, the Relatour answers, according to his wonted dialect, *that he makes no doubt, the whole Church of God is infallibly assisted by the spirit of God, so that it cannot by any errour fall away totally from Christ the Foundation. The whole* Church cannot doe thus. Surely, his kindenesse is great; and the Catholique Church is much obliged to him for allowing her such a large prerogatiue and portion of infallibility, as that of necessity, some one person or other must still be found in the Church beleeuing all the Articles of the Creed, or (if that be too much) at least all Fundamentall points in Protestant sense. For so longe as but two, or three persons hold all such points, it will be true, that *the whole Church* is not by any errour *totally fallen* away from Christ the Foundation. All the lawfull Pastours of the Church may, in the Bishops opinion, erre, euery man of them, and fall away, euen from Christ the Foundation, yea draw all their people to Hell with them, without any preiudice to the promises which Christ made to his Church; if but two, or three poore soules be still found, whome God preserues from such errour, as our Aduersaries call Fundamentall. All is well; the gates of Hell doe not *preuaile* ouer Christs Church, though euery particular Christian, saue only some few in an age, perish by Heresie: the holy Ghost doth not cease to teach the Church all *necessary truth*, notwithstanding that in all ages and times of the Church, he suffers such an vniuersall deluge of all damning and *Soule-destroying* errours as this, to ouerspread the whole face of Christendome.

6. This is the infallibility our Aduersary grants the whole Church. But

But A. C.s words concerning the holy Ghosts assistance in *lawfully-called, continued and confirmed Generall Councils*, oblige the Bishop some what further to declare himselfe in that point; wherein, though wee sufficiently know his minde already, yet it shall not be amiss to heare him speake. He vtterly denies therfore (and that twice ouer for failing) that *Generall Councils, be they neuer so lawfully called, continued and confirmed, haue any infallible assistance, but may erre in their determinations of Fayth.* Whether they can or no, hath been already sufficiently * handled, and the Relatours assertion confuted: so that there is noe necessitie of repeating what hath been sayd. All that I shall desire of the Reader here is, that from this and the former passage of the Bishop, he would take a right measure of his iudgement, and of the iudgement of all his followers, in this maine point concerning the Churches Authority, and to reflect how much they doe in reality attribute to it. They are oftentimes heard indeed to speake faire words, and to profess great respect to the Church and to Councils, especially such as be Generall, and œcumenicall; pretending at least to refuse none, but for some manifest defect, or faultiness; as that they were not *truly*, or *fully* Generall; or did not obserue legall and warrantable proceeding in their debates, etc. But lett them giue neuer such goodly words, lett them counterfeite *Iacobs* voyce neuer so much, here's the touch-stone of their iudgement and inward sense: whatsoeuer they say, this they all hold, Generall Councils, how lawfully soeuer, and how lawfully and warrantably soeuer proceeding, haue no infallible assistance from God, but may erre, and that vniuersally too, (for so he meanes, as wee haue * already proued) that is, in all matters and points whatsoeuer, Fundamentall or Not-Fundamentall.

Ibidem.

* Chap. 20.

* Chap. 24.

But you will replie, the Bishop grants infallibility to a Generall Council, to wit, *de post facto* (as his words are) *after 'tis ended and admitted by the whole Church.* I answer, this is to giue as much infallibility to a Generall Council, as is due to the meanest Society, or Company of Christians that is. For while they iudge that to be an Article of Christian Fayth, which is so indeed, and receiu'd for such by *the whole* Church, they are euery one of them, in this sense, infallible; and can noe more be *deceiu'd*, or *deceiue* others, in that particular iudgement, then a Generall Council; or then the thing that is true in it selfe, and also found to be true by the whole Church, can be false. In this indeed the Relatour is iust as liberall now to a Generall Council, as he was formerly to the whole Church, in * granting it not to erre, while it erres not.

* Relat. §. 21. num. 5.

The truth is, he vainly trifles in the whole business, and dallyes with the Reader by obtruding vpon him a Grammaticall, or at best, but a Logicall notion, or sense of the word *infallible*, in stead of the Theologicall. For how I pray, or in what sense is a Generall Councill acknowledg'd by the Relatour to be infallible, euen *de post facto*, after tis *ended*, and (as he will haue it) *confirm'd by the Churches acceptance*? Certainly, if you marke it,

no otherwise,

no otherwise, then euery true Proposition is, or may be sayd to be infallible, that is, *hipothetically*, and vpon supposition only. For surely no true Proposition, *quâ talis*, or soe farre as tis suppos'd, or know'n to be true, though but by some one person, can *deceiue* any man, or possibly be false. Jn this sense 'tis a know'n maxime in Logique, *Quicquid est, quando est, necesse est esse.* Euery thing that is, has an hypotheticall necessity and infallibility of beeing, since it cannot but be, so long as it is. And is it not (thinke you) a worthy prerogatiue of the Church, to be thus infallible in her definitions? Does not the Bishop assigne a very worthie and fitt meanes to apply diuine Reuelation to vs in order to the eliciting an acte, or assent, of diuine infallible Fayth? Now, that this is all he meanes by allowing Generall Councills to be infallible *de post-facto*, is euident from his own words, which he giues as the reason of that his concession. For *soe* (sayth he) *all truth is*, that is, infallible in it selfe, and *is to vs, when 'tis once know'n to be truth.* What, J say, is this, but to proclayme to all the world, that the decisions of Generall Councills are noe more infallible, then any contingent, yet true proposition is, though deliuer'd by a person neuer so much giuing to lying.

7. Finally J adde, that though A. C. speaks of a Councill *sett* Ibidem. *down to deliberate* (as the Bishop vrges) yet, when he styles it infallible, 'tis euident in his principles, that eyther he meanes a compleate and full Councill, including the supreme Pastour of the Church ioyntly with the rest, and voting in Council with the rest of the Prelats, (in which case his suffrage is a confirmation of their decrees) or in case the chiefe Pastour be absent A. C. accounts it not a full and and compleate Councill, till his consent be had, and annexed to the votes of the other Prelats. Soe that the Relatour does but mistake A. C.s meaning, when he talks of a Councill held, or supposed by him to be infallible *A PARTE ANTE, when it first sitts down to deliberate* etc. Neither doth A. C. vse any *cunning* at all in the businesse, but as much plaine dealinge as possible: nor had the Bishop the least cause to suspect, that the words *lawfully-called, continued and confirmed* were *shuffled together by* A. C. out of designe to hide his own meaning, or shrowde himselfe from his Aduersary. For are not the words themselues of most plaine and obuious signification? are they not also of absolute necessity to be vs'd by him, for the full and cleere expression of his meaning in this point? and doth he not, so often as occasion requires, constantly vse them (or the like) to that end, treating vpon this subiect? what ground, or euen occasion then, could the Relatour haue to obiect *cunning* and *shuffling* here?

And yet by the way wee little doubt, but Generall Councils may, in a very true sense, be styl'd *infallible* euen *a parte ante* (as the Bishop speaks) *at their first sitting down*, and before any thing is so much as *voted* or *deliberated* vpon, by the Prelats; much less confirm'd by the Pope; to witt, by vertue of *Christs* promise; by which they are *sure*, in due time, to be *led into truth*, and preseru'd

and preseru'd from errour in the issue and result of their deliberations, in the manner aboue-declar'd. euen as the whole Catholique Church is sayd by the Bishop to be infallible in Fundamentall points. For as Christ hath promised not to suffer the whole Church to erre in points Fundamentall, so he hath promised, that Generall Councils, consisting of the Head and Prelats of the Catholique Church; shall not erre in their definitions. So that to this infallibility the Churches acceptance is wholy vnnecessary. Nay it is certain, *the whole Church diffusiue* is soe farre from confirming, in any authoritatiue and proper sense, the decrees of such Councils, as wee in this case and controuersie style œcumenicall, that it selfe (the Church *diffusiue* I meane) is absolutely bound to *accept* and receiue their definitions, and cannot without Schisme and sinne refuse to accept them.

The following Paragraph is wholy spent in palliating *obstinacy in priuate opinion*, against the sense and beleefe of the Church, with the title and pretense of *Constancy*; which for the most part is taken in a good sense, and held for a vertue: but here it cannot be so: and *deliberately to doubt*, yea *to deny* (if a man please) the doctrine that is defin'd and declar'd by the Church, to be matter of Christian Fayth, is styl'd *a modest proposall of doubts.* But wee haue * already sufficiently discouer'd the fraude and impertinency of these pretenses; and likewise largely treated the whole matter of *externall obedience*, which the Relatour here againe brings vpon the stage. Wee only desire at present, to haue some *certain* and *infallible* direction, or rule giuen vs, to know, when the refusall to submitt to a Generall Council is *out of pride and presumption of a mans own iudgement* (which the Bishop himselfe condemns) and when (perhaps) from better and more honest motiues. Was there euer yet Heretiques so impudent and past shame, as to professe, or auow that he contradicted the doctrine of the Church, or the definitions of Generall Councils, meerly *out of pride and presumption of his own iudgement?* Doe they not all pretend euident reason and conuiction of conscience for what they doe? What is it then, but a masque that may serue all faces, and a plea for all delinquency in matter of Religion, for the Bishop to talke as he doth, of *probable grounds, modest Proposalls, without pride and presumption* etc? these beeing things, that all Heretiques pretend alike to, and with equall truth.

Ibidem. num. 15.

*Chap. 10.

But as for those words of the Bishop, *that a man may not vpon very probable grounds, in an humble and peaceable manner deliberately doubt, yea and vpon demonstratiue grounds constantly deny, euen such definitions*, viz. the definitions of Generall Councils in matter of Fayth, *yet submitting himselfe and his grounds to the Church, in that, or an other Council, is that, which vntill now, was neuer imposed vpon beleeuers* etc. I wonder what sense can be made of them. First, he supposes that a man may haue *very probable*, yea *demonstratiue* grounds against the definitions of a Generall Council, and by vertue thereof, be warranted both *deliberately* to *doubt*,

Ibidem.

 and *constantly*

and *constantly* to *deny* ſuch definitions; and yet tells vs, he muſt ſubmitt both himſelfe and grounds to the Church, in that, or an other Council. Eyther his grounds are *really* ſuch as he ſpeaks of, viz. cleere, certaine and demonſtratiue, or only *ſeemingly* ſuch. If only *ſeeming* ſuch, what is it but to giue power to euery *Phanatique* and *preſumptuous* ſpirit, to oppoſe Generall Councills and contradict their definitions, whenſoeuer he fancies to himſelfe to haue an euident text, or conuincing argument againſt them; how foolish and fallacious ſoeuer it be? If *reall* and *true* demonſtrations, how can he that knows them, ſubmitt himſelfe and *his grounds* to a Generall Councill? Can any thing be more abſurd and vnreaſonable, then that a true demonſtration, and a true iudgement grounded vpon it, should yeeld to a fallible Authority; ſuch as that of all Generall Councils is ſuppos'd to be? Againe, who shall aſſure vs, that the Generall Councill, to which he ſubmitts, shall not define the ſame article, or errour, which was defin'd before.? In this caſe, eyther he is bound to beleeue the article *de nouo* defin'd, or he is not. If he be not bound to beleeue it, why doth the Bishop teach, that notwithſtanding a man may *conſtantly deny* the definitions of a Generall Councill vpon *demonſtratiue* grounds, yet he is bound to *ſubmitt* himſelfe and his grounds to *an other* Councill? if it be lawfull for him to oppoſe the ſecond Councills definition, as well as the firſt's, where's his ſubmiſſion? If he be bound to beleeue as the ſecond Council defines, 'tis euident, he is bound to preferre a fallible Authority before a true demonſtration, and *know'n* to be ſuch: which is not only abſurd, but alſo impoſſible.

8. As to that text of St. *Auſtin* which the Bishop cites againe in his margent, touching *the emendation of former Generall Councils by latter*, wee haue * already anſwer'd the obiection taken from it. In the next place, he preſents vs with a long marginall note, concerning Purgatory and the Councill of *Florence*;
* Chap 20. wherby, from the teſtimony of *Peter Martyr* a profeſs't Aduerſary, he would inſinuate a doubt, as if the Councill of *Florence* had not been vnanimous enough in defining the beleefe of Purgatory. Whereas it is moſt euident, that the *Greeks* in that Councill, neuer doubted in the leaſt meaſure, nor deny'd Purgatorie it ſelfe (that is, the penall ſtate and condition of ſome faythfull ſoules departed this life, before they enioyed God) but only queſtion'd, whether the fire of Purgatory were *materiall* and *reall* fire, or only metaphoricall: wherein the Greeks opinion, who maintain'd the negatiue, viz. that it was not *materiall* and *reall* fire, is not at this day held to be againſt Fayth. But it is beyond admiration ſtrange, what his Lordship aſſerts afterwards, in contradiction to the Councill of *Trent*, *that ſcarce any Father,*
Ibidem. *within the firſt three hundred yeares, euer thought of Purgatory*: then which, I thinke there can *ſcarce* be aduanc'd a greater Paradox.

Is not *Tertullian* a Father of *the firſt three hundred yeares*? Doth not he teach Purgatory, when, ſpeaking of the publique cuſtomes and obſeruations of Chriſtians concerning the dead, he ſayth

sayth, (*a*) *oblationes pro defunctis annuâ die facimus.* (Wee make *offerings in behalfe of the dead*, euery yeare vpon the day of their death) and speaking of what a Christian widow was accustom'd to doe in behalfe of her husband departed, doth he not say, (*b*) *pro Animâ eius orat* (she prayes for his soule) *et refrigerium adpostulat ei* (and beggs of God *refreshment*, or ease of his paines for him?) *et offert annuis diebus dormitionis eius.* (and euery yeare, vpon the day of his death, offers at the Altar for him?) Is not this cleerly enough to teach Purgatory?

(*a*) Tertull. lib. de coron. milit. c. 3.

(*b*) Idem. libr. de monogam. c. 10.

Is not St. *Cyprian* a father *of the first three hundred yeares?* and doth not he teach Purgatorie, when he sayes (*d*) (speaking of the different states and conditions of the Faythfull departed) *Aliud est, ad veniam stare; aliud ad gloriam peruenire*, ('tis one thing *to stay* in expectation and hope of pardon, an other thing (sayth he) to come presently to glorie;) *aliud, missum in carcerem non exire inde, donec soluat nouissimum quadrantem*; (Tis one thing to be cast into prison, and not to come out thence, *till you haue payd* the last farthing) *Aliud, statim Fidei et virtutis mercedem accipere*; an other, to receiue *presently* after our death the reward of our Fayth;) lastly (to take away all pretext of cauilling) *aliud, pro peccatis longo dolore emendari, et PVRGARI DIV IGNE, aliud, peccata omnia passione purgasse*: ('tis one thing (sayth he) for a man to be tormented *with long paine* for his sinnes, to his amendment, and *to be purged a great while together with fire*; and an other, to haue purg'd away all his sinnes at once, by Martyrdome, or suffering death for Christs sake.) Did not St. *Cyprian* thinke of Purgatorie, when he taught this?

(*d*) D Cyprian Epist. 52. ad Antonian.

The like is to be sayd of *Origen*; whose testimonies to this purpose are so plentifull and cleere, that the Bishop himselfe professes to thinke (though most falsely) that *he was the first founder of Purgatory.* See him, *Homil. 6. in Exod. Homil.* 14. *in Leuitic. Homil.* 25. *in Numer*; and in * other places, but especially in his Commentary vpon St. Paul's Epistle to the *Romans lib.* 8. *cap.* 11. where he expresly auoucheth, that concerning *Purgatory paines* (or the purging state of soules after death) noe man knows *how long they continue*, but God only: *verum hæc ipsa purgatio, quæ per pœnam ignis adhibetur, quantis temporibus, quantisue sæculis de peccatoribus exigit cruciatus, solus scire potest ille, cui Pater omne iudicium dedit.* Christ, the iudge both of quicke and dead (sayth he) only knowes, *how long time*, soules remaine in Purgatory-paines. But that they are purged after death, by such paines, *Origen* deliuers, as the publique Fayth and beleefe of Christians.

Ibidem. num. 16.

* Hom. 2. in Psalm. 36. Hom. 12. in Ierem.

9. *Bellarmin* therfore doth not more *boldly*, then *truly* affirme, yea euidently proue, (*e*) *that all the Fathers, both Greeke and Latin, did constantly teach Purgatory from the very Apostles times*: consequently, that it must be held for an Apostolicall Tradition, or nothing can be. Tis true, he diuides his proofs out of the Fathers for this point, into two ranks, as the Bishop obserues. In the first he reckons vp such, as affirme *prayer for the dead*; because, that doth necessarily inferre Purgatory, what euer the Bishop vainly

(*e*) Bellarm. lib. 10. de Purgat. cap. 10.

insinuates

insinuates to the contrary. For if there were no other *place*, or *condition* of beeing, for departed soules, but eyther Heauen or Hell, surely it were a vaine thing to pray for the dead; especially to pray for the remission of their sinnes, or for *their refreshment, ease, rest, relaxation* of their paines, as ancients most frequently doe. For the *saynts* in Heauen haue noe need of such prayers, and the Reprobate in Hell can receiue noe benefitt by them. So that, according to the doctrine and practice of the fathers in this point, 'tis necessary to acknowledge *a third place*, or *condition*, wherein soules both *suffer payne*, (as in Heauen none doe) and are capable of *ease*, *refreshment*, and *deliuerance* from their paines, as in Hell none are.

To this, the Bishop giues a very slight answer. For not beeing able to deny, that the Fathers generally teach it to be good and profitable to pray for the dead, he tells vs, *'tis most certaine the ancients had, and gaue other reasons of prayer for the dead, then freeing them out of Purgatory.* But I answer, if *by other reasons* he means such as were exclusiue of Purgatory, and inconsistent with that doctrine, the contrary is most certaine. If he means such as were consistent with the beleefe of Purgatorie, what doe they concern vs? wee doe not conclude Purgatory (as the Relatour here, and other of our Aduersaries commonly, but very falsely pretend, and impose vpon vs) from all kinde of prayer for the dead, absolutely and generally speaking, but from that *speciall* and *particular* manner of praying for them, which the Fathers vse; namely their praying for the *remission of their sinnes*, for the *releasement of their paines*; for their *ease, comfort, refreshment, rest, deliuerance*, and the like. From such prayers as these, wee conceiue Purgatory is proued; and that so vndenyably, as the Relatour finding nothing himselfe sufficient to answer, was forc'd to putt vs off, to the late Primate of *Armagh's* answer to the *Jesuits challenge.* Ibidem.

J haue, at his Lordships command, perused that answer, and must confess, that in the chapter alledged, by many allegations of antiquity the Author shews that, which none of vs deny, viz. that the prayers and commemorations, which the ancient Church vsed for the dead, had reference to more soules, then those only which were in Purgatorie; namely, to the Patriarchs, Prophets, Apostles, Martyrs, and generally all Saynts departed. Doe any of vs deny this? doe wee not all acknowledge with * St. *Austin*, that in respect of the Saynts, or Blessed in Heauen, such commemorations and prayers, as the Primitiue Church vsed for the dead, were *thanksgiuings* to God for the glory which the Saynts had obtain'd, and as it were *Congratulations* with them, vpon that account: but in respect of other Faythfull departed they were *Propitiations*, that is to say, *good offices* done, out of intent and desire to make God *propitious*, and fauorable to them? But whereas that answerer of the Iesuit, would by those allegations of his, insinuate to the Reader a conceite, that the Ancients vsed prayer for the dead, only for these two reasons, and noe other, viz. *that*

Doct. Vshers answer to the Iesuit. cap. 7. Edit. 1625.

* *pro valdè bonis* gratiarum actiones sunt: pro *non valdè malis* Propitiationes sunt etc. D. Aug. *Enchirid. ad Laurent.* cap. 110.

viz. *that the body might be glorifyed as well as the soule,* and *to praise God for the finall happy end of the deceased* (as 'tis cleerly his intent to doe) this wee must needs auouch to be most lowdly vntrue, and soe manifestly contrary to the doctrine and practice of the Fathers, as nothing can be more,

The practice of the Fathers is to pray for the *soule*, and not for the *body*; they teach that *soules* departed want our *help*, and not their bodies; and that when wee pray for them, they receiue *ease, comfort* and *refreshment* by our prayers; they teach, that wee obtaine *pardon* and *mercy* and *deliuerance from paine* for them, and that by *the help* of our prayers, they are brought to eternall *rest* and *happiness.* Jn this manner, and to these ends the fathers both commend and practise prayer for the dead, whatsoeuer the Bishop and his Authour most falsely pretend to the contrary. Neyther doe the fathers *always*, or *only* praise God, or giue him *thanks* for the faythfull person departed, much less for his *finall happy end*, or departure (of which for the most part they haue noe *certainty*) but *supplicate* God on his behalfe, and *deprecate* by way of *intercession* the seuerity of Gods iustice towards him, as wee haue in part shew'n already, and shall further euidence in this following discourse. At present, wee desire the Reader to take notice of what this alledged Authour (*Doctor Vsher*) himselfe professeth, in the very begining of the chapter, which the Bishop cites. *Prayer for the dead* (sayth he) *as it is vsed in the Church of Rome doth necessarily suppose Purgatorie.* If it doth, lett our Aduersaries shew, what kinde of *prayer for the dead* the *Roman* Church now vseth, which the ancient Church did not vse. Wee maintaine it is *the very same*; and consequently, that as the prayers of the present Church of *Rome* doe, by our Aduersaries own confession, necessarily suppose Purgatorie, so likewise doe those of the Ancients.

Againe, is not *Dionysius Areopagita* an Authour *of the first three hundred yeares*? You will say (perhaps) no, and call *Erasmus, Laurentius Valla*, and some few others to witness, that the bookes *de Cælesti* and *de Ecclesiasticâ Hierarchiâ*, and *de Diuinis Nominibus* etc. father'd commonly vpon him, are not the works of that *Dionysius* conuerted by St. *Paul*, Acts. 17. 34. as is pretended, but of some other later Authour. I answer, * Catholique diuines haue so largely prou'd the contrary, and so euidenc'd the sayd writings to be the genuine and vndoubted works of that St. *Denys* mention'd in the Acts, that I suppose, few learned men doe at present, doubt of the matter. Howeuer it may suffice, that the Authour of these bookes is confessedly by all, acknowledg'd for a writer of great Antiquity: and more particularly in our present case, that the now-cited Primate of *Armagh* (himselfe a famous Antiquary) doth profess of him, that (a) in his writings *he takes vpon him the person of St. Pauls Scholar*, though for his own part indeed, he holds backe which the rest, and will not *expresly* acknowledge him for more then an *ancient writer.* I say then, be it St. *Denys* the Areopagite, or be it some other Authour of primitiue

* See Bellarm. de Scrip. Ecclesiastic. Baron. Tom. 1. Annal. Delrio's. *Vindiciæ Areopagiticæ.*

(a) Doctor Vshers Answer to the Iesuit. pag. 248. 249.

of primitiue times doth not this ancient writer in effect teach Purgatory, when describing the customes of primitiue Christians for, and about the dead, (*b*) he tells vs, that when the body is made ready for buryall, *the venerable Prelate* (or Priest) *comes, and makes a prayer ouer him; in which he beseeches the diuine Goodness TO FORGIVE the party deceased all THE SINNES he had committed through humane frailty, in his life time, and to place him in the light and country of the liuing* etc? would not both the Archbishop, and Primate haue thought that man a Papist, who should haue made the like prayer for his deceased friend in their hearing?

(*b*) Dionys. de Ecclesiast. Hierarch. cap. 7 parte. 3.

Ibidem. num. 16.

10. But lett vs see, how the Bishop endeauours to euade the authorities wee haue already alledged in proofe of Purgatory, together with others; which *Bellarmin* brings to the same purpose out of the Fathers. First, *Tertullian* (sayth he) *speaks exprefly of Hell, not of Purgatory.* But this is (exprefly) a very poore shift: it beeing a know'n thing, that Purgatorie is commonly taken to be a part of Hell, and as it were, *an vpper region* of it, confining vpon the Hell of the damned; and therfore not vnusually expressed in ancient writers by the generall name of *Infernus*, or *Hell.* Beside, that *refreshment*, or ease of paine, which the Christians in *Tertullians* time (as appeares by his testimony already cited) begg'd of God for the departed soules, cannot be vnderstood of any soule in Hell, taken in the Bishops strict sense for the Hell of the damned: for there is noe *comfort*, nor *ease* to be expected: nor yet can it be vnderstood of any soule in Heauen; where there is noe *paine*, nor griefe. Wherfore, of necessity, it must be vnderstood of soules, in some *third place*, where both *paine* is suffered, and ease, or *refreshment* may be obtain'd: and that is Purgatory.

Ibidem.

Secondly, he thinks St. *Cyprian* speaks not of Purgatory, as wee would haue it, because he mentions *a purging to amendment. which cannot be after this life*: which certainly is both a frigid reason, and a great mistake in the Bishop: for, as Gold is refined and *amended* by the furnace, so is a soule in Purgatory refin'd and purg'd from the dross of *veniall* sinnes, which rendred it less acceptable in the sight of God; and consequently, she is therby *amended*, or made better then she was. And J would gladly know, of what *place*, or *condition* of soules St. *Cyprian* should speake, if he meant not to speake of those in Purgatory. For surely there's noe *amendment* of any soules in Hell; nor no suffering of *paines*, nor purging of soules in Heauen: and yet 'tis certaine, he speakes of the state of soules after this life.

Origen is granted to haue taught Purgatory; but withall tax'd with errour concerning that point: which I will not deny. J only say, his adding to the true doctrine of the Church concerning Purgatory, that false opinion of his own, viz. *that all, euen the Deuills themselues after a time, shall be saued*, can be noe preiudice to the weight of his testimony, in that wherein he neuer was tax'd of errour, but acknowledg'd to haue taught according to

the common

the common ſenſe and beleefe of the whole Church. Whatſoeuer *Origen* taught in other places, certaine it is, (*c*) in the place alledged by *Bellarmin*, he teaches noe ſuch Hereſie; ſpeaking there only of ſoules beeing expiated from light and veniall ſinnes, which doe not deſerue Hell, or damnation eternall. Theſe he ſtyles *aliquid de ſpecie plumby*; they are in Faythfull ſoules as a mixture of *lead*, or ſome baſer mettal in gold: ſoules are defiled by them. And then, putting a difference betwixt thoſe ſoules, which haue much gold, and but ſmall quantity of lead, and ſuch as haue much lead, and but little gold, he ſayes of them both, that they shall, after this life, *be purg'd by fire*, more or leſs, for a longer or shorter time of paine, according as they had more or leſs *lead*, that is, vice and ſinne to be purged in them: but for others, viz. ſuch as be all *lead* and haue noe *gold*, that is, noe true merit of vertue and grace in them, they (ſayth *Origen*) *shall ſinke down* into the bottomleſs pitt for euer. This is the ſumme of his diſcourſe in that place: and can any thing be ſpoken more cleerly for Purgatory?

(c) Homil 6. in Exod.

In the fourth and fifth ages, *Bellarmin* brings more plenty of authorities; and the Relatour is pleas'd to call theſe, *the great and learned ages of the Church*: therfore, ſurely the leſs ſubiect to be ſeduced and led away from the truth, by any priuate falſe doctrine of Heretiques. (*d*) St. *Ambroſe* is plaine enough for Purgatory: for, ſpeaking of what happens to the dead after this life, he ſayes, *ſome shall be ſaued as by fire*; alluding manifeſtly to those words of St. Paul 1. *Cor.* 3. *If any mans worke burn, he shall ſuffer detriment; but he himſelfe shall be ſaued, yet ſo, AS BY FIRE.* But the words in St. *Ambroſe* (*AS by fire*) at which the Bishop will ſeeme to ſtumble and pretend difficulty, relate not ſo much to the thing, or *fire it ſelfe*, as if *St. Ambroſe* mean't not *true* fire, or that it were not *truly* and really to be paſſed thorough, ſaue only in way of ſimilitude, or figure: but it relates to the *perſon*; to witt, of him that does paſs thorough it; ſignifying, that thoſe who are *cleanſed* after this life, are not *burn't vp*, *and quite deſtroyed by fire (as thoſe in Hell are, ouer whom that fire preuailes for euer) but only that they *ſuffer detriment* for a while; like him, that paſſes through fire, and in his paſſage hath his haire and garments ſinged. Thus, I ſay it is, that St. *Ambroſe* teaches, ſome are ſaued *quaſi per ignem* (*as by fire.*)

(d) D. Ambroſ. in Pſalm. 36.

Ibidem.

*Etſi nō *exurimur*, tamen *vrimur*. D. *Ambroſ. vbi ſupra.*

I adde, that ſuppoſe St. Ambroſe by his *quaſi per ignem* did not intend to ſignifie *true* and *materiall* fire, but only *Metaphoricall*, as paines analogicall to fire, yet it will not thence follow, that he intended not to ſignifie Purgatory; ſince it is not yet declared by the Church to be matter of neceſſary beleefe, that ſoules in Purgatorie are tormented by fire in that ſenſe, but only that they endure *paines* and *dolours* there, by which they are purged, and which for their extremity are not vnfittly, according to Scripture phraſe, expreſs'd and ſignify'd by fire; what euer the *meanes*, or immediate inſtrument be, by which God inflicts them. See *Concil. Florentin. in lit. vnion*: likewiſe St. *Ambroſe*

St. *Ambrose*, in his oration vpon the death of that good Emperour *Theodosius*, where he prayes for his soule in these words, *giue REST to thy Seruant Theodosius, — that REST, which thou hast prepared for thy Saynts*; and professes out of great affection to him, that he would neuer *leaue* so praying, *day nor night, till by his prayers and teares he had brought him to the place, whither his merits call'd him, to the holy mountaine, where is life euerlasting.* If you obiect, that St. *Ambrose*, in this very oration, professes to beleeue, that *Theodosius* was already in heauen, I answer, out of his charity he might *hope* so, knowing how good a Christian that Emperour was; yet not beeing *certaine* of it, he held it necessary (as wee see) and agreeable to Christian piety, to pray for him: which cleerly rather confirms, then ouerthrows the doctrine of Purgatorie.

D. Ambr. *orat. in obit. Theodos.*

St. *Hierome* also is noe less plaine for a *purging fire* after this life; yea so expresly, that he makes it to differ from that of Hell only, because *through this* they pass, *as the Israelites did through the red sea*; but *through that* of Hell, none pass, but all (with the *Egyptians*) are drown'd therein and perish eternally. As for the word *arbitramur* which the Relatour catches at, as if St. *Hierome* therby deliuer'd only his own priuate, and but coniecturall opinion, and not any matter of Christian beleefe, wee answer, *arbitramur* doth not alwayes signifie *opinion*, or doubt, but simply a mans *sense*, or *iudgement* in whatsoeuer matter, or question propounded, as euery common Lexicon might haue inform'd him. Does the word signifie noe more then meere *opinion*, in that text of St. *Paul Philip.* 2. *non rapinam ARBITRATVS est, esse se æqualem Deo* etc? And would not the Bishop (thinke you) haue been shrewdly putt to it, to finde a proofe for iustification by Fayth only, should that of *Rom.* 3. 28. haue been wrested from him in this manner, St. *Paul is heere only at his ARBITRAMVR, WEE THINKE, that a man is iustifyed by Fayth without the works of the Law?* he deliuers not a point of Fayth, but only his *priuate opinion*, leauing it *free* for other men to thinke otherwise if they see cause.

D. Hieron. in cap. 66. *Isaiæ*, in fine.

Howeuer the Reader shall doe well, to take a little notice of the Bishops *doubling* here. He makes a shew of answering the texts, which *Bellarmin* brings, out of the fathers, to proue Purgatory, but in stead of performing punctually what he pretends, is content to pass by, many of them, and to frame an answer only to some few, which he thought fitt. Can any reason be conceiu'd of such proceeding, but only that he found the omitted places too hot for him, and not capable of any colourable peruerting? Lett the Reader iudge in part by this one of St *Hierome*, which to that end is here presented in the margent, *verbatim*, as it stood (and should haue been answer'd) in *Bellarmin*, (e) *si autem Origenes* etc. *what is it to vs* (sayth St. *Hierome*) *if Origen teach, that all reasonable creatures whatsoeuer, shall be sau'd at last, and*

(e) Si autem Origenes omnes rationabiles creaturas dicit non esse perdendas, et Diabolo tribuit pænitentiam, quid ad nos? qui Diabolum ac satellites eius omnesque impios et præuaricatores dicimus *perire perpetuò*, et Christianos, si in peccato præuenti fuerint, *saluandos esse post pænas*. D. Hieron. lib. 1. contr. Pelagian.

that euen

that euen the Deuill shall come to repentance; seeing wee hold no such matter, but confess, that the Deuill and his Ministers are damned for euer, and that all wicked impenitent sinners shall likewise eternally perish, and that such Christians only as ARE PREVENTED IN SINNE, that is, dye before they haue done full and perfect pennance for the sinnes, of which they had truly repented, *shall be saued after a time of punishment.* To which wee may adde, what he sayth in his Commentaries * vpon the *Prouerbs*, where he plainly auoucheth, that the faythfull *after death*, may be *absolued from light sinnes*, in which they dyed, viz. eyther by the *chastisement* of such *paines*, as they suffer after death, or by the *prayers* and *alms* of their friends liuing, and by the *oblations of the holy Eucharist.* * Idem in cap. 11. Prou.

St. *Basil* teaches the same doctrine with St. *Hierome* in the place (*f*) mentioned by the Bishop, expresly nameing Purgatorie-fire, in allusion to that commonly-alledg'd Text of St. Paul. 1. c. 3. and 'tis euident likewise from the context of his discourse. For he speaks of sinnes already in part expiated by confession (comparing them for that reason to *wither'd*, or dead, grass) whose *mortall*, or eternall guilt, beeing remitted by the Sacrament, 'tis out of question they can be noe matter for Hell-fire *to feed vpon*, but only for that of Purgatory. Whence also he styles this punishment afterwards, not an *vtter reiection*, but an *expurgation*, as by fire. St. *Paulinus* indeed speaks only of *Prayer for the dead*; but seeing he prayes, that such soules departed may be *refreshed* with the *dew of mercy* procured by prayer, who can deny, but he meanes Purgatory? (f) D. Basil. in cap. 9. Isai. Epist. 35.

And why is not St. *Gregory Nazianzen's* a *manifest* place too? who exhorting his Auditory to good life and Christian perfection, tells them, (*g*) *if they goe not that way in this life, they will, peraduenture, be baptized with fire in the next.* Who sees not, that he supposes for certaine, that there is, after this life, a place and condition of beeing, wherein soules are *baptized*, that is, cleansed and purifyed by fire? For, as to the word *fortè* (*peraduenture*) which stands in the Bishops way, it relates to the persons only (viz. his Auditory) of whom it was really vncertaine to him, whether they should goe to Purgatory, or not; it beeing possible for them as yet, to escape it; namely by following good counsell, and applying themselues to perfection of holy-liuing. I say the word *fortè* (which this father vseth) doth not import *vncertainty*, or doubtfullness, concerning the place, or state of Purgatory, but only vncertainty of their going thither, to whome St. *Gregory* then spake. As if I should say to some friend, *take heed you doe pennance in time of health; for if you doe not, 'tis a hazard but you will goe to Hell.* By this manner of speaking I doe not doubt of Hell; that is, whether there be such a place or not, but I doubt of my friends condition; and feare his going thither. Nor could St. *Gregory* indeed speake otherwise, then by *peraduenture*, in such a case, without a Reuelation. Soe that *Bellarmin* had no need to omitt the word, out of cunning, as the Bishop pretends, (g) D. Greg. Naz. Orat. 39. in fine.

what euer was the cause of its omission.

Lactantius followes; with whome, what euer the Relatour insinuates to the contrary, Card. *Bellarmin hath very good successe:* For does not *Lactantius* cleerly affirme of some Christians, that after this life they shall be *sharply touched*, and as it were *singed by fire?* to witt, those, *whose sinnes haue soe farre preuailed*, that in their life-time they did not doe full and perfect pennance for them? or can wee thinke he would vse such an expression of those who goe to Hell; that they shall be only *touch't* and *sing'd* by fire? Doubtless, *perstringentur & amburentur* are words of too light signification to express the wofull and irreparable condition of those soules, who are wholy plung'd and swallowed vp in an abyss of torment. He speakes therfore without doubt, of such soules, as beeing in the state of grace, doe yet depart this world, before they haue perform'd sufficient pennance for their mortall sinnes committed*; or doe carry with them *veniall* sinnes not repented of, which of necessity must be purg'd, before they can see God, or enter into the glorie of Heauen. Adde hereunto, that he calls them *iustos* (iust persons) which surely, is no epithite of the damned, or (to vse the Bishops words) *of such as are for Hell.*

Ibidem.

Lactant. lib. 7. cap. 21.

St. *Hilary* speaks home too; for he (*h*) auouches such a fire, or afflictiue condition, to be endured after this life, *as may expiate soules from sinne*; which cannot be sayd of the fire of Hell; for that punishes indeed all soules that are cast into it, but *expiates* none. This authority therfore serues *Bellarmins* turn very well. For though the proper guilt of mortall sinne (which is to exclude the soule eternally from the beatificall vision of God) be always remitted in this life; yet seeing there ordinarily remaines some temporall punishment to be suffered for such sinnes, eyther here, or in the other life, when this temporall punishment happens to be *remitted* to any soule after death, (as oftentimes it doth) 'tis truly sayd, that sins are remitted; towitt, as they render vs *guilty*, or obnoxious to such punishment. Beside, (*i*) *Bellarmin* (with the common opinion of Diuines) expresly teacheth, that *veniall* sinnes are remitted in Purgatory: which I doe not wonder our Aduersarie would take noe notice of; since he could not but see, it did vtterly breake the force of his argument against this text of St. *Hilary.*

(*h*) D. Hilar. in illud Psalm 118. *Concupiuit anima mea desiderare* &c.

(*i*) Scripturæ et Patres disertè docent post hanc vitam remitti peccata leuia. Bellarm. de Purgat. lib. 1. cap. 14. §. *respondeo.*

Boetius is also for vs; and though none of the fathers of the Church, yet a Christian Philosopher, and without doubt, in many other respects, so famous and worthy a man, that his testimony cannot but be held competent in any question of ancient Theologie: and though he vses the word (*k*) *Puto*, (which the Bishop fastens vpon) yet without doubt he meanes eyther the same with *Credo* (I beleeue,) or I am persuaded) as the word often signifies; or else, beeing (as the Relatour obserues) *not long before, a Conuert* to Christianity from Paganisme, he vses a word of *lesser* signification, as not beeing as yet so sufficiently informed how to express himselfe in matters of Christian beleefe.

(*k*) Nullane supplicia animarum post defunctum morte corpus relinqui? & magna quidē; quorum alia *pœnali acerbitate*, alia *Purgatoria clementia exerceri puto*, Boet lib. 4. de Consolat. Philosoph. pros. 4.

Howeuer

Howeuer 'tis patent enough, how resolu'd the Bishop was to cauill vpon this subiect, by the Criticisme he makes. For, if his obseruation be good, that *PVTO is no expression for matter of Fayth*, *Boetius* must be thought so meane a Christian, as that he beleeu'd neither Purgatory nor Hell, as matters of Fayth, seeing he vses the same word *Puto* in reference to them both.

11. The authorities' of *Theodoret* and St. *Gregory Nyssen* are by the Relatour himselfe confess't to be *pregnant*, and to *seeme* at least, to *come home*: yet he is resolu'd to shift them of so well as he can. To that of *Theodoret* he finds nothing to say, but that *Bellarmin tooke this Authority vpon trust*, and that the words are not to be found *in scholijs Græcis*, as *Bellarmin* cites him. 'Tis answer'd, *the Cardinall had confess't thus much before, and told his Reader, that he had not the words immediately out of *Theodoret*, but from *Gagneius*, who cites the words in greeke, and from St. *Thomas*, who in his Tractate against the errour of the Greeks, reports *Theodoret*, as commenting vpon chap. 3. of St. Pauls first Epistle to the *Corinthians* in these words: *wee beleeue this purging fire, by which soules are purify'd, as gold in the furnace.* Ibidem. *lib. 1. cap 5. D. Tho: opusc. contr. Græcos.

St. *Gregory* also ('tis confess't) is cleere for vs, speaking *of a fire for purging of soules after this life*; which can be no other, then the fire of Purgatory, which wee assert: in which the effects of mortall sinne, and also *veniall* sinnes are purged. Neither is it against vs, that this *purging fire* is sayd by St. *Gregory* to be a *fire that sleeps not*, seeing his meaning is, that it goes not out, nor ceaseth to burn, till the soule be perfectly refined by it. Wee confess also, that St. *Gregory* proues the Resurrection of the bodie by this argument, because 'tis fitting, the body which hath been partaker in sinne, should likewise be partaker in punishment. But how does this disproue Purgatorie? Yes, sayes the Bishop: for this Father teacheth withall, that *the soule cannot suffer by fire, but in the body.* If he meanes *naturally* and by *materiall* fire, wee grant it too; but *supernaturally*, and by diuine power so ordaining it, wee auerre, that both Deuills and damned soules doe now suffer by fire in Hell; though it be not matter of necessary Fayth, to beleeue, that soules in Purgatorie, are now purg'd by *materiall* fire. It sufficeth, that they suffer *reall paines, reall affliction* and *dolours*, whatsoeuer those be, and by what meanes soeuer applyed; and that by suffering them, they are *purged* from their sinnes. (l) D. Greg. Nyss. orat. pro Mortuis. Serm. 5. de Resurrect.

What the Relatour adds here, concerning *diuerse of the ancients, especially of the Greeks*, viz. *that they were a little too much acquainted with Plato's schoole*; if his meaning be, that they were thereby led into errour, or that they corrupted the Christian doctrine with the opinions of *Plato*, or any other Paganish Philosophers, 'tis a groundless calumny, and extremely iniurious to those worthies. But our Aduersarie seemes not much to care what he imputes to the fathers, soe he may impose vpon his Reader, and make him beleeue, those primitiue and zealous Assertours of Christian verity, against both Philosophers, Heretiques and all

enemies whateuer, held againſt vs in this point, or taught not Purgatorie as a part of Catholique doctrine.

12. But St. *Auſtin* has the ill hap to be vs'd worſt of all. The Biſhop makes him *ſay* and *vnſay*, and *wauer* in his doctrine touching this matter, as if he had been rather a *nouice* in the Fayth, then a father of the Church; thence concluding, that the doctrine of Purgatorie was noe matter of Fayth in St. *Auſtins* time: for if it had been ſuch, St. *Auſtin* would neuer haue ſpoken ſo doubtfully of it. Excellenty concluded! But I anſwer, the argument proceeds only vpon a willing miſtake of our Aduerſarie, and an affected ignorance of St. *Auſtins* meaning in the places alledged. That he could not poſſibly be thought to *deny*, or *doubt* of Purgatory, *quoad rem*, that is, as it ſignifies a *penall ſtate* of faythfull ſoules departed, from which they are in time deliuered, is ſo euident, that wee referre it to the iudgement of euery indifferent Reader, after he hath ſeriouſly weighed theſe places; not to repeate here thoſe other, which *Bellarmin* cites out of him. (*a*) *Conſtat animas purgari poſt hanc vitam* &c. (this the Biſhop himſelfe alſo cites) *'tis certaine* (ſayth he) *that ſome ſoules are purged after this life.* If St. *Auſtin* held it *certaine*, how could he be thought to doubt of it? (*b*) *neque negandum eſt* etc. *It is not a thing to be denyed* (ſayth he againe) *but the ſoules of the dead are holpen by the piety of their liuing friends, when the ſacrifice of Chriſts Body is offered for them, or Alms giuen on their behalfe.* To the ſame purpoſe he writes alſo *lib.* 21. *de Ciuit. Dei.* pag. 13. *lib.* 2. *de Geneſ. contr. Manich.* cap. 20. Epiſt. 64. *ad Aurel. Epiſc. Item in pſalm.* 37. Laſtly, what he ſayth Serm. 32. *de verb. Apoſt. Orationibus Sanctæ Eccleſiæ, et Sacrificio ſalutari et eleemoſynis, quæ pro eorum ſpiritibus erogantur, non eſt dubitandum mortuos adiuuari* etc. *Wee may not at all doubt* (ſayth he) *but the Prayers and Sacrifice, of the Holy Church, with Alms diſtributed for their ſoules, doe help the dead, ſo as to procure, that our Lord deale more mercifully with them, then their ſinnes haue deſerued; this beeing a thing, which the vniuerſall Church obſerues by Tradition from the Fathers.*

(*a*) D. Aug. de Ciuit. Dei. lib. 21. c. 24.

(*b*) D. Aug. Enchirid. cap. 110.

Compare this, good Reader, with that know'n maxime and resolution of St. *Auſtin* in his Epiſtle to *Januarius* (that 'tis noe better *then inſolent madneſs, to queſtion, or diſpute that, which the vniuerſall Church holds*) and tell mee, if thou can'ſt poſſibly thinke, that St. *Auſtin doubted* of Purgatorie. The thing he doubted of, was not, whether there were ſuch a ſtate of ſoules after this life, as wee now ſtyle *Purgatory*, but only, what was the moſt proper and genuine ſenſe of that place of St. *Paul.* 1. Cor. 3. 12. 13. etc. *ſiquis ſuperædificauerit* etc. and more particularly, whether the Apoſtle mean't the afflictions of this life, or thoſe after this life, by *this fire* he ſpeaks of. He *doubted* alſo, and offer'd it to conſideration, whether ſoules departed might not be thought to be in part, tormented euen after death, with the ſenſe of ſuch griefe as they ſuffer'd in this life, when they were depriu'd of things, which were moſt deare to them. Of theſe wee confeſs. St. *Auſtin* ſeems in ſome ſort to doubt, but yet ſo little, that 'tis euident, he always allowes it for a good and ſound expoſition of the text

Epiſt. 118. c. 5.

text abouesayd 1. *Cor.* 3: 12. etc. to vnderstand it literally of the *paines* of the next life, and very * frequently so vnderstands it himselfe, without making any difficulty, or question about it, and without mentioning any other sense.

* D. Aug. in psalm. 37. Item. lib 50. Homiliarum. Hom. 16.

All which, presupposed and well reflected on, it could haue been no hard matter, sure, for the Bishop to haue reconciled all that St. *Austin* deliuers vpon this subiect, without making him seeme to *doubt* of that which he teacheth, *datâ occasione*, no less constantly, then he doth the doctrine of Heauen and Hell: or else to speake contrary to himselfe; which is neither beseeming, nor soe easily to be imputed to such a person, as this Father was know'n and confessed to be in the Church of God. Nor can I but wonder, seeing the Bishop grants, that St. *Austin* sometimes asserted Purgatorie, though at other times he left it doubtfull, why the Bishop and his party should make it such a necessary point of their doctrine to deny it; whereas St. *Austin* neuer deny'd Purgatory. Whence is deriued to Protestants that light, which St. *Austin*, and the whole Church of his time, could not see? They had the *word of God* then, as well as Protestants can pretend to haue it now; and were much neerer to the Primitiue and Apostolicall times; in which, euen by our Aduersaries acknowledgement, there was not that *dross of superstition*, which they complaine of in latter times. If it were a truth so important to Saluation, and so cleere in Scripture as Protestants now make it; or the beleefe of Purgatory an errour so derogatory to the merits and satisfaction of Christ, as they say it is, how happen'd it, that St. *Austin* and the Church of his time, could not see both the one and the other?

J must not omitt the Authorities of St. *Cyrill* of *Hierusalem* and St. *Iohn Chrysostome*, though the Bishop does in his answer; the first of which giues testimony to the doctrine of Purgatory, in these words. (c) *Wee pray* (sayth he) *for those amongst vs, who are departed this life; beleeuing, that it is GREAT HELP TO THEIR SOVLES, for whome the Oblation of his holy and dreadfull Sacrifice, vpon the Altar, is offered.* The second speaks thus. (d) *It is not in vaine, that wee make Oblations for the dead; it is not in vaine, that wee pray and giue Alms for them: doubt not, but there comes much good of it:* and more towards the end, *lett vs consider* (sayth he) *how great consolations wee may cause to the dead; by these our teares, and giuing of Alms for them, and by our prayers.* Againe, (e) *If thy dead Brother be departed with any sinne*, (that is, with sin not so fully repented for, and not so fully expiated by works of Pennance as it ought, and as wee haue often declar'd) *wee ought to the vtmost of our power, to GIVE HIM SVCCOVR by our prayers, supplications and teares; and by procuring Oblations*, (or Masses) *for him. For it is not in vaine, that in the diuine Mysteries, wee remember the faythfull departed. Wee doe it to the end, they may receiue CONSOLATION; and what wee doe in this kinde, is* (not any superstitious inuention of man, as the Relatours 39. Articles say it is, but) *the Ordination of the Holy Ghost.*

(c) D. Cyrill. Hierosol. Catcches. 5.

(d) D. Chrysost. Hom. 21. in Act.

(e) D. Chrysost. Hom. 41. in. 1. ad Cor.

13. What can be sayd more then this, to the full assertion of our Catholique beleefe in this point? Especially, seeing our Aduersary himselfe grants, concerning St. *Gregory* and all the
Ibidem. fathers after his time, that they vndoubtedly held Purgatory: so that for a thousand yeares and more, he confesses Purgatory was the generall Fayth of Christians. Jt would be considered by indifferent men, whether it be not farre more likely, to haue been *always* the Fayth of Christians; and that our fore-fathers were in truth *frighted into the beleefe of it*, (as the Bishop will needs speake) by noe other meanes, then they *were frighted* into the beleefe of Hell; that is, by the Tradition of the Catholique Church, and the preaching of their lawfull Pastours conformably thereto. I conclude therfore, that Purgatory can be noe other then a doctrine of Apostolicall Tradition, if St. *Austins* Rule be good, *lib.* 4. *de Baptism. cap.* 24. which teacheth, *that wee iustly hold all things of this nature proceed from the Apostles, if they be taught by the whole Church, and wee finde noe beginning*, or first Institution *of them in Councils Nationall, Prouinciall, or œcumenicall.* Now wee challenge our Aduersaries to shew, when, or in what age the doctrine of Purgatory first began to be taught; or (which is all one) when the doctrine of Praying for the dead, *that their sins* might be *remitted* to them, that they might finde *mercy*, and milder *chastisement* from God, *refreshment*, *ease* of their paines, *help*, and *reast* in our Lord etc. first began to be practis'd in the Catholique Church.

Neither doth *Bellarmins* prouing it from Scripture, hinder the point from beeing a Tradition of the Apostles. For does not St. *Austin*, with *Bellarmin* and all diuines, not excepting euen Protestants themselues, acknowledge the Baptisme of infants, and doctrine of Originall sinne, and diuerse other points to proceed from Apostolicall Tradition, and yet endeauour to proue
Ibidem. num. 17. them also from Scripture? much less does the Cardinall contradict himselfe (as our Aduersary likewise pretends he doth) by endeauouring on the one side, to proue Purgatory *by nineteene places of Scripture*, and yet auerring on the other, that *wee finde no beginning of this doctrine.* For first, his assertion that *wee finde noe beginning of this doctrine*, imports noe more, then that noe first Authour of the doctrine of Purgatorie could be found, *since the Apostles*; that beeing fully sufficient to his purpose; which was only to shew, that the beleefe of Purgatory was an Apostolicall Tradition. And yet secondly supposing his speech *absolute*, that *no beginning at all* could be found of this doctrine in any age, eyther since the time of the Apostles, or before, yet should he not contradict himselfe, by thinking, or saying it might be prou'd by Scripture. Who doubts, but the doctrine of soules immortality is effectually prou'd out of the Gospell, and the bodies resurrection out of St. *Pauls* first Epistle to the Corinthians chap. 15? Yet will any man pretend, that the *first beginning* of those doctrines is found in the Gospell, or in St. *Pauls* Epistles? was not the immortality of the soule and resurrection of the body beleeu'd by the

by the faythfull before Christs Incarnation? So that in truth the Relatour committs the grand absurdity himselfe, in arguing (as he doth) that if *Bellarmin did finde it in Scripture* (to witt, the doctrine of Purgatory) *then he is false in saying, wee finde noe beginning of it.* Certainly, to finde a thing to be *taught*, and to finde the *first beginning of* its beeing taught, is not all one, in any sober mans iudgement, except it be the Relatours. Ibidem.

What he adds touching *Alphonsus à Castro's* telling vs; *the mention of Purgatory in ancient writers is almost none at all, and that it is not beleeu'd by the Grecians to this very day*, is in part contrary to himselfe, who hath already confess't, * that from St. *Gregories* time, all the Fathers taught, and all Christians (generally) beleeu'd Purgatory; and misunderstood in the whole. For certainly, 'tis only of the name (*Purgatory*) and quality of the fire there, that *à Castro* and some others speake, when they affirme, that few of the ancients beleeu'd Purgatory: it beeing impossible to conceiue, they could be ignorant of what is both generally taught by the Fathers, and was vnanimously, without the least difference, or dispute concluded both by *Greeks* and *Latins*, in the Councill of *Florence*, touching the *thing*, that is, the penall state of some Faythfull soules departed, after this life. The Bishop might as well haue told vs, that those Authours pronounce the same, touching the Holy Ghosts proceeding from the Father and the Sonne, and of some other points, namely, that *there is little mention of them in the ancient Fathers*, (to witt, express and *in terminis*) but yet without doubt suppose, those ancient and Orthodox Pastours of the Church did euer teach the sayd points, as to the *substance* of doctrine and sense. Ibidem. * num. 16. in fine.

His Lordships assigning *Origen* to be the *first Authour* of the doctrine of Purgatorie is a manifest falsity, already disprou'd by the testimonies of *Tertullian* and St. *Cyprian*, ancienter then he; likewise by St. *Denys* the Areopagite, contempory with the Apostles: to whom wee may adde (*a*) St. *Clement*, an Authour of the same age, cited by *Bellarmin*: in both which, such prayer for the dead, as doth necessarily inferre Purgatory, is auouch'd to be a Tradition receiu'd from the Apostles. (*b*) *Tertullian* also does the same with St. (*c*) *Chrysostome*: yea once againe wee challenge our Aduersaries to nominate, if they can, any one ancient Father, or Christian writer, that euer noted this an errour, or *priuate doctrine* in *Origen*, that he taught Purgatory, or that in any sort intimates him to haue been the Authour, or inuentour of it: and yet the world knowes, *Origens* errours and priuate opinions were diligently noted by Antiquity. But this, 'tis sure enough, our Aduersaries can neuer doe: and therfore lett noe man thinke it vnreasonable in vs, that wee still confidently presume and assert, that this doctrine hath *no beginning* assignable; and consequnetly, according to St. *Austins* rule aboue mention'd, is to be thought an Apostolicall Tradition. Ibidem. (*a*) lib. 8. Constit. Apost. cap. 47. (*b*) Tertull. lib. de Coron. Milit. cap. 3. (*c*) Hom. 3 in Epist. ad Philip.

14. It is therfore *firmly* to be beleeu'd by all Catholiques, that there is a Purgatory; yea wee are as much bound to beleeue it,

as wee are

as wee are bound to beleeue (for instance) *the Trinity*, or *Jncarnation* it selfe; if by this manner of speaking be mean't only, that wee can noe more *lawfully*, or *without sin and peril of damnation*, deny, or question this doctrine; beeing once know'n by the Churches definition, to be reueald by God, and pertaining to the Catholique Fayth, then wee may deny, or question the sayd Articles of the Trinity and Incarnation: though wee confess, there is not the same necessity, or obligation, for all men, to *know* the one, as the other, or to haue *explicite* beleefe of one, as of the other. Nor can J doubt, but the Bishop himselfe would haue confess'd, in the sense aboue mentioned, that wee are *as much bound* not to disbeleeue any thing, euen of least moment, contain'd in Scripture, when wee know it to be there contained, as to beleeue the sayd Articles: and as this is farre from beeing esteem'd *blasphemy*, by any good Christians, so is the other, if rightly vnderstood.

CHAP. 26.

The *infallible certainty* of Christian Fayth, *confessed*, yet *subuerted* by the Bishop.

ARGVMENT.

1. *Why noe matter of doctrine* defind by Generall Councils, *may be deliberately* deny'd, *or* doubted *of*. 2. *A. C. doth not teach, that euery Catholique Priest in the* Roman *Church*, able to preach, *is infallible*. 3. *Jnfallibility in teaching, how* rightly inferr'd *by him from the Holy Ghosts* Assistance. 4. *To what intent our Sauiour left the Prerogatiue of* infallibility *in his Church*. 5. *No* certain *meanes, in our Aduersaries principles, to be* assur'd, *that a Generall Councill*, erring in one point, *does not erre in* all. 6. *The Relatour, by allowing priuate persons to* examin *the definitions of Generall Councils, allowes them in effect* to iudge *and* censure *them*. 7. Posteriour *Councils, no less necessary for the infallible determination of controuerted points of Fayth, then* the fowre first. 8. *Infallible* assurance, *requisite in* superstructures, *as well as points* Fundamentall. 9. *The insufficiency of the Relatours* reason *to the contrary*: 10. *No help for him, from St.* Thomas *and our Authours, touching the extent of* necessary *points*. 11. *His nugatory* descanting *vpon words*.

1. THus much for Purgatorie. 'Tis time now, that wee return againe to A. C. who giues his Aduersarie a reason,

why no man may deliberately doubt of, much leſs deny any thing defin'd by a Generall Councill viz. *becauſe euery ſuch doubt is a breach from the one ſauing Fayth, in that it takes away infallible creditt from the Church : ſo as the diuine reuelation, beeing not ſufficiently applyed, it cannot, according to the ordinary courſe of* §.38.num.21
Gods Prouidence, breed infallible Fayth in vs. Jn anſwer whereto the Biſhop inſiſts wholy vpon principles already confuted; viz. that deliberately to doubt and deny what is defined by Generall Councils, doth not *take away infallible creditt from the whole Church*; the contrary whereof wee haue often shew'n in this
* Treatiſe. Likewiſe he tells vs, *the creditt* of the Catholique *See chap.23
Church is *ſafe*, ſo long as she is held infallible *in things abſolutely neceſſary to Saluation*: which *abſolutely neceſſary* things neither himſelfe, nor any body elſe, could euer yet reſolue vs, *what* they are, or *how* to know them. And beſide, ſeeing he teaches, that all points *abſolutely neceſſary* to Saluation are plainly ſett down in the Creed and Scripture, how is it poſſible wee should haue need of the infallible Authority of the Church, now or hereafter, to beleeue any ſuch points of Fayth? Againe, if the whole Church may erre in points not *abſolutely neceſſary* to Saluation, noe reaſon can be giuen, but it may alſo erre in deliuering and interpreting any particular texts of Scripture, which containe matter, or doctrine not *abſolutely neceſſary*: which ſuppoſed, it neceſſarily followes, that wee cannot beleeue with certaine, infallible and diuine Fayth, any thing deuer'd in Scripture it ſelfe, ſaue only a very few points; to witt, the chiefe and Fundamentall Myſteries of our beleefe. Laſtly, ſeeing the whole Church conſiſts of all particular members, which can neuer be found out, and conſulted with, by any perſon; and that conſequently there can be no ſufficient aſſurance had of what they all hold, as abſolutely neceſſary to Saluation: how is it poſſible wee should be mou'd by their Authority (as the Biſhop here ſuppoſeth) to beleeue all, or any points of Fayth abſolutely neceſſary to Saluation? Ibidem.num.

2. The Relatours next worke is to carp at the gloſs, which 17.
A. C. giues to thoſe words of St. *Paul, Rom.* 10. 15. *how shall they preach* etc. that is, ſayth A. C. *how shall they preach infallibly.* By which manner of ſpeaking yet, he does not meane (whateuer the Biſhop imputes to him) *to make euery Prieſt in the Church of Rome, that hath learning enough to preach, an infallible Preacher.* He was not ignorant, that the natiue and immediate ſenſe of thoſe words, compar'd and ioyn'd with the fore-going, *how shall men beleeue vnleſs they heare* etc. is only to ſignifie, that for the Propagation of the Goſpell, 'tis neceſſary there should be *Preachers*, and that noe man ought to take that office vpon him vnleſs he be *ſent*, that is, ordain'd and called by Allmighty God. He was not ſo ſimple as to thinke euery priuate Preacher infallible. You will ſay then, why does he comment vpon the words *how shall they preach* etc? thus; *how shall they preach INFALLIBLY, vnleſs they be ſent from God, and infallibly aſſiſted by his Spirit?* Janſwer,

 the reaſon

the reaſon hereof was, becauſe the word *preach* (which the Apoſtle vſeth) doth not ſignifie *ſermons* only, but abſolutely, *the announcing*, or publication of diuine doctrine, by all ſuch as are *lawfully* appointed to publish it, and in what manner ſoeuer it is neceſſary for beleeuers, that it be publish't and announced to them.

Now, there beeing (confeſſedly) a twofold annunciation, or manner of publishing diuine doctrine to Chriſtians; the one *priuate* and meerly *miniſteriall*, which is perform'd by priuate and particular Paſtours to their particular and reſpectiue flocks; the other *publique* and *authoritatiue*, viz. of the Paſtours of the whole Church aſſembled together in Generall Councils: and this latter, in regard of the publique and vniuerſall benefitt which comes by it, the more important of the two, A. C. could not doubt, but that really it was intended, and muſt neceſſarily be *included* in the ſenſe of thoſe words of the Apoſtle, *how shall they preach* etc. no leſs then the former. I ſay, that *ſpeciall* annunciation, or preaching of Chriſtian doctrine, muſt neceſſarily be included in the latitude of thoſe words, wherby the Prelats of the Church doe ſufficiently applie diuine reuelation to Chriſtian people, for the grounding and eliciting an aſſent of true diuine Fayth: which, as wee haue often shew'n, cannot be done by any Authority, or meanes, which is not infallible. A. C. therfore takes not *the whole*, but only *the principall part*, or one principall kinde of *preaching* Chriſts Goſpell, when he ſo gloſſed vpon St. *Pauls* words. And well might he ſo doe; it beeing that, without which the preaching of all particular Paſtours to their particular flocks, would be to little purpoſe; for they could preach nothing but vncertainties; or at beſt, but *probable* doctrine. Ibidem.

As little cauſe had his Lordship to taxe A. C. of *bragging*, becauſe he auerrs, that wee (Catholiques) *vſe to interpret Scripture by vnion, conſent of fathers, and definitions of Councils*. For, in a iuſt and true ſenſe, ſoe wee doe: in as much as wee neuer decline, but alwayes follow that interpretation of Scripture, which hath conſent of Fathers, and the definition of Generall Councils. Can Proteſtants ſay ſo much for themſelues? And yet our meaning is not, that noe expoſition of Scripture is good, but what hath expreſs conſent of Fathers, or the definition of ſome Generall Councill to backe it: wee doe not deny, but euen priuate perſons may diſcourſe vpon Scripture, and declare their judgement concerning the ſenſe and meaning of it; prouided, they neither hold, nor obtrude any ſenſe contrary to the common conſent of Fathers, or the definitions of Generall Councils, but hold, and doe all things with due ſubmiſſion to the Church.

But the Relatour will proue from the authorities of *Scotus* and *Canus*, cited in his margent, that the Apoſtle in this place, ſpeaks not at all of *infus'd* (that is, of diuine and infallible Fayth) but Ibidem. of *Fayth acquir'd*, to witt, by naturall and humane induſtrie and meanes; which beeing not infallible, nor requiring any infallible Authoritie in them that preach it, the Biſhop thence concludes, that A.

that A. C^s. Gloss is not good, but rather *that he grossly abuses the text by it.* I answer first, the precedent discourse and reason giuen for the gloss, doe sufficiently discharge A. C. of that imputation; leauing the note of a Precipitate censure vpon his aduersary. Secondly I say, the Bishops information *abuses* him; there beeing not one word, or syllable * in *Scotus*, which denyes *infused*, that is supernaturall, diuine, true, Christan and infallible Fayth to be vnderstood in that Tex't of the Apostle. 'Tis true, *Scotus* alledges the words in particular proofe of Fayth *acquir'd*, viz. of that Fayth, which is gained by *hearing* of particular Preachers, and depends only on their Authoritie. But yet he there maintaines (with all Diuines) an absolute necessity of *Fayth infused*, or supernaturall; which, as the Bishop himselfe here proues out of *Canus*, must rest vpon some infallible motiue; and consequently requires an infallible preaching to applye it sufficiently to vs: which is all, that A. C^s. gloss imports. Adde hereunto, that *acquired* Fayth beeing, according to the ordinary course of Gods Prouidence, prerequired and antecedent to Fayth diuine and supernaturall, (as (*b*) *Canus* likewise here teacheth) it cannot in any sort be suppos'd to exclude it.

*Scotus. in 3. sent. D. 23. quæst. vnicâ.

(*b*) Canus Loc. Theol. lib 2. cap. 8. §. cui et tertium.

Lastly, by an argument *a fortiori*, 'tis euidently concluded, that the text ought to be extended to diuine and infallible Fayth, as well as to humane and acquired. For if wee cannot beleeue, euen with naturall and acquired Fayth, *without a Preacher*, surely much less can wee beleeue, with infus'd and supernaturall Fayth, without one: still speaking according to ordinary course: which *Preacher* must also be infallible, eyther in his owne person, as all the Apostles were, or as he deliuers the doctrine, and performes the office, committed to him by an infallible autority; such as is that of the Church, by whome, euery particular Preacher is deputed to deliuer the doctrine which she holds. I might vrge also the common consent of interpreters, who expound the place of noe other Fayth, but that, by which Christians are iustify'd and sau'd; which surely, can be noe other, but supernaturall and infused Fayth. And this is most certain, whateuer * *Biel*, out of his priuate opinion, asserts to the contrary. But wee haue stood longer vpon this subiect, then the small importance of it requires: since neither our, nor A. C^s. doctrine touching the infallibility of Generall Councils, does at all depend vpon this text; but is sufficiently prou'd by those other * already alledged to that purpose.

* Biel. in 3. sent. Dist 23. quæst. 2 art. 2 Conclus. 1.

*Chap. 20.

3. The Bishop in the next place tells A. C. *he has ill lucke in fitting his conclusion to his premisses, and his consequent to his antecedent.* The business is, because he seems, from the assistance of the holy Ghost to inferre infallibility. But I answer, our Aduersary hath not *much better lucke* so often to mistake, and peruert A. C^s. meaning. For certainly, A. C. does not deduce infallibility, eyther of Church, or Councils from *any assistance* of the holy Ghost *whatsoeuer*, but from *such assistance*, as is *necessary* for them both: and

Ibidem, num. 20.

both: and from thence infallibility is rightly and inuincibly concluded, as wee haue often shew'n, by the grand inconueniencies, which otherwise would vnauoydably follow both to Religion and the Church. What therfore he vrges, *that the ancient Bishops and Fathers of the Church were assisted by Gods Spirit, and yet not held to be of infallible creditt*, is beside the purpose: A. C. making no such interence, as the Relatour by this obiection, supposes him to doe.

As for the question which A. C. asks, *if a whole Generall Council, defining what is diuine truth, be not of infallible Creditt, what man in the world can be sayd to be infallible*, the Bishop seems rather to slight, then satisfie it, when he sayes, *J'le make you a ready answer; noe man; no, not the Pope himselfe. No. Lett God and his word be true, and euery man a lyar*; citing Scripture for it. *Rom.* 3. 4. But what? cannot Gods word be true, vnless the Pope and Generall Councils be held *fallible*, and subiect to *erre*, when they define matters of Fayth? were not those words of the Apostle true, when both himselfe and all the rest of his Fellow-Apostles, liu'd vpon earth, and were infallible? And if they were true *then*, why not also *now*, though the Pope and Generall Councils be held infallible? Certainly A. C^s question deseru'd a better answer then this; or rather was vnanswerable by the Bishop, without deserting his auowed principles. For thus J argue *ex concessis*. Jf Generall Councils, defining what is diuine truth, be not of infallible creditt, noe man, nor men in the world, can be sayd to be so: this the Bishop grants. But then, if neither Generall Councils, nor any man in the world, be of infallible creditt, who sees it not to follow, there can be noe infallible creditt amonge men, noe, not in the whole Church, euen in points Fundamentall? For seeing noe testimony can be of infallible creditt, except it be know'n; and that it is impossible for any man *certainly* to know, eyther who those are that make vp *the whole* Church, in the Bishops sense, or that they doe all of them beleeue and testifie such a point of doctrine to be Fundamentall, and absolutely necessary to saluation, how is it possible for *the whole* Church, in that sense, to be of infallible creditt, or to giue infallible certainty to any points whatsoeuer, whether Fundamentall, or not Fundamentall, whether *absolutely* or not-*absolutely* necessary to Saluation?

Ibidem. (margin, beside "Creditt, what man in the world")

Ibidem. num. To his Aduersaries demand, *why a Generall Councill; if it may erre in defining one diuine truth, may not erre in defining an other, and so in all, the* Relatour answers by way of Confession, that it *may erre euen in all*, to witt, of *like nature*; vsing this limited manner of speech (*in all of like nature*) on purpose to auoyd inconueniencies, and that he might, vpon occasion, take the aduantage of his wonted distinction between Fundamentall points. For so presently (as it were by way of anticipation) he tells the Reader, that *of things not absolutely necessary to Saluation* (or not-Fundamentall) *there can be noe necessity of infallible certaintie in the whole Church, much less in a Generall Councill*; and consequently, 'tis

quently, 'tis noe matter with him, though a Generall Councill be suppos'd lyable to errour in *all* such points, as well as in *any one*. But it sufficeth, that wee haue * already shew'n the contrary both for Church and Councill: namely, that in many cases, it may be absolutely necessary for the Church to haue infallible certaintie of points in their owne nature, not *absolutely necessary* to saluation; or (which is all one) to haue such points, when brought into controuersie amongst Christians, *infallibly* defined by a Generall Councill: so as wee need not trouble the Reader here, with repetitions. * Chap 3.14.

Nor could it serue his turn, or iustify his assertion from beeing, in the highest degree, iniurious and derogatory to the honour and authority of Generall Councills, though it were otherwise: that is, though wee had not already prou'd a necessity of infallibly-defining, by Generall Councills, all controuerted points of Religion whatsoeuer, whether absolutely, or not-absolutely necessary to Saluation. For 'tis certaine enough; the Relatour holds, that Generall Councills may *possibly* erre euen in points, that are absolutely necessary to Saluation, or Fundamentall, as wee haue heretofore * obseru'd, though he declines somewhat the open profession of such a doctrine. But this suppos'd, lett his adherents tell vs, what does his maxime (if *in one, possibly in all*) proclaime, but that a Generall Councill may, not only fall into errour, in defining some one, or other point of Christian Fayth, but euen totally Apostatize, and define against Christianity it selfe? A proposition, sufficiently confuted by its own apparent impiety, and which may iustly serue for a second instance of our Aduersaries sincerity, when they profess so much esteem and reuerence towards Generall Councills. *Chap.20 24

4. Wee doe not say, that Christ our Sauiour *left infallibility in his Church to satisfie eyther contentious, or curious, or presumptuous spirits*, as the Bishop would seeme to impose vpon vs: for 'tis euident enough, by the experience the world hath of the seuerall sects and Heresies of Protestants, that such kinde of people will be satisfy'd with nothing, but the full swing of their own obstinate and erroneous phansies. Nor will wee, Catholiques, euer desert the confession and defence of it, because such people will not be satisfy'd. But wee tell them, Christ left that legacy to his Church, for these ends, viz. to guide the humble and sober-minded *securely* and *certainly* in the right way of Saluation; he left it also to curbe the *contentious*, to restraine the *curious*, and to giue sufficient checke to such *presumptuous* spirits, as should dare, in matters of such high and difficult nature, as the truths and Mysteries of Religion are, *to be wise in their own eyes*, and to preferre their priuate phansies before the publique and generall iudgement of the Church, and their own lawfull Ecclesiasticall Superiours: none of all which ends could be effectually attain'd, or duly prouided for, without the sayd infallibility: which therfore, for the Relatour or any other, out of priuate opinion, to goe aboute to take away from the Church, is without doubt both intolerable Ibidem.

presumption and *errour*; especially doing it vpon no better grounds and pretense of reason, then he layes down here; viz. because *the Foundation* (that is, in his sense, all Fundamentall and abso-
Ibidem. lutely-necessary doctrine) *is so strongly and plainly layd down in Scripture and the Creed. Stongly* and *plainly* layd down, does he say? Surely the Bishop when he wrote this, thought little of those swarms of *Arian* and *Socinian* Heretiques, who deny such points of Fayth, as he himselfe grants to be Fundamentall. To say those points are so *strongly* or *plainly* deliuer'd *in Scripture* &c. as not to require some other infallible authority, beside Scripture, to support and make good our beleefe of them, must needs argue a very *strong preiudice*, to any man that duly considers, how those controuersies are handled betwixt the Orthodox and them; and how equally those Heretiques bandy texts with their Aduersaries both wayes; that is to say, as well vpon the offensiue as defensiue part; as well by *opposing* the truth with the pretense and allegation of many Scripture-texts, as by *answering* and *euading* what euer is, by their Aduersaries, argued out of Scripture for it, or against them. So as indeed, a *modest man* (to borrow a little of his Lordships own style) *may iustly wonder*, whither the Bishop would *haue vs to runne for* infallible *certainty* in those points, if not to Generall Councill: which yet he will by noe meanes allow vs to doe.

5. But A. C. (sayes the Bishop) *hath more questions to aske.* His next is, *how wee can, according to ordinary course, be infallibly asur'd, that a Council erres in one, and not in an other point, when she equally defines both, by one and the same authority, to be diuine*
Ibidem.num. 22. *truths.* This may be thought a *shrewd* question too; and the Relatour does a little discouer himselfe *nettled* by it, in telling vs, that *A. C. turns Questionist here, to disturb the business*, viz. which his Lordship had with Mr. Fisher, and *indeed the Church, as much as he can.* Howeuer, he answers the question by distinction, thus. *If a Generall Councill erres* (sayes he) *eyther it erres in things absolutely necessary to Saluation, or in things not necessary.* If in the first sort, *wee may be infallibly assur'd by the Scripture, the Creeds, the fowre first Generalls Councills and the whole Church, where it erres in one, and not in an other point.* If in the latter sort, *'tis not* requisite, in his opinion, *wee should haue any infallible asurance* at all, viz. whether the Councill errs, or errs not in such points, or *in which* of them she does, and in which she does not erre. Where first good Reader, obserue (what I hinted aboue) the Bishop doth not deny, but a Generall Councill may erre *in things absolutely necessary* to Saluation, seeing he here prescribes thee a rule, how to know *infallibly* when such a Councill does erre in such matters, and when not; to witt *Scripture, the Creeds, the fowre first Generall Councils*, and *consent of the whole Church.*

But I aske, why doth he referre vs *to the fowre first Generall Councils and the whole Church*, to know; when a Generall Councill erres in things necessary to Saluation, and when not? Eyther the fowre first Generall Councills were infallible in their definitions, or no: if infallible, why are not other Councills also infallible, seeing

seeing Christ hath not made promise of infallibility to one Generall Councill more then to an other ? If not infallible , how can I by their authority be *infallibly* assur'd, that an after-Generall Councill hath err'd, or doth erre in some things absolutely necessary to Saluation? Againe, what does he meane by *the whole* Church, by whose authority he pretends wee may be *infallibly* sure when a Generall Councill erreth in things absolutely necessary? If all particular persons that hold the Fundamentalls, where shall I finde them? what meanes can I possibly vse, to be certainly assur'd of their testimony? If only the generality of all particular Churches, they are noe more *the whole* Church then a Generall Councill is; seeing all beleeuers make vp the true Church of Christ. Neither can I , by the consent of *the whole* Church only , be *infallibly* assur'd whether some after-Councills definition be erroneous in matters Fundamentall. For seeing the essence of the Church, according to the Bishop, consists in the beleefe of such points as he terms Fundamentall, vnless J know before-hand all Fundamentalls, how can I know what particular Churches, or Assemblyes of Christians, doe constitute *the whole* Church? How can J be certaine, but that some particular Church, whose iudgement J refuse, may by beleeuing the point controuerted as truly Fundamentall, be a part of the whole Church; and some others, whose testimony J embrace, may by not-beleeuing the sayd point, be no part of the Church whose consent J seeke?

I demand secondly , how does this rule of the Bishop hold good , *The Scripture , Creeds , fowre first Generall Councills , and the whole Church shall infallibly assure mee, when after-Councills erre in defining Fundamentall points?* Does the *Scripture, Creeds, fowre first Generall Councils* etc. particularly tell vs , or giue vs any certaine and infallible rule, by which wee may know , when it is *Fundamentall* errour to contradict what they teach, and when it is not? or to know what and how much of the doctrine they containe, is *absolutely necessary* to Saluation, and all the rest only *expedient* and profitable? If they doe , wee request some of the Relatours friends to be so charitable to vs , as to shew vs that rule , or direct vs where to finde it: for as yet, wee Catholiques, neuer heard of such a thing. If they doe not , how is it possible for vs to be *infallibly assured* by them, when a posteriour Councill erres in *one point*, and not *in an other* , when it defines both of them for diuine truth by *one, and the same authority equally?*

The Relatours answer therfore , as to the first part of his disiunctiue (which concerns Generall Councills erring in points Fundamentall) is so manifestly vnsatisfactory, that it may be iustly wonder'd , how he could thinke it should giue satisfaction to that Querie of A. C. And as to what he affirm's in the latter part , viz. that *'tis not requisite to haue infallible assurance in points not absolutely necessary to Saluation* , our answer is , wee haue * fully prou'd the contrary. Wee only demand here , whether the determinate beleefe, that such and such books (for example

* chap. 23

example the Epistle to the Hebrews, the Epistle of St. *Iames*, St. *Iude*, etc.) are diuine Scripture, or the word of God, be in the list of the Bishops *absolutely-necessaryes*, or not? He could not haue sayd they are, without condemning a very great part of Orthodox Christians, for three or fowre hundred years after Christ, (*a*) if St. Hierome and others say true: and yet 'tis certaine the Relatour does not only assert, but earnestly endeauour * to proue, that wee ought to haue infallible assurance of this point. Seeing therfore the Bishop pretends, infallibly to beleeue, that these books of Scripture are the true word of God; and that he cannot beleeue this; but for the Authority of the Church some ages after the Apostles, eyther he must grant, that our infallible beleefe may be grounded vpon an authority meerly fallible (which is absurd, and often denyed by himselfe) or that the Church is infallible euen in points not absolutely necessary to Saluation.

(a) Epist. ad Dardan. Euseb. lib. 6. c. 14.

* Relat. §. 16. num. 6. 7.

His next period containes only a long and captious discourse touching the words *one and the same authority*, vsed by A. C. in framing his demand to the Bishop; it beeing euident to any man, not vnwilling to see, that when his Aduersary supposed a Council, according to the Relatours opinion, to define both truth and errour, *by one and the same authority equally*, he mean't precisely *the authority* of the Councill, abstracting from any other, whether of Scripture, Tradition, consent of Fathers, or the like. It is cleere, I say, from the subiect aboute which A. C. treahs, that his meaning could be no other then this, viz. that the sayd Councill, in the supposed case, intended to define, and did actually define both the pretended false article and the true one with full conciliary authority, and did as much exact the infallible beleefe of *that* as *this*, by vertue of the power they had from Christ to determine such matters, and the obligation that is vpon Christians to receiue and submitt to their determinations, in such cases, vnder paine of *Anathema*. Now lett our Aduersaries if they can, shew vs how 'tis possible to be *infallibly* assur'd, that a Councill erring in *one*, doth not erre in *the other* point, when she defines both by *the same Authority* in this sense, that is, by her own Authority precisely: for example, how a man may be *infallibly* assur'd, that a Generall Councill err'd not in defining that *there is Originall* sinne, as well as in defining that *there is a Purgatory*; as well in defining that the *Apocalipse* is diuine Scripture, as that the Books of *Machabees* are: and once againe wee aske them, in case a Generall Council defines any point of doctrine, verily iudging it to be agreeable to Scripture, how can our Aduersaries be *infallibly* sure, that it is not so? or that their contrary interpretation, is better, then that of so great and learned an Assembly of the Prelats of the Church?

To tell vs therfore (and dispute the matter soe largily as he doth) that *there is not the same Authority of Christ, of Scripture, and the whole Church* in the falsely-defined Article, that there is in the true, and that *the Scripture doth not equally giue eyther ground, or power, to define truth and errour*, what is it but to trifle tediously?

For wee

For wee neither say, nor suppose, any such thing. So as the Bishop by his discourse here, meerly labours to declare *ignotum per ignotius:* it beeing a thing wholy vnknow'n to vs, yea impossible for vs to know *infallibly* and *certainly*, when the Councill defines matters equally, *by and according to the Authorities* of Scripture, or the whole Church, but by the Councils own Acte; that is, by her definition so expreſs't and fram'd, as there can be noe iust cause to doubt, but that she defin'd, or presum'd herselfe to define both the *one* and the *other* point conformably to Scripture and the sense of the whole Church. See now, what great reason the Relatour had to obiect *cunning* and *falsity* to A.C. in this businesss.

Our Aduersarie here againe runnes from the marke. A. C. in giuing the reason of his former demand, speaks of *examining* only, and not of *iudging*, as his words shew. *If wee leaue this* (sayth he, meaning the erring and not-erring of a Generall Councill, in the points which the Bishop supposes she defines *fallibly*) *to be EXAMINED by euery priuate man, the examination not beeing infallible, will need to be examined by an other, and that by an other, without end, or euer coming to infallible certainty* etc. The Bishop answers, that *he hath shewed vs the way, how an erring Councill may be rectifyed, and the peace of the Church eyther preseru'd or restor'd,* etc. viz. §. 32. num 5. §. 33. consid. 7. num. 4. of his Relation: and wee haue likewise shew'n all his pretended *wayes* to be deuious, and not to lead to the *end* he aymes at. But does he there, or any where else, shew, how wee may be *infallibly* assur'd, that a Councill erring in one point, does not also erre in the other, in the case aboue mention'd; which is the only thing his Aduersary here vrges him withall? does he shew, that A. C.s obiected *process in infinitum* can be auoyded by any priuate and fallible *examination* of the Councils decrees? or does he prescribe any other meanes of *examining* them, but what is, in his own opinion, fallible at least, though (perhaps) not priuate? Ibidem. num. 2.

First, he assignes *Scripture* for a way to examin a Councils definition: but how can the examiner be *sure* the Scripture beares that sense, in which he vnderstands it, and not that, in which the Councill vnderstands it? Secondly, he assignes the fowre first Generall Councils: but how can he be sure, that their Authority in defining is such, as euery one ought to obey, and not that of after-Councils? Thirdly, he assignes the Creeds, as containing all things necessary and Fundamentall in the Fayth: but does he meane all of them? all the three, Apostolicall, *Nicen*, *Athanasian*? By his words it seemes he doth, for he makes noe difference betwixt them; and in reason 'tis necessary he should, seeing 'tis euident, the Apostles Creed alone, will not serue the turn: it making no expreſs mention of the Diuinity of Christ, and of the holy Ghost, nor of the Mystery of the Trinity, Incarnation etc. which yet wee confidently presume are (all of them) *Fundamentall* points in the Bishops Creed.

But then

But then wee aske, how come these latter Creeds (the *Nicen* and *Athanasian*) to be infallible; seeing their Authours, in the composing of them, were fallible and subiect to errour, in the Relatours opinion? How can they be a ground of *infallible certaintie* to me, if possibly in themselues they man be false? which, though it cannot be sayd, or suspected of the Apostles, (nor, by consequence, of their Creed, as it was compos'd and publish't by them) yet wee make a Querie, what *infallible* Authority assur'd the Bishop, or assur's vs now, that the Creed which wee haue at present, and commonly call *the Apostles Creed*, is really *the same*, which the Apostles first composed? or that wee haue it entire and vnchanged? Tradition, or the Church, by the Relatours grounds, must not be pretended here; seeing they are (both of them) fallible with him, and may deceiue vs. It followes then, euen from his own principles, that he neither hath, nor can haue *infallible certainty* for his beleeuing the Creeds: and as for the fowre first Generall Councils, the Relatour must needs haue less pretense of reason to alledge them for a ground of infallible certainty in beleeuing; seeing in all his booke he neuer acknowledges, nor with consonancy to his own doctrine could acknowledge, Councills to be infallible, euen in Fundamentalls. Where is then his infallible certaintie, for that *one* Fayth *necessary to Saluation*? Ibidem.

6. How farre the Relatour speakes truth, when he sayes, *he giues noe way to any priuate man to be iudge of a Generall Councill*, lett any man iudge, that considers his doctrine. Liberty to *examine* euen the definitions of Generall Councils, if *they see iust cause*; he does expressly grant to *priuate* persons; yea and some kinde of *iudgement* too, he allowes them, viz. that of *discretion*, though not the other of *power*, as he distinguishes. But is there not a snake, lurking in the grass here? may wee not feare some poyson vnder the gilded pill of his Lordships distinction? This *iudgement of discretion* (as he calls it) especially if common experience and practice may expound it, what does it signifie less, then a *power* assum'd by euery priuate person, not only to *examin* the validity of such reasons and grounds, as confirme the defined article, but * *constantly to deny both it and them*, if his priuate spirit, or *discretion* tells him, that he hath *better reasons* for the contrary, or, that the Councils definition is an errour? Has not this always been the way and methode of Heretiques? To what end doe they, at any time, put themselues vpon this scrutiny of examining the definitions of Generall Councills? was it euer for any other reason, but to see, whether they could finde a flaw in them? which, when they persuaded themselues to haue once spy'd, did they not presently, in their own vayne hearts, fall to despise the Councill (which they suppos'd to erre) as ignorant and ouerseen in their proper business? did they not vsually thereupon pretend scruple presently and tenderness of conscience, in lieu of necessary obedience and submission? Did they not forthwith imagin themselues *inlightened* persons; and soone after that, *oblig'd in*

*See Relat. §. 38. num. 15. p. 345.

conscience

conscience to impart their pretended *lights* to other people, and vnder a pretense of informing *weaker* brethren, draw them to the like *discret examining* of the Churches defin'd and generally receiu'd doctrine with themselues? Js not this the know'n *course* of the humour? Is not this Satans methode, by degrees to vsher in publique and generall defections from the Authority both of Generall Councills, and all the Lawfull Pastours and Gouernours of the Church? See in effect the whole benefitt of the Bishops goodly deuise. This, and very little else (as the experience of all ages and times shew) is the fruite that comes to the Church and true Religion, by allowing priuate persons this *iudgement of discretion*, or liberty to *examin* the definitions of Generall Councills.

Not to vrge, that from this doctrine of the Bishop it necessarily and plainly followes, that the Authority of Generall Councils is of noe greater force, for the settling of our Fayth and the satisfaction of our vnderstanding in matters of Religion, then the testimony and resolution of any priuate man is, or may be. For if J be allowed to examin the grounds of the one as well as of the other, and may (if in my owne priuate iudgement J thinke J haue iust cause) as lawfully *doubt*, and *deny* the definitions of the one, as the resolution of the other, wherein doe J attribute more to a Generall Council, then J doe to a priuate person? Seeing 'tis euident, that neither the one, nor the other haue further Authority with mee, or command ouer my vnderstanding, then their seuerall reasons, in my own iudgement, deserue; and that, if the reasons of a priuate man appeare to mee to be more weighty and conuincing then those of a Generall Council, J am permitted freely and without sinne to embrace the sayd priuate persons opinion, and refuse the doctrine of a Generall Councill.

7. His asserting so confidently, that *for things necessary and Fundamentall in the Fayth, wee need noe assistance from other Generall Councills, beside the fowre first*, seemes noe less strange, and is sufficiently disprou'd euen by euidence of fact. For hath not the assistance of posteriour Generall Councils, since the fowre first, been really and *de facto* found necessary for determining matters of Fayth? what doe our Aduersaries thinke of the fifth Generall Councill, or second of *Constantinople*? was it not matter of Fayth, and *necessary to Saluation*, what this Councill defin'd against the Heresie of *Origen* and his Adherents? what thinke they of the sixth, against the *Monothelites* was not the doctrine and beleefe of *two distinct wills* in Christ, defin'd by this Councill, in the Bishops opinion, as Fundamentall in the Fayth, as the doctrine and beleefe of *two natures*, defin'd by that of *Chalcedon*? Ibidem.

Againe, may not fresh errours arise? may not some new vnheard of Heresie spring vp, corrupting the Fayth contradicting Fundamentall matters, in Religion? Jf they doe, shall it not be necessary for the Church, , that such errours be condemned by Generall Councils? The Relatour pretends here that *some of our*

that *some of our own, very honest and learned men* (as he is pleas'd to qualifie them, when it serues his turn) *are of the same opinion with him* in this point, citing in proofe hereof, certayn words (as he pretends) of *Petrus de Alliaco*, an ancient Schoole-Author, otherwise know'n by the name of *Cardinalis Cameracensis. Verissimum esse* &c. *'Tis most true; all things* (pertaininig to Religion) *are well order'd by the fathers, if they were as well and diligently obserued.* But first, here's a great mistake. The words which the Bishop cites, are not the words of *Petrus de Alliaco*, nor any part of the booke which he wrote *de reformatione Ecclesiæ*, and presented to the Councill of *Constance*, but of one *Orthuinus Grauius* who publish't it, with diuerse other small tractates of that nature, in his *fasciculus rerum expetendarum* etc. printed at *Basil.* 1535. as any man may see that peruses that booke.

Secondly, admitting they were, or that *Petrus de Aliaco* did in his treatise say the same thing in effect, yet were it little to the Bishops purpose. For the Authours meaning is, that those Fathers haue so well ordered all things in respect of the Mysteries which were then opposed by Heretiques, that if they were well obserued, there would be noe need of making new definitions in reference to the same doctrine. But he does not deny, but that vpon new emergent occasions, other Generall Councills may be necessary in the Church: nay the designe of his whole treatise is to shew, that how well soeuer *all things had been order'd and determin'd* by former Councills, yet by reason of the long Schisme that had been in the Church, and of many Heresies springing vp, the Authority of an other Generall Councill (to witt, of *Constance*) was necessary, as well to determin the controuerted points of Fayth, as to extirpate the Schisme, and all other abuses and disorders in the Church. With what truth then could the Bishop pretend, that *Petrus de Aliaco* is *of the same opinion* with him touching the *no-necessity* of making *any new determinations* in matter of Fayth by any Generall Councills whatsoeuer, *after the fowre first*? And as for * *Holkot* what euer he may teach concerning Heresie or Infidelity, when the errour is not know'n to be against the definition, or vniuersall Tradition of the Church, yet doubtless, when it is know'n to be so (and vnder that quality only wee dispute of it with the Bishop) neither he, nor any other Catholique Authour, will deny it to be formall Heresie or Infidelitie, to hold it.

* in 1. Sent. q. 1. ad 4.

St. (*e*) *Cyprian*, here likewise alledged, speaks cleerly of such matters, as were then vndefined, and were not, till a long while after, defin'd by the Councill of *Nice*. St. *Thomas* speaks only *de minimis et opinionibus*, as his words shew (of *small matters* and priuate *opinions*) which in no sort concern our present controuersie; and wherein wee acknowledge (with the Relatour) *Christian men may differ* one from an other without *breach* of that *one sauing* Fayth, or Christian *charity*, necessary to Saluation. But for matters, which the Church hath found necessary, for preuention of Schismes, preseruation of vnity, and for vindicating, or

(*e*) lib. 2. Epist. 1.

(*f*) D. Thom. 2. 2æ. q. 29. a. 3. ad 2.

cleering the ancient receiued truth from corruption and errour, once to determine by Generall Councils, how *small* and *vn-fundamentall* soeuer the points themselues were in their own nature, wee challenge our Aduersaries to produce one Catholique Authour of good name, ancient or modern, who taught, that Christians might *lawfully differ* in such points after their sayd definitions; or that they might *dissent* and beleeue contrary to what the Church had defined. This the Relatour should haue shew'n, had he mean't to deale candidly with his Reader, and not meerly to amuse him, by filling his pages with Authorities, cited to noe purpose.

8. Had not the Apostles (those first-preachers of Christian Fayth to the world) Reuelation from God, not only of things *absolutely-necessary* to Saluation, and Fundamentalls in the Relatours sense, but of all other diuine truths belonging to Christian Religion? and did not they deliuer the one as well as the other for *diuine truths* to their immediate successours according to that of St. *Paul.* Acts. 20. 27. *I haue kept back NOTHING that was PROFITABLE vnto you* —— *J haue not shunned to declare vnto you ALL THE COVNSELL of God* etc. (as the Protestants translate it) with command and obligation, that they also should both preach and testifie *the same* diuine truths to the world, entirely, and without defaulking of any part? And did they not intend, that the like should be done by continuall succession of Pastours in all ages of the Church for euer? And how can the Church performe this, if she hath not full and equall Authority to attest both the one and the other, and to condemn all errour whatsoeuer contrary to them? How can she be accounted, in those respects, *the Pillar and Foundation of truth,* as 'tis certain, euen by the exposition of Protestants, St. *Paul* doth style her, 1. *Tim.* 3. 15. or how is she sayd to be a *Faythfull Preseruer of that whole DEPOSITVM* 1. Tim: 6. 20. committed to her charge, (g) as the fathers frequently profess and teach her to be? J say, how is it possible the Church should be accounted, eyther a *sure* Foundation, *Faythfull* Depositary, Guardian, or witness of all diuine truth pertaining to Religion (as she is, by Scripture and all Antiquity generally) if eyther, through ignorance and ouersight, she her selfe might possibly happen to corrupt it (as the Bishop with all Protestants supposes she may) or that she wanted any necessary power and authority to prohibit them that would?

(g) Vincent. Lirin. adu. Hæres. cap. D. Aug. lib. 1 de Symbol. cap. 6. D. Chrysost. Hom. in cap. 2. Isa. D. Cyrill. Hierosol. Catech. 18.

Whereas therfore the Bishop affirms, *that want of vnity and peace proceeds too often, euen where Religion is pretended, from men and their humours, rather then from things, and errours to be found in them,* J grant it to be very true, in those that will not relie vpon the Churches iudgement and authority, but vpon their own reason and interpretation of Scripture; which is the practice of Protestants, and all Heretiques before them: and if the Bishops Adherents thinke it to be otherwise, lett them fairly make it appeare, that the disagreement, which is at present betwixt the

Ibidem.

English-Protestant and *Roman*-Catholique Church, proceeded not originally from the *bad humours* of English men, as much as the disagreement betwixt the Prelaticall and Sectarian parties in the sayd Church of England, proceeds not from the Prelats and their adherents, but meerly from the Sectaries; who (it cannot be deny'd) alledge scripture abundantly, and accuse the English Prelaticall Church of errour and superstition, both in doctrine, discipline and worship, no less then they accuse vs of the same faults.

Ibidem. num. 34. 9. But the Relatour will now giue vs a reason why it cannot be necessary for the Church to haue power, *infallibly* to determin points not-Fundamentall in Protestant sense, although, euen by his own supposition, they be *diuine truths*, and theyr opposite errours *dangerous* to soules. His reason is, becaüse St *Paul* tells vs 1. *Cor.* 11. 19. *oportet Hæreses esse* &c. (*there must be Heresies*) whence he concludes; *'tis out of doubt, Christ neuer left such an infallible assurance, as is able to preuent them, or such a mastering power in his Church, as is able to ouer-awe them.* But I answer, what consequence is here? There must be, or there will (vnauoydably) be Heresies; ergo the Church hath not full powre to condemne them, and to vindicate the contrary truth? To mee the contrary seemes farre more iustly and rightly concluded, viz. that because there will be Heresies euer and anon springing vp, amongst Christians, therfore the Pastours of the Church haue, and ought to haue, all necessary power to obuiate their proceedings, and to preserue the flocke of Christ in the integrity of true Fayth · which (as wee haue often shew'n) cannot be done, if the Pastours of the Church lawfully assembled in Generall Councills to that purpose, should eyther themselues happen to erre, or to determine the truth, with less then absolute and vnquestionable certainty.

But as to the obiection it selfe, the Bishop cleerly mistakes our meaning. When wee say the Church hath power to *preuent Schismes and Heresies*, it is not mean't; that they shall not *be at all*, but so as they shall not be without *iust* controule and censure, so as they shall not so much as seeme *lawfully* and *reasonably* to *be*, nor so farre preuaile by theyr *beeing*, as to peruerte the true doctrine of the Church. Heresies may be; but the Faythfull members of the Church, hauing due care of themselues, and performing their duty well towards their lawfull Pastours, shall be euer fully secured against their snares, and none deceiued by them, at least, not vnto damnation or guilt of mortall sinne, but such, as through their own voluntary fault and negligence, *suffer* themselues to be misled by them. Could his Lordship possibly be ignorant, that the Church sufficiently *preuents* Heresies and Schismes, on her part, when she *certainly* declares the truth, and *rightly* determins the matter, about which Christians began to contend, and to be diuided in opinion one from another; when she duly censures and anathematizeth the contrary errour? lastly when she vseth all lawfull and practicable meanes within her

power

power to preuent and extirpate them? This is *preuention* both necessary, and also sufficient, on the Churches part; and this beeing done, if the effect follow not, it must not be ascribed to want of any spirituall power and authority in the Church, but only to the incorrigible pride, obstinacy and malice of her rebellious children; which nothing, but the hand of God, can ouer-rule and *master.*

A thing most cleere and manifest in all ciuill Common-wealth's, prudently instituted: wherein, when seditions and rebellions happen to arise, (and they doe happen sometimes in the very best) wise men doe not thinke 'tis for want of any requisite power and authority in the chiefe Magistrate, or state, to command and compell all men to be obedient to lawes; but that it proceeds from those vnauoydable distempers, which by corruption and frailtie of humane nature, are incident to mens mindes, and which can neither be foreseen, nor quelled, in an instant, by any power on earth.

J adde, that the Relatours obiection (*oportet Hæreses esse* &c.) has as much force to proue the Church *not infallible*, euen in points Fundamentall and *absolutely necessary* to Saluation; and would exclude the necessity of any infallible power and authority in the Church, to *preuent* errours contrary to such points; which were repugnant euen to the Bishops own assertions. For, the words of St. *Paul, ther must be Heresies*, are as true of errours contrary to Fundamentall points, as other; and there will be Heresies, more or less, in all ages, in matters *absolutely necessary*, as well as in things *not necessary.* Yea surely, according to the more common principles and opinion of Protestants, such errours only are properly to be esteem'd Heresies, which are contrary to Fundamentall and absolutely necessary points; in regard they say, that sauing Fayth may consist with all other errours whatsoeuer. So that, if because Heresies *must be*, or *will be*, the Bishop will conclude, there is neither *infallible certaintie*, nor any *meanes* of *infallible certainty* in the Church for the *knowing* and *determining* the truth, in such points as are contested by Heretiques (as he doth most plainly and euidently pretend to conclude, by his allegation of this text) he must in consequence also confess, there is noe infallible certainty, nor *meanes* of infallible certainty, left in the Church, for the teaching and beleefe of any points at all, euen of the most absolutely and vniuersally necessary.

Jn the close of this Paragraph he taxes those of *pride, who will not submitt their priuate iudgements: where, with good conscience, they may and ought.* Wee may easily diuine whom he meanes; but are sure, he could not exempt himselfe and his adherents from the sting of that censure; though he endeauours it by saying, *'tis noe pride, not to submitt to know'n and gross errours.* Very good. But wee aske, what Sect, or company of Heretiques in the world, vses not this plea? Doe not euen the *Arians, Socinians* and *Antitrinitarians* themselues vrge it as earnestly against Protestants, as Protestants doe against vs? So that vnless the Relatour pre-

tended

that the conuocation of English Prelates and Clergie adherent to them, should sitt Dictatours, in the businefs of Religion, ouer all Christendome beside, and determin vncontroulably what is, what is not to be accounted *grofs* and *dangerous* errour, I see not what his discourse here signifies.

But whereas himselfe obiects errour to three Generall Councills at once, viz. those of *Lateran*, *Constance* and *Trent*, yea such errour, as in his opinion, *gaue a greater and more vrgent cause of breaking the vnity* of the Church, then *any pride of men*, wee shall not for the present taxe him with want of *modesty*: wee only tell his followers, 'tis as yet, only *saying* without *prouing*: and they cannot but acknowledge, that in point of morality 'tis oftentimes very *sufficient* and very *honest* for a man. barely to deny a crime that is obiected to him; but it is neuer *sufficient*, nor euer *honest*, barely to obiect it. Beside, wee haue much more reason to think, that he (a priuate Doctour) is mistaken in his censure, then that those three Generall Councils were deceiued in the matters of Fayth, which they defin'd.

Ibidem.num. 25. 10. His acknowledgement that *it is noe worke for his pen* to determin how farre *the necessary points of soule-sauing Fayth extend*, would haue been ingenuous enough, had he not made it intricate and *meander*-like, by applying it to different persons, but kept it in its *absolute* nature, viz. what is *simply necessary* for all: in which sense, he hath treated the point all this time. Now sure, if the determining this maine, and (as I may say) *Cardinall* difficulty, be *not worke for his pen*, neither was it, of any right, *worke for his pen* to draw vpon himselfe and his party, a necessity of at least beeing call'd vpon, and requir'd to doe it. who counsells them, contrary vnto, and without the example of any Orthodox Christians, to restraine the infallible Authority of the Church in determining controuersies of Religion, to they know not what? or to such points as they neither doe, nor euer will be able *certainly* to know and determin? For as 'tis that only, which brings our vnanswerable demand vpon them, so till they haue answer'd vs, and cleerly determin'd what those *simply*, or *absolutely* necessary points are, in which the Church cannot erre, wee must proclayme, they leaue all Christians, that well consider what, and vpon what grounds they beleeue, vnsatisfy'd, vncertaine, and doubtfull, how farre, or in what matters they are oblig'd, vnder paine of damnation, to beleeue what is declar'd by the Church to be diuine truth: and yet withall teach them, that they neither can with true infallible Fayth, nor ought, nor lawfully may beleeue her in all she teacheth, because in much of it, she eyther erres, or is subiect to erre and teach them falsehood, yea *grofs and dangerous* errour, in stead of diuine truth: which if it be iust, or reasonable in our Aduersaries to doe, or tending to any thing else, but to inuolue and perplex the mindes of all conscientious Christians with inextricable doubts and scruples, lett the indifferent Reader iudge.

Ibidem. Nor can he to any purpose help himselfe here, by what St. *Thomas* and

and our Authours teach , concerning points preciſely neceſſary *neceſſitate medij*. For neither will the Biſhop ſtand to that *ſcantling*, as he calls it ; that is, he will not dare to teach, there are no more Fundamentall points in his ſenſe , then our Diuines teach, there are points neceſſary *neceſſitate medij* : nor is the caſe alike. For that doctrine hath place only, where inuincible ignorance excuſes from further knowledge and from expreſs beleefe ; whereas here both ſufficient propoſition, and actuall knowledge of all articles defin'd by the Church, is ſuppoſed, ſo as noe Jgnorance can be pleaded in excuſe of the partie that erres; and yet they teach, that of theſe articles (all equally , ſo farre as concerns the Church, defin'd and propounded) ſome may be refuſed, but all the reſt muſt of neceſſity, vnder paine of damnation, be beleeu'd with diuine and infallible Fayth ; neuertheleſs giuing no *certaine rule* to know eyther the one , or the other. Is not this, *Dædalus*-like, to lead men into the midſt of a Labyrinth, and there leaue them?

11. Jn the following Paragraph the Relatour doth little elſe, but dally with his Reader in the equiuocation of words , *Catholique* , *Roman Church* , *particular*, *vniuerſall* , *one*, *holy* , *Mother-Church* etc. vpon all which he makes a briefe deſcant at pleaſure. Ibidem. num. 16. But wee anſwer , much is ſayd, nothing prou'd, nor ſo much as offer'd to be prou'd to any purpoſe. The Church of *Rome*, in the ſenſe that wee maintaine , and haue often declar'd, is not only *one* , but *THE ONE* Church of Chriſt. In the ſenſe that wee maintaine , ſhe is *holy* : all her doctrine, (defined) all her Sacraments , all her inſtitutes are holy , and tend to *Holineſs*. In the ſenſe that wee maintaine ſhe is *Catholique* , or vniuerſall , both for *extent* of Communion and *Integrity* of doctrine , with continued ſucceſſion of Paſtours. There is no Chriſtian Countrie in the world , where there are not ſome , that acknowledge the Popes Authority, and profeſs the *Roman* Fayth. Nor doth the *Roman* Church *now* teach any thing as Fayth , which is contrary to what the Catholique Church hath *euer* taught. Laſtly , wee haue ſhewed, that euen in the Primitiue Church, or firſt fiue-hundred yeares after *Chriſt* , the Faythfull owned ſubiection to the *Roman* Church, and a neceſſity to communicate with her in points of Chriſtian doctrine.

Wee acknowledge the Church of *Hieruſalem* is ſometimes, by Antiquity , ſtyl'd a *Mother-Church* , and *the Head* of all other Churches. But wee ſay withall, 'tis meerly *a title of honour and dignity* giuen her ,probably for this reaſon , viz. becauſe the firſt Foundations , as it were of Chriſtian Religion were layd there, by the preaching and Paſſion of our Sauiour ; and becauſe *from thence*, the firſt ſound, and publication of the Goſpell was made by the Apoſtles , to all the Churches of the Gentiles. It was noe title of *Authority* and *power* properly ſo called , as it was in the *Roman* Church. Jf our Aduerſaries thinke it was , let them ſhew what *Authority*, or *Iuriſdiction Eccleſiaſticall* the Church , or Biſhop of *Hieruſalem* exerciſed *ouer all other Churches* , eyther before it was erected into a Patriarchate, or after ; as wee haue

prou'd the Bishop of *Romes* Ecclesiasticall Iurisdiction ouer all parts and Prouinces of Christendome.

THE LAST CHAPTER.

Seuerall other *Mistakes* of the Bishop with a conclusion of the whole worke.

ARGVMENT.

§.38.num.27 1. St. Cyprians *text* (Epist. 45. ad Cornelium) *touching* the roote and matrix *of the Catholique Church, vindicated from the Bishops peruersions.* 2. *All Churches* (*in St.* Cyprians *opinion*) one, *by Communion with that of* Rome. 3. Tertullian *of the same sentiment with St.* Cyprian. 4. *The Bishops distinction betwixt the* Essence *and* Existence *of the Church, not pertinent.* 5. *His assertion touching the Ladies going to Church*, so persuaded in conscience as she was, *not defendible.* 6. *Going to Protestant Churches in* England, *neuer held by lawfull Catholiques.* 7. *The Heretiques badge, viz.* pride and presumption of ones proper iudgement, *not well putt off by the Bishop.* 8. *The same charge cannot be retorted vpon Catholiques, in matters of Fayth.* 9. *Catholiques maintaine* the same succession *to be a marke of the true Church, which the Fathers did, viz. the ioynt-succession of* persons *and* doctrine. 10. Stapleton *not contrary to this, nor to himselfe, whateuer is pretended by the Bishop.* 11. *Temporary* Contestations *about the* Papacy, *no interruption of the* Lawfull Succession *of Popes.* 12. *The Bishop standing to his principles, cannot rid himselfe of A. C^s.* Dilemma, *viz. of making eyther* noe iudge *at all, or* euery man iudge *for himselfe, in Controuersies of Fayth.* 13. *Infallibility, the* true Foundation *both of Church and Religion; with the Authours charitable aduice and Prayer for the Reader.*

THe Bishop hath still a *picque* against the *Roman* Church, beeing euer willing to lessen, as much as in him lyeth, the respect, which good Christians of ancient times, may be thought to haue born towards that Sea. Out of this humour it proceeds, that he will not endure, the *Roman* Sea should be styled *the roote and matrix* of the Church Catholique; but (to avoyde it) takes occasion (euen where he confesses none was giuen him, by his Aduersary) to make a long discourse of no less, then eight or nine

or nine pages *in folio*, only vpon a text of St. *Cyprian*: which he calls indeed a *difficult place*, (that he might not seeme to want some reason for his tediousness) but I presume, an indifferent Reader, hauing obseru'd the text, and well weighed the Bishops comment vpon it, will iudge it *difficult* in no other sense, then that the Relatour found it somewhat *a hard matter* for him, to disguise and peruert it from its true sense. But a bad cause will plunge the best witts sometimes into *difficulties*, and I am apt to thinke our Aduersarie, in this digression, contends more then a little; against what he could not, but in his owne conscience, see to be most probable.

1. For first, as to the truth of the storie, the occasion of writing that Epistle, wherein St. *Cyprian* is by vs suppos'd to style the *Roman* Church *the ROOTE and MATRIX of the Church Catholique*, was not that, which the Relatour setts down, but very different from it. The Relatour tells vs, they were St. *Cyprians* own letters, aboute which, *Cornelius* Bishop of *Rome* expostulated with him, and complain'd, that they were not directed to himselfe (as of right they ought to haue been) but to the *Roman* Clergie; whereas in truth, St. *Cyprian* and his Colleagues had taken a resolution, not to write at all to *Rome*, by reason of the Schisme that was there rais'd, till they had first heard from their Legats (the Bishops *Caldonius* and *Fortunatus*) whom they had sent on purpose to *Rome*, to know the true state of affaires, betwixt *Cornelius* the lawfull Bishop, and *Nouatianus* the Schismatique. But those letters were written by certain Priests and others of the *African* Clergie, pertaining to the Diocess of *Adrymettium* (where St. *Cyprian* happened to be at that time) and in the absence also of the Bishop of the place. This appeares by the very (*a*) words of the Epistle it selfe: nor does St. *Cyprian* answer, as the Bishop feignes him to doe; to witt, as owning, or acknowledging the writing of those Letters himselfe, or that they were sent with his knowledge, but professes, the thing was done *out of ignorance* of what himselfe and Colleagues had resolued, and only *by some in Africke*, during the absence of their Bishop.

D. Cyprian. Epist. 45. ad Cornel *alias*. lib.4. Epist 8.

(*a*) Presbiteri et Diaconi in Hadrumettino consistentes, Polycarpo Coepiscopo absente, *ignorabant* quid nobis in commune placuisset etc.

Secondly, as to the words, wherby St. *Cyprian* professes to *Cornelius*, that he for his part, did exhort all that sayld out of *Africke* to *Rome*, *that they should acknowledge and embrace the ROOTE and matrix of the Catholique Church*, who can imagin any other thing should be mean't by them, but that he exhorted such people, when they came to *Rome*, that they should ioyne themselues to the partie and communion of the lawfull Bishop of *Rome*, because his Communion was *the roote and matrix* of the Church, and haue nothing to doe with the Schismatiques? The Bishop would haue vs thinke, he mean't only to exhort them in generall to *acknowledge and adhere to the vnity* of the Catholique Church; which though wee deny not but it may be, in some sense, term'd *the roote and matrix* of the Church, yet surely in this place, it can be thought little less then friuolous for St. *Cyprian* so especially to exhort those trauellers to *acknowledge*, that

D. Cyprian. Epist. 45. ad Cornel.

that *vnity* is the roote of the Church. Beside, what satisfaction, or iust apologie could St. *Cyprian* thinke it would be to *Cornelius*, (already somewhat offended with him, though by mistake, for not duly acknowledging his Authority) to tell him, that he exhorted all people that came out of Africke to *Rome*, that they should *acknowledge* vnity to be *the roote* of the Church, or that they should *keep the vnity* of the Church in generall, without specifying his communion, or the communion of the lawfull Bishop of *Rome* in particular?

The acknowledgement then of *the roote* and *matrix* of the Church, which St. *Cyprian* here meanes, and exhorts good Christians to make and constantly stand to, when they came to *Rome*, hath doubtless something in it more *speciall* then this; that is to say, it must relate to that, which euen by St. *Cyprians* own iudgement (*b*) elsewhere deliuer'd, is the *roote* and *matrix* of the Churches vnity; to witt, the lawfull Successour of St. *Peter*, to whome the Church it selfe owes her vnity, and aboute whome, there was at that time dispute and controuersie, and a doubt rais'd amonge Christians at *Rome*. So that with very good reason, St. *Cyprian* might exhort such as sayl'd thither, to adhere to him, and *acknowledge* him as beeing indeed the *roote* and *matrix* of Ecclesiasticall vnity; as likewise to disown and reiect the partie they should finde auerse to him. This indeed was a conuenient subiect of exhortation, and well worthy of St. *Cyprians* charitie and zeale; but that he should exhort them to any thing else in this place, or noe more then the Relatour will seeme to thinke, is wholy incredible.

(*b*) Ad Petri Cathedram, vnde vnitas Sacerdotalis exorta est. D. Cyprian. lib. 1. Epist. 3.

But the Bishop conceiues, it could not be St. *Cyprians meaning* and *intention* here, to teach, that the Sea of Rome is *the roote and matrix* of the Catholique Church. Why? His reason is, because *that there was at this time, an open Schisme at Rome; two Bishops Cornelius and Nouatian; two Congregations, which respectiuely attended and obserued them: soe that a perplexed question must needs haue diuided theyr thoughts, which of these two had been the roote and matrix of the Catholique Church.* I answer first, supposing it had been, for a while, really doubtfull to St. *Cyprian* and those of *Africke*, which of the two Bishops of *Rome* (*Cornelius* or *Nouatianus*) were the right and lawfull Bishop: yet to those that were at *Rome*, and vnderstood the true and certaine carriage of affaires, touching their respectiue elections, it was not doubtfull; at *Rome*, without question, the truth concerning this mater was sufficiently known. Now wee say, St. *Cyprians* intent, in the words alledged was not (precisely) to exhort people to adhere eyther to *Cornelius*, or *Nouatianus*, in particular and by name; but to adhere to him, they should for certaine finde, by the generall report and iudgement of the Faythfull at *Rome*, to haue been lawfully and Canonically chosen Bishop of that Church, and not to ioyne themselues to him, that was chosen Schismatically.

Ibidem.

Secondly I answer, 'tis not so certain as the Relatour supposes, whether

whether at the writing of this very Epiſtle, it were really doubtfull to St. *Cyprian* himſelfe, which of the two, *Cornelius* or *Nouatianus*, were the true and lawfull Bishop of *Rome*: yea vnleſs the Publishers of *St. Cyprians* Epiſtles haue by miſtake inuerted the order of them, the contrary ſeemes to be cleere; becauſe by the 41. 42. 44. all precedent to this alledged by the Bishop, it manifeſtly appeares, that both St. *Cyprian* and his Colleagues had been already, by intelligence from *Rome*, ſo fully ſatisfy'd touching the lawfull election of *Cornelius*, that they both denyed (c) *Communion* to the Legats of *Nouatian* ſent into *Africke*, (d) and alſo refus'd to heare their accuſations againſt *Cornelius*: though in regard of the *Nouatian* faction in *Africke*, they thought good to ſend their Legats to *Rome* to be more paticularly inform'd of the buſineſs, (e) and did not require the people of their reſpectiue Prouinces, publiquely to acknowledge *Cornelius* for Pope, till they had receiu'd the report of theyr own Legats from *Rome*. Now this ſuppos'd, what should hinder but St. *Cyprian* might priuately exhort paſſengers to *Rome*, not only to acknowledge the lawfull Bishop of that Church, but euen *Cornelius* by name, notwithſtanding the Schiſme, that was by ſome raiſed againſt him.

(c) Communione cos noſtrâ ſtatim c[illegible]bendos eſſe cenſuimus. D. Cyprian. Epiſt. 41. (d) Grauitati noſtræ n[illegible]gauimus conuenire, vt [illegible]legæ noſtri iam delecti et ordinati ventilari vltrà famam etc. patiamur. Idem ibid. (e) Nam [illegible] erat, vt tu te Episcopum factum eſſe nunciares; niſi eſſet ex aduerſo diſcrepans factio, cui ſopiendæ ect Idem, Epiſt. 42.

Wherfore, the Bishops following deuiſe, viz. that St. *Cyprian* should require all ſtrangers trauelling to *Rome*, to *ſuſpend their Communion there*, that is, to communicate neither with *Cornelius*, nor *Nouatianus*, till they ſaw, *how the Catholique Church would incline to approue, or diſapproue, their reſpectiue elections* (to ſpeake truth) is but an ayery fiction; it beeing by St. *Cyprian* and his Colleagues preſum'd to be euen then ſufficiently know'n and certaine at *Rome*, which of the two was lawfully choſen Bishop: otherwiſe, to what purpoſe should they ſend their Legats out of *Africke* to be certainly inform'd of the truth touching that matter? J adde, when, or how could the Catholique Church declare her iudgement in the caſe ſo authentically, as to oblige all perſons to acquieſcence? would the Bishop haue had all Chriſtian ſtrangers to ſuſpend their communion both from the one and the other, till a Generall Councill had determin'd the controuerſie? or how could a Councill poſſibly determine it, but by and vpon ſuch grounds, as did already make it vnqueſtionable at *Rome*, which of the two was the true Pope? Ibidem.

Wee acknowledge indeed, with *Baronius* here cited By the Bishop, that St. *Cyprian* and his Colleagues did for a while *ſuſpend their Communion* from both parties; which vpon this occaſion they might iuſtly doe; yet not *ſeparate* from the *Roman* Church, as the Relatour, too haſtily inferres. For it was *for a while*, as it were *ſede vacante* to them in *Africke*, till they had receiu'd ſufficient information who was lawfull Bishop of that Church: which as ſoone as euer they had obtain'd, they shew'd by their practice, how neceſſary they held it, to be in Communion with him. St. *Cyprian* then did very well to exhort all Chriſtians, that had occaſion to goe to *Rome*, to acknowledge and ſticke cloſe to *the roote and matrix* of the Church, that is, not to ſuffer themſelues to be draw'n into

Baron. ad Ann. 154. num. 64.

Schisme, or to side with the Schismatiques, but Constantly to adhere to the true and lawfull Bishop of the *Roman* Church. And as this was a proper exhortation for St. *Cyprian* to make, so was it also a iust and sufficient Apologie for him to *Cornelius*, as shewing that he did neither disowne the Sea Apostolique, nor slight the true Bishop thereof. Whereas, if wee suppose him to meane only, according to the Bishops exposition of his words, that people should acknowledge and hold the vnity of the Catholique Church in generall, but suspend their Communion both with *Nouatian and Cornelius* too, till the Church herselfe should determin the controuersie, what respect doth he shew to the Apostolique Sea and its lawfull Bishop, more then he doth to an Hereticall party, and the Schismatique which they followed?

Beside, this imaginary suspension of Communion, till the Catholique Church should declare her approbation or disapprouement of the sayd elections, is cleerly refuted by the very Epistle, which the Bishop cites: wherein, St. *Cyprian* and his Colleagues professe in effect, that they did not expect any such declaration of the Church, but that vpon the first report, or answer of their Legats from *Rome* touching the election passed, letters were presently to be sent, to all the Bishops of *Africa*, to suspend their Communion noe longer, (*e*) but to acknowledge *Cornelius* the lawfully-*elect* Bishop of *Rome*, and his Communion to be the vnion of the Church.

2. By the way, good Reader, I pray, obserue and iudge, whether St. *Cyprian* doth not here sufficiently expound himselfe, and shew what he meanes by those words *roote and matrix* of the Catholique Church, when speaking of the Communion of the Pope, he plainly pronounces *that it is the vnity of the Church.* What is this but to say with vs, and directly contrary to the Relatours Glosse, that it is *the roote and matrix* of the Church? For, seeing the forme, or at least the most formall and essentiall propertie of the Church, is vnity in the profession of the true Fayth, if the Popes communion be that, which giues *vnity* to the Church, and tyes all together in the profession of the true Fayth (as St. *Cyprian* here affirmes it to be) sure, noe man can be so vnreasonable, as to thinke it deserues not to be styled *the roote and matrix* of the Church. Not to vrge, that in these very Epistles St. *Cyprian* blames the Schismatiques at *Rome*, for their endeauouring to create a new Bishop there, against one that was already lawfully elected and ordain'd, vpon this ground, that by so doing, they did, as much as in them lay, procure *Ecclesiam alteram institui* (the forming of *an other* Church) which, sayth he, *nefas est nec licet fieri* (may not in any wise be attempted) telling them, that their proceedings herein, were *contra Institutionis Catholicæ vnitatem*, (contrary to that vnity, in which all true Catholique Christians were *instructed*, by the very principles of Catholique Religion, to hold and maintaine) that it was *contra Sacramentum semel traditum diuinæ dispositionis & Catholicæ vnitatis* (against that *Order* or Authority, which God, *once for all*, appointed in his Church, for the preseruation

(*e*) vt — retectâ per nos veritate, et ad comprobandam Ordinationem tuam factâ Authoritate maiore, LITERÆ FIERENT, vt te vniuersi Collegæ nostri, et Communicationē tuam, id est Catholicæ Ecclesiæ vnitatem paritèr et charitatem probarent firmitèr et retinerent. D. Cyprian. Epist. 45. ad Cornel.

Epist. 44.

preseruation of *Catholique vnity* and peace amongst Christians.) likewise, not to vrge, that in other places also, St. *Cyprian* doth in effect style the Popes chaire the Center, * *from whence Ecclesiasticall vnity is deriued*; that the Primacy was therfore giuen by Christ to St. *Peter*, that *there might be ONE Church and ONE chaire*; and that *he cannot be in the Church, who deserts the Chaire of St. Peter.* Lastly, not to vrge the confession euen of the Schismatiques themselues (some of them at least) voluntarily, yet solemnly made, when they returned to the Popes obedience: (*h*) wherby they profess't, that as God is *ONE* our Lord Iesus Christ *ONE* (whome they had lastly confessed in prison) and the holy Ghost *ONE*; so likewise in *the Catholique Church*, there ought to be acknowledg'd by all, *ONE BISHOP* viz. the Bishop of the *Roman* Church, to whose obedience and Communion they then returned.

* Lib. 1. Ep. 3. Item, lib de vnit. Eccl.

(*h*) Nec ignoramus *vnum* esse Deum. *vnum* Christum esse Dominum, quem confessi sumus; *vnum* Spiritum sanctum: Item VNVM EPISCOPVM IN ECCLESIA CATHOLICA ESSE DEBERE. Epist Cornel. apud Cypriã. Epist. 46.

What are all these testimonies but so many euident conuictions and demonstrations of the Relatours huge mistaking, (not to say any worse) when he pretends, that by *the roote and matrix of the Church*, St. *Cyprian* vnderstands noe more, but *the vnity of the Church in generall?* nor are they any whit infringed by what he brings out of St. *Cyprians* Epistle to *Iubaianus* written against the *Nouatians*, who durst rebaptize Catholiques: in which Epistle St. *Cyprian* hath these words, *WEE ARE THE HEAD OF BAPTISME.* What makes this against vs? For first, the Bishop himselfe acknowledges, that by *WEE*, St. *Cyprian* doth not vnderstand his own *person*, or *Church* precisely, but includes all other particular true Churches, and chiefly *the Roman*, where *Nouatian* himselfe was baptized. *The Head of Baptisme* then in St. *Cyprians* meaning, are all true Churches, as they stand in due subordination and Communion *vnited* with the *Roman*, and not otherwise: which wee willingly grant. But yet it followes not from hence (as the Bishop would haue it) *that it is all one to be head, or roote of Baptisme, and to be head and roote of the Church.* For the whole Church, as *one* by Communion with the Sea of *Rome*, may properly enough be styled *the head of Baptisme*, which signifies noe more, then that the chiefe and ordinary power of baptizing, is in the Catholique Church: but it will neuer be proper to say, the Church is *the head and roote of the Church*; for that were to make *the whole* to be only a principall part; which is absurd.

Ibidem.

Now that St. *Cyprian* did hold all true Churches to be *ONE*, by Communion with the *Roman* Bishop and Church, is sufficiently euidenc'd by what is aboue sayd. Nor can he with reason be vnderstood in any other sense, when he speakes those words in the beginning of that period cited by the Bishop, *Nos qui Ecclesiæ vnius caput et radicem tenemus*, etc. For as by *Ecclesiæ vnius* it will not be denyed, but he meanes the Church Catholique, soe by the words *caput et radicem* (if wee expound him with conformity to his already cited assertions) wee cannot possibly vnderstand any thing else, but the Bishop of *Rome* and his Sea: the one, as *head* ruling and commanding by Authority: the other, as *matrix*, by Communion, embracing and comprehending all true Christians, or the

Ibidem.

or the whole Catholique Church on earth.

Beside this, 'tis very obseruable what the Relatour himselfe Ibidem. alledges, and concludes out of an other Epistle of St. *Cyprian*, viz. that St. *Cyprian* and the Bishops of *Africke* sent their Legats to lib. 2. Epist. 10. *Rome*, on purpose to bring the *Nouatians*, that is, the Schismaticall partie there, to the vnity and Communion of *the Church vniuersall*, but that by reason of the obstinacy and stiffnesse of those Schismatiques, *their labour was lost*. Now (for ought appeares to the contrary by the sayd Epistle) the reduction of the *Nouatians* to the Churches vnity (whereof by the Bishops own confession St. *Cyprian* there speaks) was nothing else, but the bringing them to obedience and Communion with *Cornelius* the lawfull Bishop of *Rome*, as the Relatour himselfe also intimates: and consequently, it must be acknowledged, there is something in resisting and opposing the lawfull Bishop of *Rome*, which hath greater contrariety to the vnity of the Church, then there is in resisting and opposing any other particular Bishop.

And if it were otherwise, why should all the Churches of *Africa* esteeme themselues, and the whole Church soe concerned in it? why should they send Bishops of their own, on purpose to *Rome*, to reduce the Schismatiques, with so much diligence and care, to the obedience of their lawfull Bishop? what reason can be giuen of this, but that they foresaw and fear'd, that if a Schisme proceeded there, the whole Church would, in a short time, come to be inuolued in it, and diuided into two seuerall parties, by acknowledging two heads, or *Roman* Bishops? When *Nouatus* sett vp *Maiorinus*, the first Donatist Bishop, at *Carthage*, against *Cæcilian* the lawfull Bishop; and when *Meletius* and *Paulinus* had their seuerall parties at *Antioch*; likewise, when *Anthimus*, an Eutychian Heretique, was intruded into the Sea of *Constantinople* against the Catholique Bishop thereof, there was noe such thing fear'd as breaking the Generall vnity of the Church; there beeing still a visible and certainly-know'n head of the Church Catholique, viz. the Bishop of *Rome*, who by his authority, kept all in vnity, and first or last rectify'd and composed those dissentions. But here, of necessity it would haue been otherwise. For the breach of Ecclesiasticall vnity beeing in the very head, fountaine, and roote thereof, would (vnlesse preuented) vnauoydably, in no long time, spread it selfe ouer the whole Church: and thence it was, that the Bishops of *Africa* thought it necessary, with extraordinary diligence, to make vp the breach there, and reduce the separated parties to vnity.

3. *Tertullian* (whome the Relatour also cites) makes nothing Ibidem. against vs. For he only affirms, that all those many and great Churches founded by the Apostles, *are that ONE Church, which is* Tertull. lib. de præscript. cap. 20. *from the Apostles*; and *that they are all FIRST* (or primitiue) *Churches*, and *all of them APOSTOLICALL, because they doe all of them allow and approue ONE VNITY*; that is, (say wee) an vnity deriued from *one*, and center'd in *one*; who is no other, but St. *Peters* lawfull Successor, the Bishop of *Rome*; by subordi-

nation vnto

nation vnto whome in Fayth and discipline, as vnto the vniuersall Pastour of the Church, all particular Chuiches are made *one*, and doe in effect continue *one* and *the same* Catholique, Primitiue, and Apostolicall Church, or Churches, which the Apostles first of all founded. So that, till our aduersaries either disproue this gloss, or giue a better, wee shall make no scruple to assert, that in *Tertullians* iudgement as well as St. *Cyprians*, *Rome* (or the *Roman* Church) may well be termed *the roote and matrix* of all other Churches, because none remaine in the Catholique Church, but by *vnity* with *Rome* and the Bishop thereof.

Nor matters it, that *Pamelius* reckons vp diuerse Churches (which he calls *Originall* and *Mother-Churches*) before the *Roman*. For as to the name (*Originall* and *Mother-Churches*) wee haue giuen the reason of it in the precedent chapter, when wee spake of the Church of *Hierusalem*: and for the thing, viz. that he *reckons Rome in the last place* (as if therfore the Church of *Rome* were to be accounted inferiour to those other) wee answer, his Lordship would neuer haue made this obseruation * twice, had he, first consulted the Master of Ceremonies about it. For he certainly, would haue resolu'd him, that in marshalling dignityes subordinate one to an other (as the case was here, all the particular Churches mentioned by *Pamelius* viz. *Smyrna*, *Philippi*, *Corinth*, *Ephesus*, beeing subordinate to *Rome*) the Principall, or Souereign is to be ranked in the last place. Doth *Pamelius*, or *Tertullian* himselfe, acknowledge the like priuiledges and authority in regard of the whole Church, to belong to those other originall and *Mother*-Churches, which they doe to the *Roman*?

Ibidem.

* pag. 368. and pag. 371. in margin.

As for that irreligious Acte of the Emperour *Adrian*, (which the Bishop mentions) 'tis but too much imitated by Protestants. For as he sett vp the Image of *Jupiter in the very place* where *Christ* suffered; and as he profaned *Bethlehem* with erecting the Temple of *Adonis*, as thinking to destroy Christian Religion, by laying wast the place where it was first founded; soe doe our Aduersaries plant all their batteries against *Rome*: persuading themselues, that if they could beate downe that chiefe fortress of the Catholique Church, they should soone destroy our whole Church. But as that Heathenish Emperour (*Adrian*) did, soe doe these enemyes of God and true Religion; they labour in vayne. For the Church is *inuincible*, the gates of Hell it selfe cannot preuaile against her: and (*a*) as St. *Austin* long since obserued, *all Heresies* whatsoeuer *doe* indeed *goe out of her*, *beeing cutt off from her*, *as vnprofitable branches from the vine*. But the Church herselfe *always remaines in her ROOTE, in own VINE, in her own CHARITY*, viz. by remayning always vnited with the Bishop of *Rome*.

(a) D. Aug. lib. 1. de Symbol. ad Catech. cap. 6.

In the most principall and proper sense then, the *Roman* Church (and that only) is both the *rocke* and *roote* of the Church-Catholique, as beeing by institution and appointment of Christ, principally and solely ordain'd to supplie the place, and performe the office both of *rocke* and *roote* to all other Churches whatsoeuer; how be it, in a less principall and limited sense, in refe-

 rence to

to particulars only, wee doe not deny, but some other particular Church, or Churches beside the *Roman*, may sometimes beare the style, that is, be called *rocke*, or *roote*. Thus (for example) wee confesse St. *Austin*, cited by the Bishop, styles the Eastern Churches *the roote*, in regard of the *Africans*. (k) *Pars Donati non considerat se præcisam esse a RADICE Orientalium Ecclesiarum.* But the reason is cleere, 'twas eyther because the *Eastern* Churches were a larger and more noble part of the Church vniuersall, then the *Africans* were; or because the *Africans* first receiued the Gospell from them, as St. *Austin*(l) also testifieth in the same place: and not, that they were such a *roote* of the whole Catholique Church as *Rome* was, or in all properties pertaining to a *roote*, equall to *Rome*. That's only the Relatours voluntary supposition and mistaken inference.

(k) D. Aug. Epist. 170.

(l) vnde Euangelium in Africā venerit. D. Aug. *vbi supra.*

4. Nor will his speculation hold, wherby he distinguishes the *essence* of the Church from its *existence*; and makes that *vnity* which is an attribute of *ENS* to be the *roote and matrix* of the Church. For first, in true Philosophy, *the essence* of a thing is not really distinguish't from its *existence*. Secondly, because in this sense of his, the Church should rather be *the roote and matrix* of vnity, then vnity *the roote and matrix* of the Church: for *vnity*, as an attribute, flowes from *ENS*, and not *ENS* from it: as likewise in naturall Philosophy, all Properties flow from their subiects, and not their subiects from them. Thirdly, what vnity does our Aduersary here speake of, when he tells vs *ENS and VNVM, beeing and beeing one, are conuertible?* This is Metaphysicall vnity, only; entitatiue vnity. But is that all the vnity the Bishop acknowledges to be necessary in the Church? if not, why is that only mention'd here, and no other? Christians, when they dispute, and teach that the Church is *one*, vnderstand (sure) a further vnity then this; namely a *morall* vnity, an vnity of minde and iudgement, touching the verityes of Christian Religion; and not only an vnity of *nature, definition* and *essence*. This therfore was eyther to equiuocate, or mistake egregiously in the businesse. But wee pass it by, as likewise wee doe the remaynder of the paragraph; as beeing farc'd only with assertions without proofe, or with proofs against no Aduersary.

5. As St. *Cyprian* ought to be commended for his exhorting those who trauelled to *Rome*, *to acknowledge and maintaine the ROOTE and MATRIX of the Catholique Church*; soe did the Iesuit well, to persuade the lady to doe the same. Of whose Counsell, by the report of Mr. *Fisher*, she made thus farre good vse, that *vpon this and the precedent conferences she rested in iudgement fully satisfy'd of the truth of the Roman Churches Fayth: yet vpon frailtie and feare to offend the king, she yeelded* (for a while) *to goe to Church: for which she was afterwards very sorry.* The Relatour seems willing enough to haue denyed all this, if he had know'n how: but not beeing able to doe that, he contents himselfe to leaue it as suspicious and doubtfull as he can, whether it were so, or no. *He know's not, how that honourable lady was settled in conscience and iudgement*; nor *whether it were feare, or frailty, or other motiue,*

§. 39. num. 1.

that made

that made her yeeld to goe to Church; nor *how sorry she was for it*; nor, *who can testifie that sorrow*. The Bishop *knowes* none of all these particulars. Well; it is sufficient that others did, and doe know them. Howeuer he confidently tells vs, the lady would *more easily be able to answer to God for her coming to Church, then for leauing the Church of England.* To which, when A.C. takes modest exception, and only tells him, *that he neither doth proue, nor can proue it to be lawfull for one, especially so persuaded as the lady was, to goe to the Protestant Church*, the Bishop sharply replies, *theres a great deale of cunning, and as much malice in this passage of A. C.* But where, I pray, lyes eyther the *cunning*, or *malice* of this speech? or what does it containe, but plaine reall truth, and soberness? A. C. had prou'd through his whole discourse (as wee likewise haue endeauoured to doe in this of ours) and the lady beleeued, that the Protestant Church was not an Orthodox, but Hereticall Church; that it professed a false and corrupt Fayth: so as a man could not communicate with it without making himselfe guilty of Heresie. To beleeue this, and yet goe to Church were euidently *to halt betweene two opinions*, which in Religion is neuer lawfull to doe; it were to serue God and Baall too, though neither of them well. Lastly, it were to dissemble in that, wherein it concerns a man, more then in all other matters, to be sincere, and vse noe doubling, but to walke with integrity and vprightness of heart, before God and the world. For as the Scripture sayth, (Eccles. 2. 12.) *woe to fearfull hearts and fainte hands; and to the sinner, that goes TWOE WAYES*; one in outward shew and profession; and an other, in the inward iudgement of conscience. Is there now any such *cunning* or *maliciousness*, to admonish one of this?

Ibidem.

3 Kings. 18 21.

But the Relatour tells vs, *he neuer went about to proue, that a Roman-Catholique, beeing and continuing such, might against his conscience goe to Church.* Neither doth A. C. tell him, that he *euer went about to proue it*; but yet in effect he did say it and auerre it, when he affirm'd that the lady, *beeing so persuaded as she was*, by Mr. *Fishers* report, (and as the Bishop himselfe neither did, nor could deny her to haue been) *might more easily answer to God for her coming to the English Protestant Church, then for her going to the Roman*: which, though he be pleas'd to asperse with the imputation of *superstitions and errours*; yet, that alters not the case at all to the lady, who was otherwise persuaded of those things which he calls superstitions and errours: nor doth it iustifie his assertion to plead (as he doth) that *the Church of England is an Orthodox Church*, and that *he hath prou'd it so*. For, still wee say, the lady was otherwise *persuaded*; she neither did, nor could possibly thinke, beeing *thus* persuaded in iudgement, that the Church of *England* was an Orthodox Church, or that the Bishop had sufficiently prou'd it to be such; but rather beleeu'd the contrary. How then is it possible for the Bishop to make good what he auouches, that though the lady were a *Roman-Catholique, yet she might more easily answer to God for coming to the Church of England, then by leauing the English* Ibidem.

English Church to communicate with Rome? which is as much as to say, that *she might more easily answer to God* for coming to a Church, wherein she verily beleeu'd Heresie and false doctrine was taught, *then* for ioyning her selfe to a Church, whose communion she verily beleeu'd was necessary to Saluation, and wherein she was firmly persuaded, that noe false doctrine was taught by any publique allowance, nor superstition practised: for all this is necessarily implyed in beeing a *Roman*-Catholique.

Nay, is it not manifestly contrary to his own professions here? *I say the same thing with A. C. viz. that 'tis not lawfull for one that is resolued of the truth of the Roman Church, to goe to the Church of England, and in that manner to serue and worship God; because that were to halt on both sides, to serue two masters, to dissemble with God and the world: and that noe man may outwardly profess a Religion, in conscience know'n to be false*; quoting Scripture for it, *Rom.* 10. 10. *For with the heart man beleeueth to righteousness, and with the mouth he confesseth to Saluation*: adding withall *that noe man can confess a know'n false Religion to his saluation*. Whence I argue. If a *Roman*-Catholique, *beeing and continuing such*, may not, against his conscience, goe to the Protestant Church; if it be not lawfull *for one, that is resolued of the truth of the Roman Church*, to goe to the Church of *England*, and *in that manner* to serue and worship God; if noe man ought to beleeue Religion *after one sort*, and practice it *after an other*; if it be sinne to dissemble with God and the world in such maine points of Religion, as are in controuersie betwixt Catholiques and Protestants, how could the lady (beeing suppos'd to be a *Roman*-Catholique) better answer to God for coming to the English Church, and leauing the *Roman*, then for continuing to communicate with the Church of *Rome*? what sinne could the Bishop thinke she committed by communicating with the *Roman* Church, if *in her heart* she were a *Roman*-Catholique, and apprehended nothing as *superstitious* and *vnlawfull*, that was allowed by that Church; but rather pious and godly? In this she did nothing contrary to her conscience; but in going to the Protestant Church, she did that, which was cleerly against her conscience, and by consequence sinned in doing it.

Ibidem. num. 3.

Againe, admitt there were *errours* and *superstitions* in the *Roman* Church, as the Bishop will needs suppose, yet how will he proue the lady should be in any sort answerable for them, vnless wee suppose also, that she held them against her conscience, or by holding and practising them, opposed the know'n truth? which to doe, were contrary not only to all Christian charity, but euen to the Relatours own maximes, who confesses, *that none but God, and a mans selfe, can know, how farre he opposes truth* in that manner, and §. 37. *num.* 1. tells A. C. thus, *you are the happier in your errour, that you hold nothing against your conscience especially if you speake not against conscience while you say so. But this noe man can know but your selfe. For noe man knowes the thoughts of man, but the spirit of man that is within him.* 1. Cor. 2. 11. If now,

§. 36.

errours

errours in Religion be not ſinne, ſo long as the perſon that holds them, oppoſes not the know'n truth, or holds them not againſt conſcience; and that by the Biſhops own confeſſion alſo, 'twas not poſſible for him to know, that the lady, by embracing our Fayth and Church, did any thing contrary to her conſcience, or oppos'd any truth she knew, vpon what ground could he condemn her of ſinne in what she did; or ſay (as in effect he doth) that she could not *ſo eaſily anſwer to God* for her doing ſo, as she might for going to his Engliſh-Proteſtant Church? wherein, euen by his own grounds, (beeing ſuppos'd to be a *Roman*-Catholique) she did manifeſtly committ ſinne, in doing againſt her conſcience (which is always ſin, more or leſs) in diſſembling with God and the world, in matters of ſo great moment, in halting on both ſides, and in *beleeuing* Religion after one ſort, and *practiſing* it after an other. Ibidem.

6. As for what concerns Catholique Authours, who may poſſibly affirm it lawfull, in ſome caſes, and with due limitations, for Catholiques to goe to Proteſtant-Churches, there doctrine is neceſſarily reſtrained vnto ſuch countries and places, in which, going to Proteſtant-Churches is no *diſtinctiue ſigne* of Religion, that is, where it doth not with any preſumption ſignify, that a man is a Proteſtant: which falls out otherwiſe in *England*. For here it hath always been held a conformity *to* and *with* the Proteſtant Religion profeſſed in *England*, to goe to Church: and therfore, not allowed by any of our Diuines; who neuer giue way to the profeſſion of falſe doctrine. Now, who is more guilty of diſſimulation in Religion, which the Biſhop charges vpon ſome of our partie, then the Biſhop himſelfe? Doth he not §. 35. *punct.* 5. profeſſedly allow poſſibility of Saluation to ſuch Catholiques, as doe both *wittingly and knowingly aſſociate themſelues, euen to the groſs ſuperſtitions of the Romish Church, and ſuch as come euen neere to Idolatrie*, only becauſe they beleeue the Creed and hold the Foundation? what is this but to teach it lawfull, at leaſt no ſinne excluding Saluation, to ioyne ones ſelfe outwardly to a ſuperſtitious Church, in a ſuperſtitious, falſe, and euen Idolatrous way of worshipping God, contrary to ones knowledge and conſcience only for ſome temporall and worldly reſpects? and conſequently, that men are not alwayes bound to *ſeeme and appeare* as they are, but ſometimes at leaſt, may haue liberty to *weare a maſque*?

But certainly, that which followes, is a moſt ſtrange and inconſequent Paradox, if euer any was. *If the Religion of Proteſtants* (ſayes the Biſhop) *be a know'n falſe Religion, then the Romaniſts Religion is ſo too. For their Religion*, meaning Catholiques and Proteſtants, *is the ſame*, ſayth he: *nor doe the Church of Rome and the Proteſtants ſett vp a different Religion, (for the Chriſtian Religion is the ſame to both) but they differ in the ſame Religion; and the difference is in certaine groſs corruptions, to the very endangering of Saluation, which each ſide ſayes, the other is guilty of.* What is this but to heape abſurdities one vpon an other? which of all theſe propoſitions is maintainable in any true and proper ſenſe? *The*

Religion of Catholiques and Protestants is the same. The Church of Rome and the Churches of Protestants sett not vp different Religions. Christian Religion is the same both to Catholiques and Protestants: they are of the same Religion, and yet differ in it. First, are wee of *the same* Religion, because wee agree in some few generall points? why might he not as well haue sayd, that *Arians*, and all other Heretiques are of *the same* Religion with vs, by reason of their agreement with vs in some points of Fayth? Secondly, is Christian Religion, J meane in the *necessary soundness and integrity* of it, *common* both to Catholiques and Protestants? what Protestant will affirm that it is? and if it be not, why would the Relatour trifle and abuse his Reader with such vaine and pernicious amphibologie, as he here vseth, in a businesse of so great importance? Thirdly, if wee, Catholiques, be of *the same* Religion with Protestants, how can wee be sayd to *differ from them in the same Religion*, as the Relatour here expressly sayes wee doe? can I be of *the same* minde with my neighbour, and yet *differ from him*, in the same thing? surely, if our Religion and that of Protestants be *the same*, wee are not to be sayd to *differ*, but to *agree* in it, vnless our aduersary and his party thinke, they may vary the common sense and notion of words, at their sole pleasure. Beside, those points, about which, vnder the notion of *corruptions* and *errours*, the Bishop himselfe acknowledges, that wee doe differ; eyther they are parts of Christian Religion, or they are not. If they be parts of Christian Religion; seeing by his own confession wee *differ* in them from Protestants, how is Christian Religion in gross, sayd to be *common to vs both*? how is it *the same* to Catholiques and Protestants? If they be not parts of Christian Religion, how can wee, by reason of them, be sayd to differ from Protestants *in Religion*, or *in the same Christian* Religion?

Ibidem. num. 4. But, *what* (sayes the Bishop) *cannot I proue any superstition, or errour to be in the* Roman *Church? none at all?* (A.C. it seems had told him so.) *now truly I would to God from my heart, this were true, and that the Church of* Rome *were so happy, and the Catholique Church therby blessed with truth and peace. For J am confident, such truth would soone eyther command peace, or confound peace breakers. But, is there noe superstition in adoration of Images? None in Inuocation of Saynts? None in adoration of the Sacrament? Js there noe errour in breaking Christs own Institution of the Sacrament, by giuing it but in one kinde? None about Purgatory, and common prayer in an vnknowen tongue? These and many more are in the* Roman *Religion, and 'tis noe hard worke to proue euery one of these to be errour, or superstition, or both.* Wee answer, 'tis *a harder* worke to proue them to be so, then barely to affirme them to be so, otherwise wee are confident, his Lordship would haue been as liberall of his proofs in this kinde, as he is of his accusations: for surely, it more imported him to *proue*, then to *accuse*. But wee aske, how will his friends, and adherents after him, proue them to be *superstitions* and *errours*? By Scripture only? who shall be iudge that the places alledged out of Scripture to that purpose, beare the sense, in which Protestants vnderstand

rather then that, in which Generall Councills vnderstood them, when they defin'd the recited particulars as the present *Roman* Church beleeues and obserues them at this day? when they haue done all they can, the finall resolution of the businesse, must, according to Protestants, be reduced to *priuate* iudgement; which in such matters as these, according to St. *Austin*, *is most insolent madnesse.* Epist 118.

Nor doe J see vpon what ground the Relatour could be so confident, *that if the* Roman *Church were so happy as to teach nothing but truth*, to witt in Protestants sense, that is, to agree with Protestants in condemning the worship of Jmages, Jnuocation of Saynts, Adoration of the Sacrament, Purgatory etc. it would so certainly, *eyther command peace, or confound peace-breakers*, as he imagins. What *confusion*, I pray, would it be for such people, to disagree from a Church, which proclaymes her owne erroneousnesse to all the world, by beginning now to teach contrary, not only to her selfe and her own former beleefe, but contrary to the generall beleefe of all Christendome beside, for many hundred of yeares? would not the very alteration of doctrine (which in this supposition, the *Roman* Church must necessarily make) render it euident to all men, that both her selfe, and the whole Church of Christ with her, may erre, and hath erred, in points of greatest importance concerning the Fayth? what *peace-breakers* would be *confounded* with the authority of a Church so apt to fall into errours and superstitions of such dangerous nature? Truly for my part, I am soe farre from thinking, such an impossible case as the Bishop here putts, would eyther *command peace*, or *confound peace-breakers*, that is, the Authours or Abettours of priuate and contrary opinions in Religion, that I see nothing in the world, more likely to animate and encourage them still to persist in their obstinate refractarinesse, and to cast off euen all sense of due obedience and reuerence of the Churches authority. Ibidem.

7. But the Bishop beeing so well *content* (as he tells vs) *with men's opinion of his weakenesse*, it will be no *hard worke* for his friends to excuse his ouer-confidence in this particular, when they please, vpon that ground: only of pride he is not willing to be taxed. For which reason, A. C. hauing told him (as most iustly he might) *that he could not proue any errour or superstition to be in the Roman Religion, but by presuming with intolerable pride to make himselfe, or some of his fellowes, to be iudge of controuersies; and taking authority to censure all for superstition and errour, that suites not with their fancies*, he complaines, as beeing in this *deeply censur'd* by A. C. and demands *wherein does his pride appeare*? I answer, his own confession sufficiently shewes that, in the very next lines, where he sayes, *indeed if I tooke this vpon mee, J were guilty of great pride. This*, that is to make *himselfe*, or *some of this fellowes*, iudge of controuersies; or to endeauour to proue errour and superstition in the *Roman* Church by *taking such authoritiy* vpon him, he confesses were great *pride.* Well. But how does he cleere himselfe of the charge? How does he conuince the *Roman* Church of errour and superstition, otherwise then by taking *this authority* vpon him, Ibidem.

him, and making *himselfe or some of his fellowes* Iudge of Controuersies? To say only as he does, *I absolutely make a lawfull and free Generall Councill iudge of controuersies, by and according to Scripture, will* not serue his turn; by reason that if he stand to his own principles and the generall practice of Protestants hitherto, none but *himselfe and some of his fellowes* shall be iudge, whether the Councill be *lawfull* and *free*, or not. For, if eyther it consists of such as fauour not their opinions, or will not obserue such conditions, as he and his fellows thinke good to prescribe, though neuer so contrary to the Canons and legall proceedings of former Councils, wee are sure enough, it will neuer be acknowledg'd for *free* or *lawfull*, by our Aduersaries.

Againe, standing to the Bishops principles, and the common practice of his partie expounding them, who but *himselfe and his fellowes* shall be iudge, whether a lawfull and free Generall Councill hath defined, or doth define, *by and according to Scripture?* Doth not the Relatour himselfe expresly teach §. 38. *num* 15. *that if a Generall Councill shall forget it selfe, and take vpon it to define things not absolutely necessary to be expreßly knowen, and actually beleeu'd by all, neither it, nor the whole Church hath any such infallible assistance, but that Christians* (*euery priuate Christian* he sayes num. 23.) *may vpon iust grounds both deliberately doubt, and constantly deny the definitions of such Councils?* Likewise doth he not tell vs (*Ibidem. num.* 24.) *that it is no pride, not to submitt to know'n and groß errours* defin'd by Councils; instancing by name in the Councils of *Lateran*, *Constance*, and *Trent* as hauing made erroneous definitions in matter of Fayth? what is this in effect but to teach, that noe man is bound to admitt the doctrine defined by Generall Councills, meerly for the Authority of the sayd Councills? and if not, who sees it not manifestly to fallow, that euery priuate Christian (that is, in other terms, *himselfe or some of his fellowes*) is by our Aduersarie made iudge of Controuersies, and allowed to *take the Authority* vpon them, of censuring all for superstition and errour, that suites not with their priuate iudgement? which is the thing his Lordship, but euen now, confessed to be *great* pride.

But the Relatour will proue from the testimony of A: C. himselfe, that he is not guilty of *pride* in this particular, viz. of making himselfe Judge of Controuersies, etc. For why, *A: C.* Ibidem. *taxes him for giuing too much power to Generall Councils, and binding men to a strict Obedience to them, euen in case of errour. Therfore sure* (sayth he) *most innocent I am of the intolerable pride, which he is pleas'd to charge vpon mee.* I aske, is this testimony of A: C. true, or not? If it be not true, how can he from a false testimony inferre his own innocency? If it be true, viz. that the Bishop by his doctrine, doth really binde men to a *strict obedience* to the definitions of Generall Councills *euen in case of errour*, how grossly doth he contradict himselfe when he sayes, *'tis noe pride not to submitt to know'n and groß errours*, euen of Generall Councills? and teaches, that a *priuate man, vpon iust grounds*,

grounds, may both deliberately doubt, and constantly deny the defined doctrines of some Councils? This surely, is in effect to deny both internall and externall obedience too, to Generall Councils. For if wee may *deliberately* doubt, where is internall obedience? If wee may *constantly* denie, where is the externall? Doth he not also teach, *Ibidem. num.* 23. that a priuate Christian may, not only *consider* and *examin* the definitions of Generall Councils, both for *his own and the Churches satisfaction*, but also *propose his doubts* in opposition to the Councils doctrine, in such manner as the whole Church shall be oblig'd to call an other Generall Councill to consider of the matter etc? How can this be done without *expressing* dislike, or shewing some *externall* disobedience to the precedent Councill? lett our Aduersaries, if they please, shew how. But wee haue already, chap. 20. and 21. largely treated of this subiect.

To as little purpose is it for him to plead, *that he submitts his iudgement in all humility to the Scripture, interpreted by the Primitiue Church.* But, that this is a false pretense wee haue all along in this treatise demonstrated; but more particularly, *chap.*20. 21. The Bishop proceeds, saying that he submitts *vpon new and necessary doubts to the iudgement of a lawfull and free Generall Councill.* Fairly spoken. Vpon *new and necessary doubts* he will submitt; not otherwise. But wee must know, in the Bishops sense and according to the principles already aduanc'd and resolutely insisted vpon by him, noe doubts are *necessary*, but such as concern matters Fundamentall in Fayth, that is, as he perpetually explaines himselfe, absolutely necessary to be expresly know'n and beleeu'd by all Christians for Saluation. So that, in all other points of doctrine, eyther determin'd and defin'd already, or hereafter to be determin'd and defin'd by the Church, he does vpon the matter openly profess, that he will not submitt to the iudgement of a Generall Councill, but follow his own priuate opinion, though contrary to it. Now what is this, but to take vpon him to be iudge of controuersies, in opposition to Generall Councills, and to censure for superstition and errour what suites not with his priuate fancie?

8. But our Aduersarie would haue A.C. *consider, how iustly all this may be turned vpon himselfe.* viz. *that he hath nothing to pretend, THERE ARE NOT GROSS ERROVRS AND SVPERSTITIONS in the Roman persuasion* (as he calls it) *vnless by intolerable pride he make himselfe and his partie iudge of Controuersies.* But who sees not, this is a most palpable vntruth? All the world knows, that A. C. *and all his party,* submitt with most absolute humility of iudgement to the definitions of Generall Councills, and so haue euer done. A. C. makes not himselfe iudge of controuersies betwixt him and his Aduersaries, but a lawfull Generall Councill; yea all the lawfull Generall Councills, that euer the Church had or esteem'd such. To them he appeales; to them he stands: lett Protestants doe as much, and the controuersies would not be hard to be ended. So vtterly false it is what the Bishop affirms here, that *wee will be iudg'd by none but the Pope,* Ibidem.

and a Councill of his ordering. Doe the Relatours Adherents thinke, there was euer a Generall Councill in the Church, *well ordered?* lett them name it; wee ſtand to its ſentence. Neither doe wee require, that any Councill ſhould be of the *Popes ordering*, further then the Canons of the Church doe allow him, and his Predeceſſours haue in effect done in all Generall Councills, euen the fowre firſt. True it is, A. C. and all Catholiques with him, acknowledge noe Councill to be a lawfull Iudge of controuerſies, vnleſs it be approu'd and confirm'd by the Pope: but in this there is noe pride. For the right of confirming the decrees of Generall Councills, (wherein controuerſies of Fayth are iudged) hath euer belong'd to St. *Peters* Succeſſor, as wee haue * already shew'n; and St. *Auſtin* (*Epiſt* 62.) with the whole Councill of *Mileuis*, profeſſes it to be grounded on Scripture: yea the Canons of the vniuerſall Church doe expreſsly allow it him; witneſs euen (*a*) *Socrates* himſelfe, noe very great friend of the *Roman* Church, (*b*) Sozomen, (*c*) with others: and in the Generall Councill of *Chalcedon* (*Action* 1.) *Dioſcorus*, no meaner perſon then the Patriarch of *Alexandria*, is for this very reaſon deny'd the priuiledge of ſitting in Councill, becauſe he had preſum'd to hold a Generall Councill (to witt, the *predatory*, or pretended ſecond Councill of *Epheſus*) *without the Popes Authority*: a thing, which (as the Fathers there acknowledge) *was neuer lawfull to doe, nor euer done before.* (*NVNQVAM LICVIT, NEC VNQVAM FACTVM EST.*)

* Chap. 17.

(*a*) Socrat. Hiſt. lib. 2. cap. 13. 17. lib. 3. c. 8.
(*b*) Sozom. Hiſt. lib 2. cap 9.
(*c*) Theod. Hiſt. lib. 2. c. 22

Iulius 1. Epiſt. ad Oriental. Synod Alexand. Epiſt. ad Felicem. Innocent. 1. Epiſt. ad Conc. Carthag. Damaſ. Epiſt. 4. ad Episc. Numid. Gelaſ Epiſt. ad Episc. Dardan. Iuſtinian. Epiſt. ad Ioã. 2. in Cod. tit. 1.

Why therfore shall A. C. be tax'd of pride, if he beleeues the doctrine of the *Roman* Church to be true, vpon the Authority of Generall Councills confirm'd by the Pope? who ſees not a great deale of difference betwixt him and his Aduerſary in this regard? A. C. in his vnderſtanding of Scripture followes the expoſition of Generall Councills; the Bishop relyes vpon no interpretation, but this own; teaching that Generall Councills may erre in their expoſition of Scripture, euen in points Fundamentall and abſolutely neceſſary to Saluation. A. C. acknowledges, he can be *infallibly* certaine of nothing in matter of Fayth, by the bare letter of Scripture and the light of his own vnderſtanding only: the Bishop is confident, that by the letter of Scripture only, and his owne iudgement, he can be *infallibly* aſſur'd of all neceſſary points of Fayth. A. C. is ready to ſubmitt his iudgement to a Generall Councill in any point of doctrine, whatſoeuer ſeeming reaſons, or grounds he may priuately haue to the contrary: the Bishop allowes a man, vpon *probable* grounds to doubt, and vpon cleerer grounds to deny and oppoſe the definitions of ſuch a Councill. A. C. thinks it an vngodly preſumption to taxe Generall Councills of errour and ſuperſtition; the Bishop makes noe ſcruple to cenſure diuerſe of them for damnable errours. A. C. holds it altogether vnlawfull for any Chriſtian to diſſent from the Catholique Church, in any point of defined doctrine whatſoeuer, great or ſmalll; the Bishop maintaines, that the whole Catholique Church may erre, both groſsly and dangerouſly in all points not-

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mentall, and that all priuate Christians, who vnderstand, or perceiue such errours to be in the Church, may *dissent*, yea if need be, that is, if the Church will not reforme the sayd errours vpon their admonition, *separate* from her, as *Luther* and his followers did, when they first began their reformation. Lett any indifferent person then be judge, whether that which A.C. charges vpon the Bishop concerning *pride*, and taking vpon him to be iudge of Controuersies, in opposition to Generall Councills, may be *as iustly turned vpon himselfe*, as the Relatour here pretends.

His next Paragraph only tells vs what was the conclusion of his first-publish't *Relation of the conference with Mr. Fisher*; wherein he falls againe to his wonted custome, of charging his Aduersary (indirectly at least) with what he does not own. A. C. doth not maintaine the Pope to be infallible *in all controuersies of Fayth*, otherwise then in and with a Generall Councill; witness his own words in the end of his answer. *I wish* (sayth he) *the Chaplain and his lord, and euery other man carefully to consider, whether it be not more Christian* etc. *to thinke that the Pope, beeing St. Peters Successour, WITH A GENERALL COVNCILL, should be iudge of Controuersies*, and *his Pastorall iudgement* (viz. in and with such a Councill) *be accounted infallible, then to make euery man that can read Scripture, an interpreter of Scriptures and decider of Controuersies*, euen to the controuling of Generall Councills, *or to haue noe iudge in controuersies of Fayth at all.* This is the summe of all that A. C. teaches, touching the Popes infallibility: and if the Bishop could really thinke this to be such a *brayne-sicke deuice*, as he talks of, I doubt it will be thought by some, that his own head was not alwayes in good temper. Ibidem, num. 5.

9. A. C. to shew, that in matters of Fayth wee ought to submitt our iudgements to such doctours and Pastours, as by a continuall visible succession, haue without interruption or change, brought the Fayth down from Christ and his Apostles to these our dayes, and shall, by vertue of Christs promise, in the like continued succession, so carry it downe to all future generations till the end of the world, makes vse of that text of St. *Paul*, *Ephes.* 4. 11. 12. 13. etc. where 'tis sayd, that *Christ ascending, gaue some to be Apostles, some Prophets, some Euangelists, some Pastours and teachers, for the perfecting of the Saynts, for the worke of the ministery, for the edifying of the Body of Christ, till wee all come in the vnity of the Fayth, and of the knowledge of the sonne of God, vnto a perfect man* etc. 'Tis true, some from this place gather the Popes infallibility too, as well as the necessary succession of lawfull Pastours; because it is intimated, there shall be noe more wanting, in the sacred Hierarchy of the Church, the office of of an *Apostle*, then the office of a *Pastour, or teacher*, till the end of the world. Now to the office of an Apostle two things are necessary, viz. *infallibility* of iudgement in teaching, and *power* of iurisdiction, or gouernment, ouer the whole Church. Wherfore, seeing (as they suppose) 'tis manifest from this text, Ibidem, num. 6. 7.

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that an *Apostleship* must always be in the Church, and that noe other Ecclesiasticall Pastour can, with any probable pretense, lay clayme to that office, but only the Bishop of *Rome* as he is St. *Peters* successour, they conclude, that the successour of St. *Peter* must of necessity haue those two Prerogatiues of Apostleship vested in his person; that is, he must be infallible in his doctrine and haue iurisdiction ouer the whole Church. So that it could not haue been counted *a meere begging the question* in A.C. had he alledged this text expresly in proofe of the Popes infallibility; which yet the Relatour himselfe cannot affirme that he did.

And 'tis of it selfe, cleere enough, that A. C. alledges it to proue the continuall succession of Pastours and doctours in the Church, who haue brought down the *vnchanged* Fayth of Christ, from the Apostles to our dayes: this beeing one part of the proposition he had layd down, and by consequence, was to proue; and none of his other marginall allegations, viz. Matth. 16. 18. † 18. 18. Luc. 22. 32. looking that way, but only at the infallibility of Generall Councills, or of the Popes *Pastorall iudgement* in them; which was the second part. This succession of lawfull Pastours A. C. aueires it apparent in the Church of *Rome*, and cannot be shew'n in the Protestant Church. The Bishop not beeing able to deny but a *continuall succession* of lawfull Pastours is rightly concluded from this text, has this only to answer, that 'tis not necessary, *that this succession should be personall in any one particular Church, Roman or other.* Admitt it were not necessary; what doth this help the Bishop, or his party? Protestants are farre enough from shewing any succession for themselues, eyther in a particular Church, or in the Church vniuersall. And the scope of A. C^s argument here, beeing only to exclude, or barre Protestants (and with them all other Nouellists and Sectaries beside) from beeing eyther in whole, or in part the true Church of Christ, it serues his turn well enough, that they can shew no such *personall continued* succession at all: for thence 'tis conuinc'd, they are noe part of the true Church; which 'tis confess't, must haue alwayes such a personall succession of lawfull Pastours, somewhere, or other in some Church, or other, handing downe the *vnchanged* Fayth of Christ, in all ages, from the Apostles to the end of the world: and if our Aduersaries doe pretend to such a succession, lett them shew it.

A.C. pag. 73. 74.

But then secondly I say, though it appeares not precisely by this text alone, that the abouesayd succession should be *personall in any one particular Church*, yet seeing 'tis certaine, our Sauiour did chiefly radicate and fown'd this succession *in him*, that was to be *the chiefe* of these Pastours, (to witt, St. *Peter*) and in *the line* of those, that were perpetually to succeed him, of necessity it was to be more eminently *visible* and *perpetuall* in *him* and *them*, then in any other. Wee confess also, that if St. *Peter* had continued (as by his first institution he was) only *vniuersall* Pastour of the whole Church, and had not been *particular* Bishop

of any

any one citty, or Diocess, his successours would haue succeeded him only in his *vniuersall* charge. But seeing besides this, St. *Peter* was Bishop of *Rome*, and dyed Bishop of that Sea, and that his successours in the *vniuersall Pastourchip* haue likewise alwayes hitherto succeeded him in that *particular* charge, viz. as Bishop of *Rome*, *per accidens* at least, and *de facto* (though not absolutely and by vertue of any diuine institution) it comes to pass, that this succession of Pastours is now determined vnto a *particular* Church, and is as visible, perpetuall, vninterrupted in a *particular* Church, as it is in the Church vniuersall; and so must necessarily continue, vntill St. *Peters* successours shall cease to be Bishops of that particular Church. For till they doe, the Pope wheresoeuer he chances to liue or dye, is still true Bishop of *Rome*, and by vertue of his beeing so, the succession of lawfull Pastours founded vpon him, is still *vninterrupted* in the *Roman* Church.

In this then, and in noe other sense, doe wee maintaine the succession of lawfull Pastours to be *local* or determined to a *particular* place, or Church. Nor is it by any, thought so absolutely necessary, as that if eyther the citty of *Rome* should be quite destroyed or wholly possess't by Jnfidells, or by any other accident made vncapable of beeing any longer the Sea of St. *Peters* successour, and therevpon the Apostolique Sea be remou'd from thence to some other citty, that therfore the succession it selfe, wherby the Gouernment of the supreme Bishop or Pastour of the Church, is perpetuated, should faile, or be broken off. Neuerthelesś it cannot be deny'd but the Fathers; (who in this point looke vpon the *principall* and *adiunct* as one thing, that is, vpon the *vniuersall* Pastourship as connex't, and as it were, *fix't* to the *particular* Diocess of *Rome*) doe cleerly make the *locall* and *particular* succession of the Bishop of *Rome*, a signe and marke of the true Church. (*a*) Witness St *Jrenæus*, reckoning vp the *Roman* Bishops from St. *Peter* to Pope *Eleutherius*, who sate in his time, and testifying, that *by this succession, all Heretiques are confounded*. And if the same Father mentions the like succession *in some other Churches of Asia* (as the Relatour vrges) yet it is with manifest deference to the Church of *Rome*; to which, he there professeth, * that *all Churches*, or *the Faythfull from all parts of Christendome, must haue recourse, by reason of its more powerfull principality.* (*b*) Witness likewise St. *Austin*, who in confutation of the Donatists opinions and practises, makes a Catalogue of the *Roman* Bishops from St. *Peter* to *Anastasius*, who was St. *Austins* contemporary, auerring, that same series or succession of Bishops, *to be the Rocke, against which the gates of Hell preuaile not*; and finally, by way of reproach, telling them, (*c*) that in the whole order of that succession, *there was not one Donatist Bishop to be found*. Wee might adde, *nor any Protestant*. Other Fathers you may finde to this purpose (*d*) cited by *Bellarmin*. 'Tis true, *Vincentius Lirinensis* makes noe speciall, or distinct mention of this note of *continuall succession*; contenting himselfe only to name *Antiquity, vniuersality,* and *consent,*

(*a*) Iren. lib. 3. cap. 3.
Ibidem.
* Iren. vbi su-pra.
(*b*) D. Aug. in psalm. contr. part Donat.
(*c*) D. Aug. Epist. 165.
(*d*) Bellarm. lib. 4. de not. Eccl. cap. 8.

consent. But is it not manifestly inuolued in the two first? at least it cannot but be thought so, as *Vincentius* explicates himselfe. *Lett vs hold* (sayth he) *that which hath been beleeu'd by all, euery where and alwayes*. Is not this in effect to teach a *continuall succession* of Pastours and doctours euer deliuering the same Faith? without doubt, what is *alwayes* deliuer'd, must be deliuer'd by *continuall succession*.

But wee are told, the succession mean't by the Father, *is not tyed to place, or persons only, but is tyed as well to the verity of doctrine.* Who teaches otherwise? who sayes *'tis tyed to place and persons only?* who denyes, but succession of *the same*, and by consequence, of *true doctrine*, is requir'd, together with succession of *persons*? This *Memorandum* therfore serues vs only for an occasion to acknowledge, (*e*) with *Tertullian*, that besides the order of Bishops (which is *personall* succession) there is requir'd *consanguinitas doctrinæ* (conformity of doctrine) in those *persons*, to the doctrine of Christ and his Apostles: 'tis requir'd, I say, that the doctrine, which *succeeding* Pastours teach, be *allyed in bloud*, and of *Kin* to that, which Christ and his Apostles taught; as the Relatour also vrges: in so much, as if the doctrine, which *succeeding* Pastours teach, be *strange*, that is, contrary to the doctrine of Christ and his Apostles, the succession it selfe will be iudged *Alien* and *strange* too, what *neereness* soeuer of persons is pretended. All this wee willingly confess with *Tertullian* in the places cited by the Bishop. (*f*) *Irenæus* likewise teacheth, that *wee are to obey those Presbyters* (or Bishops) *who together with the succession of their Bishopriques, haue receiued the grace* (or guift) *of truth*; to which wee subscribe: and for this reason maintaine, that the Greeke Church would want one necessary marke of the true Church, though she could shew a continuall visible succession of *persons* in her Hierarchy; because they haue long since erred, and doe still continue in errour against the true Fayth, by denying the procession of the holy Ghost, to be from the Father and the Sonne, as it hath been defin'd in Generall Councills.

Ibidem. num. 8.

(*e*) Tertull. lib. de præscrip. cap 32.

(*f*) Iren. lib. 4. cap. 43.

As for Protestants 'tis manifest, that vpon this account they are excluded from beeing part of the true Church; seeing 'tis confess't by Protestants, that for neere a thousand yeares before *Luther*, there was noe visible Church that denyed those points of doctrine, which Protestants now deny, and account damnable errours and superstitions in our Church. And I wonder, how any rationall man can imagin, that in so long a tract of time wherein the pretended errours are sayd to be introduc'd, all those *Watchmen*, (*g*) appointed by God to be vigilant ouer the Church, and *not to hold their peace*, should be soe dead *a-sleepe*, as not to take the least notice of them for such; and Protestants alone, after a thousand yeares, so much *awake*, as not only to obserue them, but to breake Communion vpon account thereof.

(*g*) vpon thy walls, *Ierusalem*, I haue appointed *Watchmen*, all the day and all the night; for euer they shall not hold their peace. Isa. 62. 6.

10 Well. But wee must now help Doctor *Stapleton out of the brieres*, vpon which (sayes the Bishop) *he hath torn* his credit. The Relatour himselfe acknowledges this Authour *for a great Clarke*; but will

Ibidem.

but will haue vs beleeue, that to make good the succession to the *Roman* Church, he is forced to contradict himselfe. Why? because he first affirms, (*h*) that *sound doctrine is indiuisible* (or inseparable) *from true and lawfull succession*; and presently after tells vs (*i*) that *a lawfull Pastour may become a Wolfe*; to witt, by teaching Heresie and false doctrine: which if it may happen, the Bishop concludes sound doctrine and lawfull succession are *separated*: which is contrary to what *Stapleton* sayd before. But our Doctour needs no such help, as the Bishop imagins; it is but fairly and rightly vnderstanding him, and the businesse is done. Doctor *Stapleton*, when he teaches, that sound doctrine is inseparable from true and lawfull succession, takes succession *collectiuely*, or for *the whole* succession of lawfull Pastours in any particular age of the Church: meaning therby, that it can neuer happen, that *all the lawfull Pastours* of the Church, in any age, should desert sound doctrine, or teach Heresie: he takes it not *distributiuely* for any *particular* Pastour, or Pastours of the Church; all which generally speaking, he knowes very well may erre in their own persons, and desert sound doctrine. Like as when the Bishop himselfe teaches, that the Catholique Church cannot erre in points Fundamentall, he meanes only that *the whole* Church cannot so erre, but any *particular* person, or member of the Church, may. Now what contradiction is there betwixt these two propositions, *the whole succession* of lawfull Pastours cannot be separated from sound doctrine, and *some particular Pastours* (that is, part of the whole) may, and become of *Pastours wolues*? truly iust as much, as there is betwixt these; *the whole* Church of Christ cannot fall away from the truth; but euery particular member of the Church may.

(*h*) doctrina Sana est ab ipsâ verâ & legitimâ successione indiuulsa Staplet. Relect. Controu. 1. Q. 2. A. 2. notab. 1.

(*i*) nam e Pastore Lupus fieri potest. Ibid. notab. 4.

This worthy Doctour therfore will neuer be forc't (as the Relatour thinks, and would faine haue it) *to quit the great note of Church-succession*, that he may agree with the Fathers: but he will inuincibly and vnanswerably maintaine that, which both the Fathers and himselfe meane by this great note: to witt, a *legitimate succession*, a succession of Pastours, which hold *entire*, both the *vnity* and *Fayth* of the Church: this beeing the summe and vpshot of all his doctrine touching this point; namely, that the true Catholique Church is *know'n* by this; that there is in her a perpetuall succession of lawfully-sent Pastours, deliuering and receiuing the doctrine of Christ one from an other continually, or in all ages: which likewise they are always to be suppos'd to haue done, and to doe, so long as the Church, in no succeeding determinate age, notes any change of doctrine, or publique introduction of nouelty, to haue been made by any of them; nor that any such change is found recorded by any of those approued Authours, who liued in the respectiue ages of the Church, and in their writings, left report to posterity, of all such publique *occurences*, both concerning Religion and the Church, as happened in and about their times. Wherfore to accuse the Church of *Rome* of *change in doctrine* (as the Bishop here, and all Protestants doe) without alleadging such Authentique proofe, what is it, but out of their

their own arbitrary presumption and malice, to pass an vncharitable and rash censure vpon their mother, contrary to all rules of equity, truth, iustice, and Christian pietie? Till therfore such proofe of change be alledged from sufficient and creditable Records, all prudent and impartiall men will iudge the accusation signifies not much, saue only, that the Church is vnworthily and shamefully wronged by her Aduersaries; which is no new thing.

Ibidem This then is the *haire* (if wee may so speake) in which the strength of that our English *Sampson* (Doctor *Stapleton*) lyes: which none of the *Philisthims* of *Gath* or *Ekron* (eyther Prelaticall, or Presbyterian Aduersaries) whateuer they may talke, shall be able to *cutt off*. The promise and power of Christ so defends it, that no Aduersarie powers shall euer preuaile against it. Matth. 16. 18. I meane the continuall vninterrupted succession of lawfull Pastours, teaching the same doctrine of Christ in all ages of the Church without any assignable beginning, since the time of the Apostles.

Ibidem. 11. Those pretended *Schim's*, which the Bishop obiects out of *Onuphrius*; (that is to say, the *contestations*, which haue sometimes been, touching elections to the Papall dignity, wherby seuerall persons at the same time haue pretended to be Pope,) neither hinder, nor make voyde the legitimate and necessary succession of the *Roman* Church, as Doctor *Stapleton* maintaines it. For first, euen when differences did happen, there was for the most part a lawfull Pope presently chosen vpon the vacancy: so that the succession of the *Roman* Bishops was not at all broken off, or interrupted in this case. And for the guilt of Schisme (if any were) it lay only on their part, who willfully opposed the lawfull Pope after he was sufficiently declar'd. Secondly, when it so happened, that eyther a lawfull Pope was not presently chosen, or that it was not certainly know'n, which of the pretending parties was the lawfull Pope, yet neither in this case was the succession itselfe euacuated (as any man in reason may see) but only suspended for a while, or the euidence thereof, as to the person succeeding, *pro tempore* obstructed. For eyther by death, or by cession and resignation of the pretendants themselues, or by depriuation of those, whose elections were notoriously illegitimate, or by some other lawfull and Canonicall meanes, first or last, the right of election to the Apostolique dignity, was always cleer'd of doubt, and legally settled vpon *one person*; whome therevpon the whole Church presently acknowledg'd for true Pope.

And as for the *Interregnum*, as wee may call it, or the time, that such *Contestations* about the Popedome lasted, though it were an vnhappy state of the Church to be so diuided within it selfe, yet for the most part, there was noe *formall Schisme* on eyther part. For neither did the *Anti-popes* themselues, properly speaking, separate from the Catholique, or *Roman* Church, so as to deny its Authority, but only contested, *for a time*, with the person of

him

that was lawfull Pope, and vpon a presumption, at least pretended, that themselues were Pope, and not he. And though there had been *formall Schisme* on their part, yet seeing there was none on his part that was true Pope, what man can be soe vnreasonable as to thinke that the fault of *pretenders* could preiudice the lawfull succession of him that was rightly chosen? Now our Aduersaries (wee hope) know, that the line of succession is continued, not by the *Anti-popes*, but by the true Popes. To which wee may adde, that in all such cases, viz. of contestations about election to the Papacy, when the matter was *really dubious*, as it was not of any absolute necessity for the Church, or the seuerall prouinces of Christendome, to acknowledge eyther the one, or the other *pretendant* for true Pope; so it was lawfull for them to acknowledge him for such, whome they did *bonâ fide* and prudently iudge to haue been lawfully chosen.

The superstitions he talks of, in the end of this Paragraph, are vntruly layd to our charge; and though they were euen iustly charged vpon vs, yet seeing by his own principles and profession, they are not inconsistent with true Fayth necessary to saluation, 'tis euident, they cannot be vrged by him, as an Argument to infringe and nullify the perpetuall succession of Pastours in the *Roman* Church. Ibidem.

12. To A. C.'s friendly and serious aduice, that his Lordship would *consider carefully, whether it be not more Christian, and less brain-sicke, to thinke that St. Peters successour together with a Generall Councill, should be an infallible iudge of controuersies in matters of Fayth, then to make euery man, that can but read Scripture, an interpreter of it and a decider of Controuersies, or to haue noe iudge at all in such matters*, the Bishop answers, that he hath *consider'd all this carefully*, and findes himselfe no way chargeable with the inconueniencies which A. C. specifies, of making euery priuate man iudge of Controuersies and a Controuler of Generall Councils; or else of admitting noe iudge at all to determin such Controuersies. His reason is, because *he admitts Scripture interpreted by the Primitiue Church, and a lawfull and free Generall Councill, determining, according to them, to iudge of Controuersies; and holds, that noe priuate man whatsoeuer may be iudge of these.* But here the Bishop himselfe is in *the briers.* For tell mee, I pray, how does this doctrine (*noe priuate man whatsoeuer may be iudge of these*) consist, with what he professedly auowes * elsewhere, as wee haue often seen, that *priuate* Christians may *vpon iust grounds*, both deliberately *doubt*, and constantly *deny* the definitions euen of Generall Councils? and that if they erre *grossly* and *dangerously* (as in his opinion they may, and haue done) *'tis noe pride* to refuse submission to them? Is not this to make *priuate* men iudges of these things; that is to say, whether or noe Generall Councils doe determine according to *Scripture* and the *Primitiue* Church? A thing, which the world sees, all Protestants doe take vpon them to iudge; and the Bishop himselfe as freely as any, notwithstanding his great, but feigned profession here, to the contrary; and

Ibidem, num. 9.

Chap. 20. 21.

Ppppp his vtter

vtter disclayming from that *desiunctiue* imputation of eyther *a priuate iudge, or noe iudge.* Jn the very next line he openly professes *he* Ibidem. *cannot swallow this proposition, that the Pope with a Generall Councill should be iudge.* Yet the *Primitiue* Church did, not only *swallow* this proposition, but also very well *relish* it; witness its willing and absolute submission to the fowre first Generall Councils, confirm'd by the Pope, as *iudges* of those grand and Fundamentall Controuersies, that were then agitated; and allowing noe priuate man to *examin* and *consider* their definitions, whether they were consonant vnto Scripture or not. He should haue done well to haue told vs, what other iudge but this (the Pope with a Generall Councill) in Controuersies of Fayth the Church hath had? what other iudge but this euer was, or indeed can be acknowledg'd for such matters? And therfore, if this iudge be not admitted, and that absolutely by vs, 'tis certain, eyther no iudge at all will be found to end these Controuersies, or in the finall deuolution of the business, euery *priuate* man will be made iudge.

The Relatour (had he pleas'd) might haue found a sufficient Ibidem. answer in *Bellarmin*, to the matter he brings out of *Æneas Syluius*, otherwise called Pope *Pius* the second: namely, that he retracted, in his maturer age and vpon better consideration, what he had formerly, as it were in his youth, out of heate of contention, and vpon presumption of Scholasticall learning, written vpon the subiect of the Popes Authority in reference to Generall Councils. Neither can the meere *want of learning* (which the Bishop here obiects to some Popes) be any sufficient preiudice against their authority; nor hinder the operation and assistance of the holy Ghost from concurring with them, and working by them in all cases necessary. The Apostles themselue, and many worthy Bishops in the Primitiue Churh, were persons of noe great learning; and 'tis the counsell and wisedome of God, for the most part, to chuse the *weake* things of this world, to confound the *strong*, and the *foolish* things of this world to confound the *wise*. Nor doe wee make the infallibility of the Church to depend vpon 1. Cor. 1. 27. the *Pope alone*, as the Relatour perpetually insinuates, but vpon the Pope and a Generall Councill together. So that if this be granted by our Aduersaries, wee shall acquiesce, and require no more of them, because *this* only is matter of Fayth.

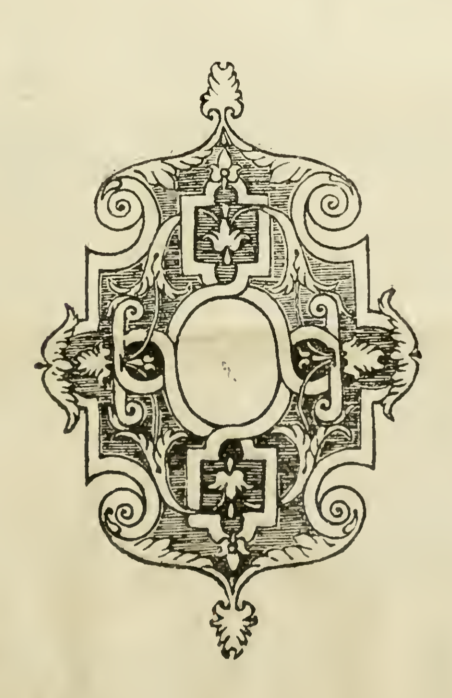
13. But neither the Pope by himselfe alone, nor a Generall Councill with him, doe euer take vpon them to make *new articles* of Fayth, properly speaking, but only expound and declare to vs what was before some way *reueal'd*, eyther in Scripture, or the *vnwritten* word. Yet they declare and expound with such absolute authority, that wee are oblig'd vnder paine of eternall damnation, neither to deny, nor question any doctrine of Fayth by them propos'd to be beleeued by vs. This (vnder Christ) is the *true Foundation* of the Catholique Church and Religion. Whosoeuer goes about to lay any other, and to erect *superstructures* vpon it, will finde in the end, that he layd but a sandy Foun-

dation,

and rais'd a tottering edifice, which will one day fall vpon his own head, and crush him to his vtter ruine.

Lett this therfore remaine as a ſettled concluſion, that the Catholique Church is infallible in all her definitions of Fayth; and that there is noe other way but this to come to that *happy meeting of truth and peace*, which the Bishop will ſeeme ſo much to haue *laboured* for, in his lifetime. J beſeech God, to giue all men light to ſee this truth, and grace to aſſent vnto it; to the end, that by liuing in the militant Church with vnity of Fayth, wee may all come at laſt to meete in glory in the triumphant Church of Heauen: which wee may hope for by the merits of our Lord and Sauiour *Ieſus-Chriſt*; to whome with the Father and the Holy Ghoſt be all honour and glorie world without end. Ibidem.

AMEN.



An Alphabetical Table of the most remarkable matters contained in this Book.

Universal Bishop.

Catholick.

Certainty.

Church.

Roman Church.

Church of Hierusalem.

Dona-

Monar-

FINIS.



